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THE Herald of Truth.

A Religious Semi-Monthly Paper

DEVOTED TO THE

Exposition of Gospel Truth and the Promotion of
Practical Piety.

JOHN F. FUNK, Editor.

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The Abundance of the Mercies of God



Make this to all our Readers

A HAPPY NEW YEAR.

A widow sat in her cottage dark
For the fire was burning low—
Such a feeble fire, such a tiny glow
You could hardly catch the glow

Her eyes were dim, and her hair was grey
But her fingers busy yet;
From her burdened heart a cry she sent
To Him who can ne'er forget.

A baby slept on a pallet bed,
From care and sorrow free,
While a gentle girl laid her weary head
To rest on her mother's knee

She spoke with sorrowful voice a prayer
"They tell me 'tis New Year's Day,
But I hardly believe it, mother dear,
With all the old debt to pay

and trade, old clothes, old shoes, old food,
Old hunger, and need of good,
The only new thing I see, mother dear,
Is a hole in the window pane

In book, when people are sad and old
A good man always comes
With a basket as full as it can hold
Of loaves and pies and plums

Yet He was sad and weary once,
And therefore knows our way,
So trust Him, darling, for evermore,
Beginning with New Year's Day.

And when he finds the mother good,
And the children pale and thin,
He puts a handkerchief over their eyes
And says they must go with him;

And they wake and find a lovely house,
And he hopes they will always stay;
Oh, mother, I wish this man would come
And knock at our door to-day!"

Then the mother laid her sewing down,
And in tender tones began:
My darling, I know a Book, all true,
Which tells of a glorious man—

Who is knocking at our hearts to day,
And if we let Him in,
He nevermore will go away,
But wash us clean from sin.

And then just close our weary eyes
As in the tale you've told,
And take us to a 'better land,'
Where e'en the streets are gold.

Oh, such a land! no mortal eye
Eath seen its pleasures bright;
We shall never pine for sunshine there,
For Jesus is the light.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 27.—No. 1.

ELKHART, IND., JANUARY 1, 1890.

Whole No. 410.

For the Herald of Truth. NEW YEAR'S GREETING.

With the going out of the old year, and the beginning of the new, many pleasant memories as well as sad ones present themselves to our view. We have enjoyed privileges and blessings beyond value and without number. Temporal blessings have been showered upon us very profusely. Food, and clothing, and shelter have been ours, while thousands of our fellow-mortals have been less highly favored. We have enjoyed measurable health, while many have lingered on beds of sickness and affliction. We have been spared in life to the present moment, while thousands upon thousands have, by fire and flood and other accidents, been hurried into eternity without a moment's warning. The earth has produced her abundance; business and consequently chances for employment, have been measurably good, so that in a temporal sense we can say, This has been a prosperous year; and we have many reasons to praise God for his goodness and mercy. It is true we look back with heartfelt sorrow and sympathy over the great floods and fires and other scourges and accidents that have swept over our land, and the numerous crimes and acts of violence and bloodshed, causing the loss of so many lives, so that thousands of hearts are sad, and thousands of homes left desolate. But these things all teach us that the righteous who are the "light of the world, and the salt of the earth," should try and make their light shine still brighter, and cause their salt to have a strong savor and a more effectual influence on all around them.

Spiritually, we have enjoyed blessings, privileges and opportunities, and, as our readers have good opportunities to judge from the reports given in our paper, the Lord's work has not been altogether neglected, neither have all the opportunities been wasted. Many efforts have been put forth by our people, as well as by others, and the work in our own church has been strengthened and encouraged. Many long and wearisome trips have been made, the gospel preached and the churches encouraged and confirmed. Still, that we might

not exalt ourselves, we have had many mortifying experiences from such as have not walked worthy of their vocation, and such as have proved unfaithful to their covenant vows. All these things have occurred and are embraced in the things of the past. They have been sown as seeds that will be growing into the harvest that is to be gathered into eternity.

Our relations with our patrons have been pleasant and prosperous. We have gained some new subscribers, and our work has been, and is continually being better appreciated. In the twenty-six years of our editorial life, we have fought our way through many adverse and trying periods. If we had been less hopeful, and had not put our confidence in God and his precious promises, we would no doubt, long ago have been overcome with the thousand obstacles that were cast in our way, and the slanderous charges brought against us.

We often think of the doubtful friendship of some, the cold, over-cautious, or double-dealing conduct of others, and the open, direct and indirect opposition of still another class. They may have hurt, yes, there were many times acts and words that cut to the quick, but they are past, and their sharp edges have been tempered by the love and grace of God, and we are glad that we can forgive them from the heart, and thank God for even that experience.

Against all the obstructions that have been laid in our way, the Lord has prospered the work in our hands, so that the number of subscribers is constantly increasing, and the paper is rising in the estimation of the people. The church is beginning to see the benefit and blessings it brings.

So likewise in the patronage of the Bookstore, there seems to be a constant improvement. Our people are realizing more and more how needful it is to have a publishing house on which they can rely that there is an interest manifested in what is published as Mennonite publications, and while many in former times were throwing their influence against their own brethren, and patronizing outside publishers rather than their own church publishing house, many are now beginning

to feel that such a course was wrong, and are beginning more boldly to advocate and encourage their own church institutions.

This retrospect of the past will suggest what should be done in the future.

We have passed through twenty-six years of trial, and the Lord has sustained us, so that though the work sometimes faltered; it has still been sustained and pushed forward. During the coming year and through all future time it will be what we with the co-operation of our people will make it.

Brethren and sisters, come up to the work like the men in rebuilding the walls of Jerusalem, in the days of Nehemiah, when the work was successfully and prosperously carried forward, "Because the people had a mind to work." (Neh. 4:6.) Let the Mennonite Church be our church; let Mennonite doctrines be our doctrines; let Mennonite principles and Mennonite practices be our principles and practices; let the Mennonite people be our people; let the HERALD OF TRUTH be our paper; let the Mennonite Bookstore and the Mennonite Printing Office be our Bookstore and our Printing Office; let us help to support and sustain it, and therewith support and sustain the church. The publishers will do their part, the editors, as the past fully attests, will do their part; they earnestly ask the help, encouragement, and prayers of the people and the church. If you are not a subscriber for the paper, do not wait any longer, subscribe for it at once. If you want a book, send to the Mennonite Bookstore for it. If you have a job of printing, let your own church printing office do it. Do good to all men, but especially to them of the household of faith.

We have pleasantly spent another year. We hope and trust our relations with all our patrons will be pleasant and profitable, and with the earnest wish that it may be so, and that God may bless both you and us with temporal blessings and with the best spiritual gifts, that his name may be glorified in all we do, and the church and the world benefited, we wish you all with a most sincere heart, a happy and blessed NEW YEAR.

F.

HISTORY OF THE MENNONITE CHURCH.

For the Herald of Truth.

(Continued.)

According to the universal testimony of his contemporaries, Grebel was the most prominent and influential teacher among the Brethren; Manz and especially Blaurock assisted him. The aged Rudy Thoman tells of the peculiar ability Blaurock had of winning everybody. To a young man he is reported to have said, "Mars, you have hitherto been a young cheerful man and must become a different man; put off the old Adam and put on a new man and mend your ways." To Thoman as an old man he is to have said on the contrary: "You are an old man, nigh unto death and should mend your ways (Egli Zurichli Wiedert. p. 21). The number of the brethren increased rapidly.

In the beginning of the year 1525 we learn of twenty-four of them being imprisoned at Zollikon in the Augustinian prison. However, under a bond of a thousand guilders they were released.

Grebel was at this time at Sebaltshausen. As the movement again gained strength Manz and Blaurock were recaptured, but were soon again released. Manz with the warning, that if the case were repeated he should be imprisoned in the Tower and kept on bread and water.

Shortly after the release of the two, a large Anabaptist meeting was held in Zollikon. Blaurock preached and baptized here, as elsewhere with one "Gatz" Henry Aberli of Zurich relates that in the house of Jacob Hottinger Blaurock asked him: "Do you testify that the Lord Jesus Christ suffered for us, and that which is written of him is true?" Having answered affirmatively, Blaurock baptized him with a handful of water, and said: "I baptize you in the name of the Father, Son, and Holy Ghost. (Egli Z. Wiedert. p. 27).

When the Judge learned that baptism was again administered at Zollikon he had the transgressors of the Law placed in solitary confinement, and on the 11th of March he resolved that whoever had been baptized subsequent to the proceedings in the Augustinian cloister was to be punished by payment of a mark in silver, and that whoever, from that time forward was baptized should be immediately banished from the country.

From recent investigations we learn the fact that the Brethren taught that he who, after baptism, again fell into sin should be excommunicated from the church. That one must be led by Christ and his teaching, the true, simple word of God only, and not by the words of the wise. No one, they said, knows if he has been baptized in infancy. That the Pope brought about infant baptism,

R. Hottinger of Zollikon declares, "What God has put into my heart no man should take away," and Gabriel Geiger of St. Gallen says; "I am not my own, what God commands, that will I do." Those who were baptized said they were servants and obedient ones of God." Lienhart Bleuler says, "I am a servant of God, and have no longer power or dominion over myself. I have enlisted under (the) captain, Jesus Christ, and will go with him into death; what He commands or inspires me to do, I will be obedient and do the same." The prisoners exhorted the brethren and sisters in a letter to remain strong and fear no power or sword, since Christ with his truth was present with them.

In Blaurock's case the court decided that he with his wife should be placed on board ship and sent to his home in Chir; in case he came again, "he should receive his reward in such a measure that he would henceforth be silent." Fourteen men and six women were incarcerated in the new or witch tower at the ecclesiastical churchyard. The prisoners strengthened and encouraged each other, even by the light of candles for Manz and Rogenacher had means to kindle a fire and also wax candles with them. When toward the end of March, Carl Brennwald called attention to an unfurnished board in the floor they all resolved, Grebel, Manz and Blaurock with the rest, to escape by this means, on the 5th of April 1525. The flight was successful by means of ropes and windlass and the open draw-bridge. Not knowing which way to turn their steps, some thought they "would go to the red Jews beyond the sea," that is, to the Indians in America. It seems, however that the fugitives who had turned their course mainly northward, were, after a few weeks, again captured.

William Reublin came, as Hulmaier relates, to Waldshut, the place where Hulmaier was priest, and soon drew to himself some of the burghers. "At that time," he continues, "William baptized me, and with me were baptized about 110 persons; thereupon I baptized at Easter-tide and afterwards, more than three-hundred persons." (Fueszlin, Beitrage zur Erleuchtung der Kirchen Reformations Geschichte, sc. Part 1. P. 217.)

When John Denck came to St. Gallen about the year 1525, he took shelter at the house of a citizen who belonged to the Anabaptist church of that place. The Evangelical pastor Kessler, a determined opponent of "re-baptism," gives the following testimony of the brethren of St. Gallen: "Their life was a shining one, altogether pious, holy and blameless; they avoided costly apparel, despised expensive food and drink, clothed themselves with coarse cloth, covered their heads with broad felt hats. Their walk and life were very humble, they carried no weapon, neither sword nor dirk."

They urged more upon righteousness of works than the Papists. (Keller, ein Apostel der Wiedertaeufer, P. 64.)

Ulrich Hugwald, professor at the academy of Basle, where several men studied who afterward became prominent teachers of the Anabaptists, received, according to the statement of Oecolampad, adult baptism in the summer of 1525. Several French heretics such as Anenund de Coct, Jean Vaugris, and others were at the same time in Basle. De Coct seems to have been a messenger of the churches in southern France, and it is altogether likely Grebel received from him the ordinance of baptism on confession of faith. Evidently infant baptism was practiced at this time by the Waldenses in Southern France, yet from this fact does not exclude the idea that there were Waldenses there who had retained the apostolic ordinance. Possibly de Coct, and other Waldenses even if they did belong to churches that baptized children, came, at this time, upon investigation that the old Waldensian practice of adult baptism was the scriptural mode.

Dr. Sebastian Hofmeister relates, about April 1525, that sometime before Grebel came to him with a Frenchman and tried to convert him to Anabaptism. In a letter, written in Basle on the 2d of September 1524 the contents of which have been preserved, de Coct calls Michael Bentius, the friend of John Denck and in whose house Denck died, "our mutual brother." In Basle there were always printed large numbers of books and writings of the "Brethren," as well as an edition of the German Bible (before Luther's time). John Denck was, before his residence at Nuremberg, engaged as partner and proof-reader in the printing establishments of Cratander and afterwards that of Curio (Keller, Reformation, P. 29).

(To be continued.)

For the Herald of Truth.

OUR FIRST AND GREATEST AIM.

And herein do I exercise myself to have always a conscience void of offense toward God, and toward men." Acts 24:16.

What a happy family the church would be if all Christians would exercise themselves, to have always a conscience void of offense against God and men. Real religion is happiness, and yet there are many religious persons that are not happy, there are various causes, and if every cause can not be perfectly cured it can be greatly relieved. It is important to know why so many religious people are unhappy, and do not rejoice in God through our Lord Jesus Christ. The church was happy once; believers were filled with joy and the Holy Ghost and were edified.

The comforts of the Holy Ghost are only to be enjoyed as we walk in the fear of God. The happiness of a church consists in the spirituality, and activity of its members, then they can be really happy, there is neither time nor inclination for contention. We generally find that idle professors are carnal, contentious, and injurious to a church. They will neither work themselves nor encourage others who do. If therefore our church would be happy and be united in love and possess the comfort of the Holy Ghost, each member must find his or her own place, and in that place be actively employed for the good of souls and the glory of God. If we are to enjoy divine comfort, we must be wholly consecrated to the service and praise of God, and exercise ourselves to have always a conscience void of offense toward God and men.

The reason why we are not more prosperous is that we have not the Holy Spirit with us in might and power as in early times. It is spiritual power, not only mental power that we need, mental power may gather congregations, spiritual power will save souls. This applies to the ministry, the membership, and the services of the church.

The church exists as a soul saving institution. This is what Christ destined it should be, this is the purpose of all its agencies and instrumentalities. If it ceases to be this, it is a failure, for there is no spiritual power in mere material or physical agencies, nor in anything that is merely human. Spiritual is supernatural, supernatural, it is divine in its origin and manifestation, it may be directly employed upon the soul by the Holy Spirit, or as he often does, through human agencies, and give wondrous efficiency to feeble instrumentalities. The present want of this age is, then who are honest, true to the heart's core, who fear the Lord and hate covetousness, will condemn wrong in friend or foe, in themselves as well as in others, whose conscience is void of offense toward God and men, careful of God's honor and careless of men's applause, who know their message and tell it, who know their place and fill it, who are strong in the divine strength, wise with the wisdom that cometh from above, and loving with the love of God.

If our aim is to strengthen our hold on God's kingdom, we will exercise to have our conscience void of offense toward God and man, and strive to obey God's law; we will give our hearts wholly to Him, and the things in our possession can not take our affections from Him who is leading us. Our conversation will be without covetousness, as is becoming for his children, and not constantly about the passing affairs of the world and the management of our temporal affairs. We then can direct our prayers to God in the full hope that he is always our support, and that he will never leave us nor forsake us.

THE SAVIOR.

There is a gentle Stranger drawing nigh to every dwelling,
We cannot hear His footsteps fall so softly on the snow,
And yet as He comes nearer,
And His smile shines out the clearer,
'Tis no more the face of stranger, but a Friend whom well we know.

He came at first an Infant, and His rest was in the manger.
For the Inn was full of pilgrims on that wondrous Christmas night.
But He stayed for love and duty,
And to fill the world with beauty,
Bringing perfect joy for sorrow, turning darkness into light.

How He loved the hearts He sought for, is not told by bells or carols,
But in more pathetic pictures of the Garden and the Cross;
Yet He came to bring us pleasures,
And to make us rich with treasures,
And He did not shrink from sorrow, or from poverty or loss.

But He turns to some with yearning, and they do not care to know Him,
Though their hearts are faint with sorrow, and their eyes with tears are dim;
He would chase away their sadness,
Till they sing for very gladness,
But they will not let Him heal them—they can find "no room for Him."

For the Herald of Truth.

NEW YEAR.

It is only the special favor of God that we, the readers of the HERALD, are spared to see another year, which, for all we know, may be the last new year we may ever see. All our time is the Lord's. For this cause let us, whether this be our last year or not, spend it, or so much of it as he leaves to us; to His glory—in His service. We know not what a year may bring forth.

When we look back over the year that is past we can see that to many it was a year of sorrow and not of joy. We who live in the vicinity of Johnstown, Pa., look back and call up in our remembrance many dear ones whom we loved, and frequently met and exchanged with them friendly greetings only one year ago, who to-day are in eternity. We who are here this new year know as little as they did one year ago, what a year may bring forth.

The old year with a flood of waters swept thousands into the unknown world, while God's all-sustaining hand has still preserved us.

For His preserving care let our hearts be filled with true thankfulness; and let us manifest our gratitude by a life of consecration to him that shall bear more of the spiritual life than the year we have left in the past. Let us more and more break away from the spirit of this world, and with the new year begin a life of truer devotion to God and his blessed service.

If our full intention is to please God in all our actions as the happiest and best thing in the world we will find an aversion to any thing that is vain and impertinent in common life, we will be fearful of living in any foolish way, either of spending our time or money, or indulging in any sinful desire or temper, but always try to have our conscience void of offense toward God and men. For nothing grieves the Holy Spirit more than strife, and lack of fellowship among those who love God. The yearning heart of Jesus prayed that all his followers might be one even as he and the Father are one. A lack of fellowship with God's people often disturbs communion with God. John said, "If we walk in the light, as he is in the light, we have fellowship, one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." How important then, that every follower of Christ, has fellowship one with another, and is constantly in full communion with God. Let us examine ourselves and see whether we help to bear one another's burdens, instead of only being an offense one to another, for God requires his people to love one another, and be of the same mind, helping to bear one another's burdens, and so fulfill the law of Christ. Gal. 6:2. This unity we often see sadly lacking in the churches. When we have the sincere love for Christ shed abroad in our hearts we will not have the spirit of strife. Let us put on the whole armor of faith and go hand in hand, doing the will of our Father who first loved us and gave His Son to redeem us. A SISTER.

For the Herald of Truth.

GREETINGS.

I wish all the readers a happy New Year. The old year has come to a close, and the years have come to a close forever with many of our fellow-men, but God has still spared me and a great many more, and has given me health and strength up to the present time. We cannot thank God enough for all his goodness and mercy to us. When I receive the HERALD and see the death notices of so many people the question forces itself upon me; were they all prepared to meet death in peace? We can only hope they were, and we should be ever ready when the summons comes that will call us from this present life. God only knows who will live to the end of the present year. I would say to us all, in the language of the poet: Come, let us anew our journey pursue;

Roll round with the year,
And never stand still, till the Master appear.
His adorable will, let us gladly fulfill
And our talents improve.

By the patience of hope and the labor of love.

M. E. G.

If any should be possessed with the love of this world, and refuse to begin the year with renewed consecration to God, let him remember that the world passes away with all its earthly good and all the pleasures it can afford us; but he who does the will of God abideth forever. Let us remember that the present new year marks the fact that there is one less for those who have not that life in Christ which abideth forever. It brings them but one year nearer that time which will bring them before the Judge of all the earth to hear sentence pronounced upon them for not having that life which is in Christ—the life eternal.

One new year after another sweeps by, and each one takes from us some of our dear friends. Some one of these years will surely take us along. But if we are only prepared for the change, the thought that we must surely go will not fill us with fear or disturb us. To be prepared we must be praying, trusting souls. Our prayers will not only ascend to the throne of grace in our own behalf, but they will come unto the ears of the Lord of Sabaoth in behalf of our dear friends whom we love, and for our enemies also.

Perhaps if we should begin this new year in the spirit of true devotion to the holy cause, the Lord could use us to win some precious souls into the kingdom of God. Let us enter upon this new year with the hope and prayer that God will use us for blessing to his children, and for the building of his church, and for his eternal glory in this year that is just before us. May God help us all to live in newness of life through all the years that he spares our lives on earth, and receive us at last into the fulness of the new life, in the glory of the new year of heavenly joy.

LEVI BLOUGH.

LEVI BLOUGH,

WORK AND PRAY.

A short time ago an article appeared in the columns of the HERALD OF TRUTH (Dec. 1st, 1889, entitled—"Work and Pray" which was very interesting, and to my mind touched an important point. And in perusing its lines, I feel greatly impressed by the Spirit of God to write on that subject, and recall to the minds of the dear readers, some thoughts which I trust will be acceptable to them, and for the glory of God and the upbuilding of his kingdom.

The writer of the above mentioned article says,—The condition under which God will answer prayer is very often lost sight of, by thinking, only of the first part—“*God’s part*—and not of our part.” Such is indeed often the case. We believe God to be a prayer-answering God, but beloved, in order to have him answer

our prayers we must do our part also. We must strive to labor in that direction for which we are praying. Let us remember the word, that Christ said, (John 25.) "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." He tells us that we must abide in him, and his words in us, in order to have our appeals answered. We must worship him in Spirit and in truth, soliciting with a sincere, earnest heart, and really meaning what we ask for, and he will certainly give ear to the petition of those who put their confidence in him.

By reading the first part of the eighteenth chapter of Luke, we can learn an encouraging lesson. In the first place, Jesus tells us we ought always to pray and not to faint. He proceeds to tell us about a judge who feared not God, neither regarded man. "And there was a widow in that city, she came to him saying, *Avenge me of mine adversary.* He would not for a while; but afterward he said within himself, *Though I fear not God, neither regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.* And the Lord said, *hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?* I tell you he will avenge them *speedily.*"

God moves in a very mysterious way to perform his wonderful works, and at times he waits with the answer to the prayers of his children, for the very purpose of testing their faith. Let us take heed that our faith may not waver in such cases, but step out on the promises of God, and trust, and work, and pray.

"Trusting Jesus, every day,
Trusting Jesus on our way,
Trusting Him whate'er befall,
Trusting Jesus, all in all."

For the glory of *God* I must say that he has answered my prayers at different times, and a way that was plain to witness, but it was not always done instantaneously. God has given, and does at the present time, give us a vast privilege to exercise our faith. He knows all things; for this cause we can place all upon Him who doeth all things well. He knows what we need. He knows every heart that cries unto him day and night for aid.

Dear reader, you may have a sick one for whom you are supplicating, you may have a dear child, a dear brother, or a loving sister for whom you are praying; be steadfast, do not let your faith weaken or waver. O, let us strive faithfully in that direction; let our petitions be earnest, that they may ascend to the throne of grace and find rest with God, who will answer in his own time and way.

Remember that the omnipotent power that made the heavens and the earth and created all things therein has also the

power to heal the wounded spirit, to raise the dead, to restore the sight of the blind and soundness of limb to the lame, and to convert and cleanse a sinner's heart from filth and vileness, and fit him to be an earnest child of God, yes, fit him to enter in that Glory land above, robed in garments of righteousness and truth, and crowned with eternal glory.

LENA N. GINGERICH.

Bradford, Ill.

For the Herald of Truth.

THE GRACE OF GOD.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus, 2:11-14.

What a blessed promise we have if we take heed to the promise of the teaching of the word of God, and look for this blessed hope, and the glorious appearing of Jesus. Paul said to Titus, "These things speak, and exhort, and rebuke with authority, in all things showing thyself a pattern of good works; in doctrine showing incorruptness, gravity, sincerity, sound speech that cannot be condemned: that he that is of the contrary part may be ashamed, having no evil thing to say of you. Avoid foolish questions, and genealogies and contentions, and strivings about the law, for they are unprofitable and vain."

law, for they are dispropitiable and vain. What Paul said to Titus, is for all the believers. Notwithstanding all these teachings, some professors of religion, either from ignorance of God's power and willingness to save, or because they still cherish some sin and love it too dearly to give it up with a willing mind, do not seem to feel the need of heart purity and a holy life. If ever there was a time for the fire of the Holy Ghost to enter into the hearts of so-called Christians it is now, when so many are straining every nerve to keep up with the doings of the world, and still claim they have the love of God in their hearts. It is impossible for the love of God to abide in the heart when it is filled with the vain things of this world. We know that love is a sacred obligation we owe to God and man, without love, man would be of all creatures the most miserable. Then it becomes necessary that we, through the grace of God cultivate our hearts so that our love may become perfect. When the heart becomes filled with perfect love it will illuminate the soul thereby giving life to the hope that is within us. If our actions are contrary to what we profess, is not our love only a

1890.

For the Herald of Truth.

HEAVEN TO BE SOUGHT FIRST.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" Matt. 6:33.

This was said by Christ in His sermon on the mount for the benefit of poor mortal man. We find by diligently searching the Gospel that he had said nothing but for a divine purpose. For he came to seek and to save that which was lost.

God said through the apostle: "That all have sinned and come short of the glory of God." The children have the first promise of heaven, they being saved by the blood of Jesus Christ. To those who have passed the years of childhood I would say that as long as we were children, we were not under accountability. But as soon as we were capable of discerning between good and evil we came to accountability, and being by nature inclined to follow that which is evil, we have gone astray; for the imagination of man's heart is evil from his youth. But now the Savior commands us to first seek the kingdom of God and his righteousness. God has said through the apostle that "the grace of God that bringeth salvation hath appeared unto all men, denying ungodliness and worldly lusts, teaching us to live soberly and righteously in this present world."

This grace of which the apostle speaks appears to man as soon as he comes to the years of accountability, and it strives with him; but if man continually rejects it, it will finally leave him, then the saying comes true which God himself said, "My spirit will not always strive with man." Jeremiah the prophet said, "it is good for man that he feareth the yoke in his youth." The word of God teaches us "that if from thence thou shalt seek the Lord thy God thou shalt find him; if thou seek him with all thy heart and with all thy soul."

David told Solomon to "serve God with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him he will be found of thee, but if thou forsake him, he will cast thee off forever." But now the word of God tells us "to seek the Lord while he is near" for it is written, "Because I have called and ye refused; I have stretched out my hand, and no man regarded; but ye have said, we would none of his counsel, and would none of his reproach; also they will laugh at your calamity; I will mock when your fear cometh; But the Scripture tells us that at the time of Noah God gave them forty hundred and twenty years to repent, but they did not obey, but now He says, To-day if you hear his voice, harden not your hearts. Therefore it is an everlasting blessing to seek first the kingdom

SISTER C.

of God and his righteousness, and then all these things which God deems necessary for the working out of our soul's salvation to his honor and glory, He will grant unto us. A. F. M.

A VISIT TO GLADSTONE'S PARISH CHURCH.

BY GEORGE DANA BOARDMAN.

During a stay of two days in Chester, England, I took a "fly" and drove out to Hawarden Castle, the country home of Mr. Gladstone. It is an ancient estate, beautifully wooded, here and there artistically thinned by the sturdy strokes of the Premier's renowned axe. But what interested me most was a visit to the little parish church where the great statesman worshipped, and where his son Stephen has been the rector for seventeen years. Mr. Gladstone himself often "reads the lessons" on Sundays. Whenever he is at Hawarden Castle, he walks every morning of the week to the little church, where at eight o'clock there is held a daily morning service. Although a stupendous empire is on his hands, he finds time to go daily to church and worship. What a model for American statesmen!

The church is a venerable little structure, utterly unpretentious. But the spirit of worship is everywhere evident. One of the "notices" in the porch so impressed

"ON YOUR WAY TO CHURCH."

"(On your way to the Lord's house be thoughtful, be silent, or say but little, and that little, good. Speak not of other men's faults; think of your own, for you are going to ask forgiveness. Never stay outside; go in at once; time spent inside should be precious.

"IN CHURCH,"

"Kneel down very humbly, and pray. Spend the time that remains in prayers; remember the awful Presence into which you have come. Do not look around to see who are coming in, nor for any other cause. It matters nothing to you what others are doing; attend to yourself. Fasten your thoughts firmly on the holy service. Do not miss one word; this needs a severe struggle; you have no time for vain thoughts. The blessed Spirit will help you if you persevere:

"AFTER CHURCH,"

"Remain kneeling, and pray. Be intent, speak to no one till you are outside. The church is God's house, even when prayer is over. Be quiet and thoughtful as you go through the churchyard."

"ON YOUR WAY HOME."

"Be careful of your talk, or the world will soon slip back into your heart. Remember where you have been, and what you have done. Resolve and try to live a better life."

Is there no hint in the above for American worshipers?

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. B. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

January 1, 1890.

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Contents of this Number.

| The New Year..... | Page..... |
|--|-----------|
| New Year's Greeting..... | 2 |
| History of the Mennonite Church (continued)..... | 3 |
| Our first and highest aim..... | 4 |
| Greetings..... | 5 |
| New Year..... | 5 |
| The Senior..... | 5 |
| Work and pray..... | 6 |
| The grace of God..... | 6 |
| Heaven to be sought..... | 7 |
| A visit to Gladstone's parish church..... | 8 |
| Editorials..... | 9 |
| Correspondence..... | 9 |
| A trip to the West..... | 9 |
| A visit among the churches at home..... | 10 |
| A thought on Unitarianism..... | 10 |
| Our talents must be used..... | 11 |
| A secular paper on preaching..... | 11 |
| Pride and humility..... | 11 |
| Tertullian on peace..... | 12 |
| Department of the Interior..... | 12 |
| The public school law..... | 13 |
| Miscellany..... | 13 |
| Deaths..... | 13, 14 |

A HAPPY NEW YEAR TO ALL.—We enter upon the new year with glad and thankful hearts for the blessings we enjoy, and for the many expressions of good will and words of encouragement from our many friends near and far. One very effective way of making us happy is to send in many new subscriptions for the HERALD and the settlement of all arrears on the paper. Money is needed and it adds materially to our happiness to be able to meet all our expenses promptly. This can be done with the co-operation of all those who are still in arrears, and we earnestly and hopefully look forward to the time when the already diminished arrearage will be yet far more reduced. Let us all work for our mutual benefit, and in this manner make our wishes not idle ones, but such as will show our desires by our acts.

OUR FAMILY ALMANAC FOR 1890.—Single copy by mail..... 8 cents.
2 copies "..... 15 "
4 " "..... 25 "
12 " "..... 60 "
22 " "..... \$1.00
100 by express..... 3.50
100 " mail..... 4.25
144 (1 gross) by express \$5.00

When sent by express the purchaser pays express charges. Send in your orders early.

OUR CALENDAR FOR 1890.—With this number of THE HERALD we send our calendar for the year 1890. Our first attempt to give our readers something more convenient than the almanac for every-day reference, was so highly appreciated that we have repeated the effort, and have added the changes of the moon's phases, believing that this addition will greatly enhance the value of the calendar for our readers.

OUR PAPERS.—THE HERALD OF TRUTH, and WORDS OF CHEER should be in every English reading Mennonite family in the land. And DER HEROLD DER WAHRHEIT und CHRISTLICHER JUGEND-FREUND should be in every German reading family. What will you do my brother, and sister, to bring about this result? They are a great help to the children as well as to the older people. Will you try and gain some new subscribers for these papers for the year 1890? A little effort will do a great deal. Try.

BRO. H. A. MUMAW, of Orrville, Wayne Co., Ohio will receive subscriptions for our papers and orders for our books. All orders and moneys entrusted to him for us will be promptly attended to.

OUR PATRONS will please be a little patient for a few days, if their goods do not arrive strictly on time. Our clerks have been working faithfully, often far into the night and once all night to keep up with the orders, but in spite of their utmost efforts have not quite succeeded in keeping pace with the extraordinary rush of the season. A few days will set things all right again.

WHAT A CORRESPONDENT SAYS.—One of our correspondents in renewing his paper for another year, expresses his estimation of the HERALD as follows: "This paper should find a place in every Christian home. If people would more generally read such papers there would be less Sabbath breaking, and less crime generally. Its teachings are plain and to the point, and based on the word of God." These remarks are indeed true, and we wish all our people did put so high an estimate on it, and make a corresponding effort to extend its circulation. It is a good thing when people think well of their own church, their ministers and their church paper, speak well of them, and make an effort to promote their usefulness.

FROM A MINISTER.—"I will renew my subscription as it is about expired. I do not feel as if I could do without the paper, as at times I feel very much cast down as I go forth in discharge of the duties God has laid upon me. I feel glad as I read in the HERALD, that some of our ministering brethren are willing to sacrifice and endure many privations for the sake of precious souls.

My prayer is that many of our brethren, sisters and friends who are readers of the HERALD, will join in helping those who go and suffer so many privations to bring the glad tidings of salvation to a dying world, and I am fully persuaded that if all who read the first of Dec. HERALD and consider the long journey made through the West, by J. P. Smucker, and also by others, you can see and realize to some extent, what men of this class must endure to fulfill their calling. Christ told his disciples to go. God is not willing that one soul should perish, but that all should come to Him and live!'. P.

MEETING OF THE EVANGELIZING COMMITTEE.—The meeting of this Committee will be held on the 3d Wednesday in January (15th), at Yellow Creek Church, Elkhart Co., Ind., on which occasion public services will be held, after which the report will be given of the year's work under the direction of the Committee. All are invited.

TO PENNSYLVANIA.—Bro. J. F. Funk left Elkhart on the 19th of December, to visit friends in Pennsylvania, more especially his aged mother who is afflicted with dropsy. He will remain about two weeks.

BRO. J. S. COFFMAN who has been on an Evangelizing tour in the West returned home the 21st of December, much encouraged with the outlook of the work in the churches through the western States. His report will appear in next number.

WELL DONE.—From a Sunday school in Ohio, we received for the Evangelizing Fund \$5.25. The sender says: "This is a penny collection from our Sunday school during the summer, and by the consent of the school it is placed to the Mission Fund. It is only a small amount, nevertheless, I trust by the blessing of God, it may help to do some good." We are glad to see that this school has been willing to contribute the amount to this purpose. It

is a good cause, and the pennies that these children carried to the Sunday school may, by the grace of God, be the means of leading some souls from darkness into light.

AN EXPLANATION.—Recently we have learned that some have received the impression that the Mennonite Evangelizing Fund is used to defray the expenses of traveling ministers who visit the small churches and scattered members; and in addition to their expenses pay them for the time they spend in this work. We do not know who spreads this report, but it certainly is not true. This fund is intended expressly to pay the actual necessary expenses of evangelizing ministers, and it is used for this purpose only. When those who travel in this way are in limited circumstances and see fit to give them something to buy food and clothes for themselves and families we hope they receive it thankfully as lent to the Lord, and not as pay for their time and use it to His glory.

THE RESPONSE.—In a recent number of the HERALD we called attention to the fact that the Evangelizing Fund was running low, and money was needed to carry forward the work in the near future. In answer to this call there was a hearty response from a number of churches, Sunday schools, and individuals. The General Treasurer received from one church as a Thanksgiving offering \$70.00, from one S. School \$11.33, from several individuals \$5.00. These were, however, the highest amounts sent by the churches, S. Schools and individuals who seem to have cheerfully consecrated some of their earthly means to carry the word of life to their fellow beings who are not so fortunately situated as they are. May God bless all cheerful givers.

CHURCH NEWS.

FROM THE HOWARD AND MIAMI CO., CHURCH, IND.—On Dec. 14th, Daniel J. Johns from Goshen, Ind., and Jas. H. McGowen of Nappanee, Ind., gave us a visit, and on Saturday filled an appointment. On Sunday forenoon Bro. Johns conducted the services and the house was crowded. A minister was ordained. Bro. Joseph Horner was chosen by lot and ordained. He is yet young in years, but we hope and pray that he may be strong in faith, and work with a zeal according to knowledge, and faithfully preach the Word of God to the edification of the church and the conversion of sinners, and to the glory of God.

CORRESPONDENCE.

FROM WALNUT CREEK, HOLMES CO., OHIO.—The churches in the above named county were recently again visited, by Pre. Jonah J. Troyer of LaGrange Co., Ind. Sunday the 15th of December he preached in the Walnut Creek Meeting-house to a large congregation, and on the 22d he again spoke at Martin's Creek Church to a well filled house. The many visits during the past summer by ministers from a distance gave us much pleasure, and we desire to return our sincere thanks to them through the HERALD, and hope they will soon come again, as well as others who have not yet been with us.

CORR. HERALD.

FROM FRANKLIN CO., PA.—On Thursday the 14th of November the ministering brethren Solomon Beery, and Abraham Wenger and wife of Harrisonburg, Rockingham Co., Va., on their way home from visiting the churches in York, Lancaster and Cumberland Counties, Pa., stopped off at Chambersburg, Franklin Co., Pa., where they spent Friday and Saturday visiting brethren and sisters. On Saturday morning they filled the appointment at the Marion church; in the afternoon they filled a special appointment at the Chambersburg church.

Notwithstanding the rainy weather the meetings were well attended and the people quite attentive. On the morning of the 18th they took their departure for Winchester, Va. May the precious seed sown take root and their friendly warnings be heeded. May God bless them in their efforts in declaring his counsel to a dying world, is the prayer of your well-wishing servant and co-worker in the vineyard of the Lord. PHILIP H. PARRET.

FROM CALEDONIA, KENT CO., MICH.—Bro. J. S. Hartzler of La Grange Co., Indiana, recently paid us a visit and held a number of meetings. His words to us were earnest and full of truth, and were much appreciated by the children of God. The sinners were shown the way to God and were warned to seek refuge in the arms of Jesus. One soul was led by the Spirit to renounce the world and stand up for Jesus, and many more were almost persuaded to do the same. May God's spirit still strive with them until they become willing to forsake the world and take upon themselves the dear crosses of Jesus, and live for God. May God bless the dear one who has come out on the Lord's side; may she be a bright and shining light for others, and lead them home to Jesus. The Lord bless also the dear brother in the work in which he is so earnestly engaged. Since this visit, the brethren J. J. Weaver and D. Garber also visited us and preached several edifying sermons. May God bless and strengthen them as laborers

in his vineyard, and may we all be more closely knit together in the bond of love and be more firmly grounded in the most holy faith. C. W.

A TRIP TO THE WEST.

We feel sure that many of our readers, especially those in places where the brethren visited, will feel a deep interest in reading something about their trip in the west, and therefore we ask the forbearance of the brethren in giving our readers what little we have obtained from private letters and otherwise. We should have been glad to have given a much fuller report of the visit, but let this suffice. Mention has been made of this trip in two previous numbers of the paper.

The brethren, Jacob B. Mensch and Henry K. Wismer, both of Skippack, Montgomery Co., Pa., left their homes in the early part of September, and went directly, in company with some others from the same vicinity, to Kansas.

They visited the churches in various places in Kansas, and also the church in Cass Co., Mo. They also visited the church in Gage Co., Nebraska, attended Conference in Adams county, and from there went to York county and visited the church in charge of Bishop Isaac Peters.

They visited the churches in charge of Bishop F. F. Scharner, Peter Becker, Paul Tschetter and others in Dakota. Also the churches near Preepert, in Stephenson Co., Ill., near Sterling and Morrison, in Whiteside county; and then came to Elkhart, Indiana, on Thursday October 24th, and held a meeting in the Elkhart church the same evening.

Friday and Saturday were spent in visiting brethren and sisters, and on Sunday the brethren held services in the forenoon at the Holdeman church where there was a large audience, and a deep interest manifested in the remarks. The discourse was based upon the parable of the good Samaritan.

In the afternoon a large congregation assembled in the Yellow Creek church, where the brethren again spoke words of instruction from the first part of the 14th chapter of John.

On the following Tuesday the brethren filled an appointment in Medina county, Ohio; on Thursday, in Wayne Co., near Orrville, and on Friday in Mahoning Co. These meetings were all well attended. On Sunday, the 3d of November the brethren were in Butler Co., Pa., where their little church rejoiced greatly, and was much encouraged by the visit of the brethren. We call the attention of this traveling ministers especially to their church. Stop and visit them; they need your help and your encouragement.

On the 4th the brethren went to Johnstown, and looked with sorrow over the

scene of the terrible destruction of life and property, caused by the terrible flood on the 30th of May, 1889. They had services in Stahl's church on the 5th, and the same evening boarded the train at Johnston, and arrived safely at home on the 6th. They found their families well, and after so long an absence from home, those who have passed through similar experiences, only, can realize the joy of heart and soul, which one feels when after a long and wearisome journey, he can again set his foot on his own threshold, and rest himself, surrounded by the comforts and the dear ones of his own household.

We cannot pass this opportunity without a word of commendation and encouragement to the dear brethren for what they have done. They left their homes and families, and made a long journey, traveling some thousands of miles, and enduring all the fatigue and self-denials that are required for such a journey, not for pleasure, not for personal ends, not only to visit friends, but for the purpose of visiting the churches and preaching the gospel and thus doing work for the Master, from a sense of duty as ministers of Christ. We cannot help but speak of this in commendation, not so much, in fact not at all, for the sake of praise, but for the purpose of stirring up the pure minds of others and encouraging them to go and do likewise.

There is much work to do in the west, and we want a couple of ministers from the east, to make a trip to the west each year as more fraternal feeling; it will cultivate a more fraternal feeling; it will form a stronger bond of peace, a deeper love for one another; it will strengthen the church east and west, and we will work more and work better for our Master, when we can thus join hands, and with willing minds and strong hearts unite our efforts to build up and maintain the church.

JOHN F. FUNK.

A VISIT AMONG THE CHURCHES AT HOME.

I left my home at Elkhart on Sunday morning November 24th and drove a distance of 14 miles to the Holleman church; being the regular day for services. In the afternoon brother Henry Weldy accompanied me to Nappanee, where we had a meeting the same evening. Monday evening we had meeting at the Amish church. Tuesday evening again at the Mennonite church. From here we went to Union township, where we held three services at the Salem church one of them being on Thanksgiving day. All these services were rather sparingly attended on account of a snow storm then prevailing.

On Friday the 29th we attended the funeral of John Wisler's wife at the Yel-

low Creek church, where a large number of relatives and friends had assembled to pay the last tribute of respect to the departed one. Earnest and appropriate services were delivered by C. Shaum, in German, and J. Nusbaum in English. From here we went to Clinton township, and also La Grange Co., where we visited five different churches and held eight services. These were well attended with much interest, considering the condition of the roads and the weather.

On our trip we visited some 40 different families; among them a number of old people. I believe the oldest one was Brother Culp aged 85 years near Salem church, who was quite feeble. All these old people were glad to be visited, and some thought they were too much neglected by the ministers. May the good Lord be with them and give them grace according to their day.

We also formed many new acquaintances with such as we believe are earnest and devoted Christians, which is indeed a source of much pleasure to us, and hope we may not soon forget them.

Our trip was altogether one of much profit to us and trust it was not altogether without good to at least some with whom we have met. And now may the Dear Father bless and keep all with whom we have met is my prayer.

SAMUEL YODER.

A THOUGHT ON UNITARIANISM.

Why should Unitarians endeavor to trample the majesty and glory of our blessed Savior?

Surely it must be from a lack of appreciation of the fallen condition of man, and that man could not redeem himself or re-establish the primal condition of purity he lost by his own violation in the Garden of Eden.

By denying the God-nature or divinity of Christ, they must necessarily put Him on a par with man in this much, that He must then be a created, finite being, instead of the infinite.

Admitting that he was a man and marvelously endowed from on high, does that constitute Him a sufficient Savior?

If that be all that is necessary, why could not Abraham, or Moses, or Elijah or some other of the mighty ones of olden times—men in nature and by creation, yet endowed and miraculously led and operated upon by the supernatural—why could they not have become the savior of our race as well? You will say "They were fallible beings and made mistakes," yet they were peculiarly the work of God and wonderfully led by His Spirit so that they prophesied, wrought miracles and even raised the dead; yet they were only human and hence not capable of becoming the "Wonderful" Savior.

Let us look deeper. God and His Kingdom being infinite, all law emanating from him in relation to the government of such Kingdom must be of the same nature as the Ruler and the Kingdom, hence all of God's laws are infinite in nature and application. Now can a finite or created being, no matter how wonderfully endowed, pay an infinite price to an Infinite Law? The idea is preposterous. If such could be the case, would God have permitted his son—"This is my beloved son,"—to suffer when a being of lesser order would answer?

Was not Christ an angel,—in order a little higher than man—who was specially set apart for the sacrifice? No.

There was none found worthy save the "Lion of the tribe of Judah," who is everywhere pointed out as the Christ.

Angels, Archangels, Cherubim and Seraphim, all were silenced by the magnitude of the problem of man's redemption, and not one, even of the highest order, was worthy to open the book of human destiny and pay the price to God for our ransom.

Although deeply concerned in our welfare, they could do nothing, but one was found that was worthy, how quickly and gladly did their hosannas rise swelling through the courts of glory with the notes of the glad anthem, "Thou art worthy."

If we receive the Bible, we must receive the Christ as the living Son of the Living God, eternal and omnipotent in nature, one of the actual members of the Trinity, the man nature was proper in order to form a closer union between Christ and man, and being a man, and called the "Son of Man," yet he was also called by one eminently qualified to know "The Son of God."

The nature of final reward and punishment proves the same idea of the divinity of Christ.

Can you with a grain of sand purchase a continent, or with a penny the earth? Can a finite or "man" being purchase an interest in eternity for the human race? This is even a greater absurdity than the purchase of the earth for a penny, and yet the doctrine of Unitarians virtually amounts to no more.

Shall the human race be damned eternally simply because they will not believe the pretensions of a "man" being? No. Eternal life, Eternal death must have an Eternal cause and this is nothing less than the Eternal Son of God.

To argue and teach anything less is bordering dangerously on liberalism and infidelity. Christ must be fully acknowledged and honored for what He is, and what has been and is being done by Him for us. Let all the nations magnify and adore the Wonderful, Eternal Christ!

A. B.

OUR TALENTS MUST BE USED

For the Herald of Truth.

"Grace be unto you, and peace, from God our Father and our Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ. It is with Christian love that I greet you all, and it is the love of Jesus that constrains me to address you, for we as 'pilgrims of Zion' always need kind words of encouragement and useful admonitions of one another to urge us onward, and forward for the Master's cause, in being more diligent in laboring for Him, who has done so much for us, and in accomplishing that which is most acceptable in his sight.

It does not matter in what field of labor we are, trials and discouragements will come, and no doubt we are sometimes molested or tried for the very purpose of having our faith tested. Therefore let us be cautious and put on the breastplate of Hope and Faith with steadfastness of purpose to render us braver soldiers to fight the good fight of faith. How blessed it is when we can say, "Each trial brings me nearer to Christ."

In the second epistle of Paul to the Corinthians he says, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life of Jesus might be made manifest in our body. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God, for which cause we faint not; yet though our outward man perish, yet the inward man is renewed day by day." Therefore, beloved, though we are perplexed on every side, let us not be in despair, but let us labor faithfully in this vineyard of the Lord, where there is so much to do.

Oh let us not stand idle, but do our little. Remember the Lord has no use for idlers. Unto everyone is given grace according to the measure of the gift of Christ. Then let us not be as the slothful servant, unto whom was given the one talent, of which he made no use but hid it in the earth, and sometime after the Lord of the servant came reckoned with him, and when he discovered his idleness his lord answered, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gathered where I have not sown. Unto everyone that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath." And the idle servant was cast into outward darkness.

Then let us take heed that the gift presented to us may not prove in vain, but employ it for the upbuilding of Christendom which is by far the *grandest* employment which we can accomplish in the sight of God and his angels. Think for a moment; the angels of heaven rejoice over one sinner that repenteth—the thoughts of creating felicity in Heaven among the angels, this alone should be sufficient to render us more energetic in using our ability and influence in that direction, and on the other hand, the saving of a soul from *eternal damnation*.

There is work to do for Jesus
There is work for you and all;

O, let us work with diligence
And all the erring ones call,

In laboring for the Master,
O, it shall not be in vain.

Eternal life to us is promised
And a precious crown to gain;

Then let us toil with zealousness
With the aid of God above;

To allure the souls that have gone astray
To the fold of peace and love.

LENA N. GINGERICH,
BRADFORD, STARK CO., ILL.

A SECULAR PAPER ON PREACHING.

The Chicago *Evening Journal*, in its Saturday evening edition a few weeks ago, contained the following timely remarks on ministerial work in the great city with its hundreds of ministers of almost every denomination in this country. It abounds in common sense and may be of value to many ministers outside of Chicago.

"In many of the City churches to-morrow the preachers will take their texts from the Holy Scriptures and will deliver sermons upon religious topics or topics so closely connected with revealed religion as to be the same thing in substance. A preacher who has an abundance of religion in his heart and of religious thought in his understanding, will find an abundance of religious subjects for pulpit use. Real piety, piety of the affections and piety of the intellect, produces, as a healthy tree produces fruit, argument, description, and every form of instruction suitable to Sabbath Gospel work. A sermon should tend to create in attentive hearers, elevation of thought and purpose, communion with sacred things, a pure and chaste mental habit and contemplation that extends to the future life.

"On the Sabbath, in the church, as a part of the worship that should fill the day, worldliness should be laid aside; politics, in the common meaning of the word, should be banished from the mind; reflections should be of heaven, its work and its ways. The preacher should not devote his sermon to outdoor subjects and the cares, intrigue, enterprises, plans and the conspiracies of daily life. He should seek to make Christians of his hearers, or to

make those who are already so better Christians—more like Christ in character, in their minds and hearts, in their worldly walks—and in all that they think, or do, or want. Goldsmith has described the model preacher:

"And as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reprov'd each dull delay,
Allured to brighter worlds and led the way."

"This is far different from the worldly preacher, who gives his congregation a Sunday lecture on the Cronin trial, on jury-fixing, on the ward caucus, on methods of business practiced in the markets, or on the sensational or obscene side of city life. Pure Gospel Truth does not need to be spiced and tricked out in gaudy frills and in paint and varnish to make it acceptable to human minds. That sermon which needs the meretricious aid of sensationalism to render it attractive does not come from a mind saturated with religion and knowing nothing but Christ and him crucified.

"A preacher who has little religion of his own can not, of course, put much religion in his sermons. If he is worldly and common, his sermons will be worldly, and if it is not common it is at least made of common things, and becomes uncommon through spasmodic rhetoric or strained effects. The pulpit should be a rostrum where godliness is taught, and so taught that it will lead to godliness in conduct and will train character based on godliness in thought and deed."

PRIDE AND HUMILITY.

[The following article was written by one of the members of the Reilly Creek Sunday-school, in Allen Co., Ohio, and read at the class exercises, Nov. 17th, 1889. We commend the instructions it contains to all.]

Dear friends, brethren and sisters in the Lord, As I have met with you here from time to time during the Summer, and have been greatly strengthened and encouraged in the cause of Christ, I feel it my duty also to add my mite, as admonition to myself, and to old and young who are assembled here; for if by God's grace we have talents, and if it be but one pound we are not to bury it, but exercise therewith, and gain more, that we may not at the last be found wanting, called unprofitable servants and be cast into outer darkness where will be weeping and gnashing of teeth. Mat. 25:30.

What I wish to bring before us is the great contrast between pride and humility; not that I think that our ministers and teachers here are not much more capable of teaching us than I in my weakness, but because we see vanity and pride springing up all around us to such an alarming extent, that I feel that we shall all join heart and hand, put forth every effort to stay its tide, and keep at last this

little band free from all worldly vanities.

In the 4th chapter of James, from the 5th to the 7th verses we read, "Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud but giveth grace unto the humble. Submit yourselves therefore to God. Resist the Devil and he will flee from you."

And in the 10th verse it says, "Humble yourselves in the sight of the Lord and he shall lift you up." Also in the 3d chapter of 1st Peter 3d and 4th verses we read: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God, of great price." Still further, in 1 Pet. 5:5, 6 he says, "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." Is it not lamentable that so many, in the face of all these and many more equally weighty scriptures, resist the warning and give themselves over to vanity and pride, as we see all around us? and if we think in what extreme humility Christ our blessed Savior was born into the world, and all for an example for us, how can we give ourselves over to that great evil—pride? Oh! should we not as parents, one and all, earnestly strive to teach those precious charges to our dear children, whom God has entrusted in our care, the great importance of cultivating that meek and lovely spirit? It seems to me no matter where we open God's book, almost every line, and even every word points us to that selfsame spirit, humility. Then should not we, especially those of us who have promised to love, serve, and obey God, strive day by day to become more humble, instead of exalting ourselves, and each trying to become the greatest in the world, as so many of us seem to be trying to do? Christ himself said, "That such are they which justify themselves before men." But he says, "God knoweth their hearts; for that which is highly esteemed among men is abomination in the sight of God," Luke 16:17. And as he is an all-seeing God, we must not think that he does not see if we have this or that, or do so and so, We are so apt to think, if our friends have this or that, or do so and so, that we also can have it, even if our conscience tells us that we should not have it. Ah! my friends just there is where Satan, that vile deceiver, creeps in and urges us on to greater sins, until he has us entirely in his power, if we are not on our guard, watching and praying.

I have heard the remark made, and by seemingly good Christian people, that it makes no difference what we wear, if the heart is only right.

But my dear friends, a truly humble child of God, it appears to me, can not indulge in the fashions of the world, for it does not agree with the scriptures above quoted: and we are so plainly taught by many different scriptures that whatever is not in accordance with the blessed word of God, comes from an evil spirit. Therefore we should all examine ourselves closely and if we yet have a haughty spirit rising within us, we should earnestly pray to God for deliverance. He is able to help us. For the scriptures tell us that whosoever comes to him in that meek and lowly spirit He will in no wise cast out. And further, you dear children and young friends, as our Sabbath School will now close for the present, do not think that now you will have at least every other Sunday to yourselves, and can go about and indulge in every manner of plays, or in laughing and jesting, as young people are very apt to do. For God says, "Remember the Sabbath day to keep it holy." In olden times, when the Israelites were traveling through the wilderness, and that blessed bread, manna, fell from heaven for their nourishment, they would each day gather just enough for that day, and if they would gather more than was needed for one day it would become polluted and was not fit to eat; but on the sixth day God ordered them to gather enough to last them the Sabbath, and they need not gather on the Sabbath, and could have that whole day to honor and glorify Him. As we have now the same God they had then, it is of a great deal more importance how we spend the Sabbath than many seem to think. If we can not be with friends and spend the time in admonishing each other and help along in the cause of Christ. We should much rather be at home and take up God's blessed book and read to find out what is required of us. It seems to me that herein lies one great fault that so many do not seem to know that the Sabbath was not made for work or play. They do not read enough to find out the will of their great Creator. We can never read too much; for no matter how much we read and study His word, we can never exhaust it, and if it would be more thoroughly read and studied, it appears to me, there would not so many go down the broad road to destruction and death. We have but one life to live, and when we are called hence, God's book tells us, "As the tree falleth so must it lie." So let us all, humble ourselves, and with Mary bow down at the feet of Jesus and learn of Him; that we may thereby keep our lamps trimmed and brightly burning, that they may shine forth to the world with such brilliancy that there will thereby yet be many precious souls brought unto the

fold that Christ may be glorified in us and we in him, and let us with all our heart, work together, while it is day, for the night cometh when no man can work. May God's peace, mercy and love, be with us. Amen.

In his "Apologeticus," an able defense of the Christian religion, addressed to the rulers and magistrates of the Roman Empire, Tertullian, of Carthage asks: "Banded together as we are, ever so ready to sacrifice our lives, what single case of revenge for injury are you able to point to, though, if it were held right among us to repay evil for evil, a single night, with a torch or two, could achieve an ample vengeance? But away with the idea of a sect divine avenging itself by human fires, or shrinking from the sufferings in which it is tried." In that brief section of the treatise on "Idolatry," which refers to "the military service," Tertullian condemns the latter practice as not lawful for the Christian (even though no idolatrous sacrifices be required of him), unless he be willing to fight under "the standard of the devil." "How," he asks, "will a Christian man war; nay, how will he serve even in peace, without a sword, which the Lord has taken away? For albeit soldiers had come unto John, and had received the formula of their rule; albeit, likewise, a centurion had believed; still, the Lord afterward, in dismissing Peter, unbelted every soldier." *In his treatise, "De Corona," Tertullian pointedly inquires: Shall it be held lawful to make an occupation of the sword, when the Lord proclaims that he who uses the sword shall perish by the sword?" And further: "When a man has become a believer, and faith has been sealed, there must either be an abandonment of it, which has been the case with many, or all sorts of quibbling will have to be resorted to in order to avoid offending God."

Origen, of Alexandria, concerning the peaceableness of himself and brethren says, "We no longer, take up the sword against any nation, nor do we learn to make war any more. We have become, for the sake of Jesus, the children of Peace." It was the conclusive answer of those constant testimony-bearers in Africa, when urged to take their part in defense of the State: "We are Christians; hence we cannot fight."

*Let us take note that, notwithstanding Peter's defense of his Lord was an entirely disinterested as it was also an extremely hardy act, yet the Lord sharply rebuked his zealous, would-be defender therefore; and as we can conceive of no worse cause which could be espoused than that of Peter in essaying to defend his Master, we may thence fittingly conclude that God's will is not properly subverted when those claiming to be his disciples seek to avenge wrongs or redress grievances by the arm of flesh.

DEPARTMENT OF THE INTERIOR, CENSUS OFFICE.

Washington, D. C., December 1, 1889.
Editor HERALD OF TRUTH, Elkhart, Ind.

DEAR SIR: This office desires to secure the best results possible regarding the schools of the country with a few salient inquiries. James H. Blodgett, A. M., of Rockford, Illinois, a gentleman of long experience in educational work and in public affairs, has been appointed a special agent for the collection of statistics of education for the United States. Public schools are so related to systems of public record that their statistics are obtainable through established methods. Incorporated private schools have a place in public records. Parochial schools generally render stated reports to some controlling body. Unincorporated private schools form a considerable element of usefulness hitherto unmeasured. It is desirable to gather reports of the number of teachers and pupils in such schools, without troubling them for the financial statements that schools supported by public funds owe to the tax-payers. The enumerators of population will report each person who has attended school within the year, and whether at a public or at a private school; and for all persons ten years of age and over, those who can read and write. This will be more than has been done heretofore. Other educational statistics must be reached by different methods, in which every one interested may render some aid. Any lists of private schools, no matter how brief, or names of single schools, no matter how humble, open in any part of the present school year, with the address of the principal teacher of each, will be of assistance to this office.

Very respectfully,

ROBERT P. PORTER,

Superintendent of Census.

Remarks.—We publish the above by request of the department, and where schools are maintained by our church either English or German, public or private, the persons in charge will confer a favor by reporting the same to James H. Blodgett, Rockford, Illinois.

THE PUBLIC SCHOOL LAW.

The public school law now in force in this State provides that the use of profane language by any pupil shall constitute good cause for expulsion from schools; also that any who shall cut, deface or otherwise injure school houses, fences and outbuildings thereof are liable to suspension and punishment, and the parents of such pupils shall be liable for damages for the amount of injury on complaint by the teacher, the amount to be determined by the directors and collected by the Court. The school house is a good place to enforce the law of the State. It is but one step from the school master to the Court.

—Exchange.

Miscellany.

THE INFIDEL.—To mock at and despise that which is too great for us, is no mark of wisdom; and for any being, so utterly dependent for his existence upon thousands of things which he cannot control as man is, to show contempt for the source of these things, because he cannot comprehend it, is worse than folly; How can a man claim as marks of wisdom, his denial that infinite love, wisdom and power, as manifested in nature, are attributes of a living being—the living God?

PROTESTANTS OF THE ALPS.—The Protestants of Val Freissinières, in the French Alps, are in desperate need, and appeal to their fellow-Christians for aid to emigrate to Algeria. Descendants of those faithful witnesses who centuries ago, found refuge from persecution in these almost inaccessible mountain heights, they have for generations endured increasing tribulations. Much of their property has been swept away by avalanches, and during half the year they are entirely isolated from the outer world, while, owing to the intense cold they are forced to inhabit their stables, in order to make the most of the animal warmth of their cattle. Each succeeding spring finds them more poverty-stricken and with fewer resources. Some ten families have already been transported to the Protestant colony of Travis Marabouts in Algeria. The Protestant Colonization Society issues an appeal for funds sufficient to transport the remaining families, some twenty in all.—*American Messenger*.

DO NOT SMOKE.—Why not? From the fact that at Yale College an investigation has just been made into the influence of tobacco on the scholarship and standing of the students who use it. The results are as follows: Each class is graded into divisions according to scholarship, the best scholars being in the first grade, and so on down to the fourth, when they are, in the slang of the campus, "not too good" scholars, but "just good enough" to keep hanging by the eyelids. In the junior class it was found that only ten out of forty in the first division were addicted to smoking, eighteen out of thirty-seven in the second; twenty out of twenty-seven in the third; and twenty-two out of twenty-six in the fourth. The proportion of smokers, it will be observed, increases in regular ratio with the falling off of scholarship. These figures are exceedingly suggestive; but no one who has paid attention to the scientific evidence of recent years, which establishes the deleterious influence of the weed, will be surprised at it. What must be the effect on this nation which consumes yearly two hundred and fifty million dollars worth of tobacco?

DIED.

DIENER.—On the 25th of November, 1889 in Logan Co., Ohio, of kidney trouble, Sister Magdalena F., wife of Jonathan K. Diener, aged 37 years, 11 months and 11 days. Funeral on the 28th at South Union. Services by C. K. Yoler in German, and Jacob Frantz in English from Phil. 1:21: "For to me to live is Christ, and to die is gain." She was a member of the Amish Mennonite church. A sorrowing husband and five children, one brother and her sisters followed the beloved mother to the grave. A large congregation assembled to show their respect to the deceased.

"Through many checkered scenes of life,
Ye hand in hand have journey'd on,
For her labor and the strife
Are o'er; the peaceful goal is won.
The pleasant voice and cheering smile,
Which oft hath soothed the haras'd mind,
Are gone, but for a little while.—
She hath not left thee far behind."

NICE.—On the 20th of November, in Franconia, Montgomery Co., Pa., of typhoid fever, Mary Nice, maiden name, Gottshall, aged 48 years, 10 months and 14 days. She was buried on the 24th, at Franconia meeting house. Many friends assembled to mourn the loss of the beloved one. Several days before her death, she desired to be baptized, and received into the church. Funeral services were held by Michael Moyer at the house, and by Josiah Clemmer at the church, from Phil. 1:23, 24.

SNARELY.—On November 30th, 1889, near Columbus Grove, Putnam Co., Ohio, of palsy, Brother Josiah Snarely, aged 68 years and 9 days. Brother Snarely was born in Lebanon Co., Pa. and united in marriage to his present companion Louisa, March 24th 1853. They were together received into the Mennonite church, about 19 years ago, since which time they have been consistent members of the church. He was unable to walk or converse for a number of years previous to his death. His mind however, most of the time, seemed to be pretty good and we trust that during his long period of affliction his affections were set on things above, and his soul prepared for that "Land of sweet rest." He was buried on the 3d of December at the old Mennonite church at Riley Creek where remarks were made by C. P. Steiner, Isaac Burkhardt and John Shenk.

BONTRAGER.—On the 7th of October, near Pashan, La Grange Co., Ind., of brain fever, Ora Daniel, son of Eli and Katie Bontrager, aged three months and 20 days. Funeral services on the 9th, by Joseph D. and Henry Miller.

Once we had a fragrant blossom,
Full of sweetness, full of love,
But the angels came and plucked it,
For the beauteous realm above.

Tearfully we lowly laid him,
'Neath the grass that grew so green,
And the tomb we loved so dearly,
In our home no more is seen.

Oh my darling, when we meet thee
In the joyous realm above,
Gladly will we haste to greet thee,
All our hearts allude with love.

DETWELLER.—On the 13th of December, in Bloomfield, Waterloo Co., Ontario, Bro. Randolph Detweiler, aged 82 years, 4 months and 6 days. He was born on the 9th of August 1807 in Montgomery Co., Pa. His father and grandfather were also called

Lehman, |
ivengood, |

S. K. Barç, \$1.67; H. Pauls, \$4.00; A. Missoult Brç, \$4.

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Peter Wiens, Reinsland, Manitoba.
Peter Duesch, Hochstadt, Manitoba.
John L. Weidman, St. Jacobs, Ont.
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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after Dec. 1st, 1889, depart at Elkhart as follows standard time:

| GOING WEST, leave. | |
|---|------------|
| No. 1, Vestib. Lim. Express..... | 6.50 A. M. |
| Toledo Express..... | 8.00 " |
| No. 9, Pacific Express..... | 3.45 A. M. |
| No. 27, Chicago Acc..... | 7.00 " |
| No. 3, Special Chicago Express..... | 3.05 P. M. |
| No. 5, Fast St. Louis & Chicago Exp. 6.00 " | |

| GOING EAST—MAIN LINE, leave. | |
|------------------------------|------------|
| No. 12, Night Express..... | 3.30 A. M. |
| Grand Rapids Express..... | 4.45 " |
| No. 22, Mail..... | 11.45 " |
| No. 6, Fast New York Ex..... | 6.15 P. M. |
| Grand Rapids Express..... | 1.30 " |

| GOING EAST—AIR LINE, leave. | |
|--------------------------------------|-------------|
| No. 2, Special New York Express..... | 12.45 P. M. |
| No. 8, Atlantic Express..... | 11.40 " |
| No. 4, Limited Express..... | 8.30 " |
| No. 28, To Goshen only..... | 8.35 " |
| Train G to Goshen only..... | 7.45 A. M. |
| E to Goshen only..... | 3.10 P. M. |

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

| | |
|--|-------------|
| Train F from Goshen..... | 11.30 A. M. |
| Train H from "..... | 5.45 P. M. |
| No. 24, Acc. from Chicago..... | 8.10 " |
| Goshen Passengers change to No. 28. | |
| No. 27, from Goshen..... | 6.30 A. M. |
| Passengers change cars at Elkhart if going West. | |

SUNDAY TRAINS.
Nos. 12, 4, 6 and 8, East. Nos. 9 and 5 West.

TRAINS ARRIVE—MAIN LINE.

| | |
|-------------------------------------|-------------|
| Grand Rapids Express..... | 12.40 P. M. |
| "..... | 7.40 " |
| No. 25, Michigan Accommodation..... | 2.55 " |

Tickets can be obtained for all prominent points between Boston and San Francisco.

A. J. Smith, Gen. Pass. Ag't., Cleveland, O.
P. P. Wright, Gen. Sup., Cleveland, Ohio.
F. W. Cantrick, Ticket Ag't., Elkhart, Ind.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after Nov. 24th, 1889, will leave Jackson St. Depot, Elkhart, as follows:

| GOING SOUTH, leave. | |
|--|-------------|
| No. 2, Mail and Express..... | 4.29 P. M. |
| No. 4, Cincinnati & Louisville Ex..... | 11.25 A. M. |
| No. 6, Ind. & St. Louis Express..... | 4.29 A. M. |
| No. 22, Goshen Accommodation..... | 9.00 A. M. |

| GOING NORTH, leave. | |
|-------------------------------------|-------------|
| No. 1, Mail and Express..... | 10.10 A. M. |
| No. 3, Michigan Express..... | 4.50 P. M. |
| No. 5, Grand Rapids Express..... | 12.05 A. M. |
| No. 21, Elkhart Acc'n. arrives..... | 10.10 A. M. |
| No. 9, Way Freight, arrives..... | 11.15 A. M. |

CONNECTIONS.
At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburgh, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Anderson Junction with C. C. & I. R. R. for all points East, West and South.

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Gerald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 27.—No. 2.

ELKHART, IND., JANUARY 15, 1890.

Whole No. 411.

YE CANNOT SERVE GOD AND MAMMON.

Oh, why are the sons and the daughters,
Of Adam so vain and so gay?
And why are they growing more haughty,
More worldly and proud ev'ry day?

But why need we ask or e'en wonder,
Why fashion and folly now reign,
With those who are seeking the honor
Of this world's extended domain?

Old Satan, the dreadful deceiver,
The father of folly and sin,
Is leading them on at his pleasure,
Because he is reigning within.

E'en some who profess to be Christians,
And talk of religion within;
Still show by their outward adorning
With Jesus they never have been.

They say that it makes little difference—
That clothes which look gayly and bright
May be worn by the best of the Christians,
"If only the heart is all right."

The apostle declares in plain language,
As plain as with words can be told,
If any are void of Christ's spirit,
They do not belong to his fold.

He speaks, too, of outward adorning,
Of plaiting the hair—and he told,
Of putting on costly apparel,
And wearing of pearls and of gold.

"In like manner also that women
In modest apparel be adorned,"
For this it is right and becoming,
And not to this world be conformed.

All those who are led by the Spirit,
Abhor what is idle and vain.
They have no desire to wear it,
And bring their dear Savior to shame.

Now those who pretend to be Christians,
And still love what Christ has condemned,
Are not yet possessed of his spirit,
And are not yet what they pretend.

Some, too, who profess to be fighting
For Christ and his glorious cause,
But go forth their enemies smiting,
Contrary to Christ and his laws.

Some, who with their God made a covenant,
And vowed that to him they would cleave,
To walk in his ways and commandments,
And never their Savior would leave.

But soon they forget what they've promised,
Take part with the worldly and vain—
Like the sow that is washed in clean water,
Returns to the mire again.

O, be not deceived, men and women,
Turn from that which evil appears—
Ye cannot serve God and serve mammon,
For thus the Savior declares.

Selected by I. A. SMUCKER.
Nappanee, Ind.

For the Herald of Truth.

HISTORY OF THE MENNONITE CHURCH.

(Continued.)

In upper Zurich, especially in the principality of Grueningen, the Anabaptists likewise gained a foothold. Bullinger states that the Anabaptists who had escaped from the "Witch tower" in April had gone thither and strengthened Anabaptism there "mightily." A certain high Bailiff states on the 20th of September that in the principality of Grueningen Ulrich Teck and Jacob Gross of Waldshut baptized about thirty persons. Both men declared that they had been driven from their home because they refused to bear arms. In the beginning of October 1525 the high Bailiff of Grueningen again imprisoned Blaurock and Grebel, and a second public disputation on baptism was held at Zurich between Grebel and Manz on the one side, and Zwingli, Leo Judae and Grossman on the other, and again without bringing about the desired result. On the 18th of November the council of Zurich condemned Grebel, Manz and Blaurock to prison for an indefinite period, with nothing but bread, jam and water for sustenance, and banished the strangers Ulrich Teck of Waldshut, Martin Ling of Schaffhausen, and Michael Sattler of Staufien, now in Baden, from the country. (Egli Wiedert, P. 48.) All the efforts of the reformed government to dissuade the Anabaptists from their purpose were useless. Toward the close of the year 1525 Doctor Balthasar Hubmaier of Waldshut came to the principality of Grueningen; about New Year of 1526 we find him at Zurich where he was discovered and imprisoned. Three Anabaptists who had previously been imprisoned, but who had escaped, were likewise captured. At this time the council also enacted laws. After consultation with the reformed theologians, Hubmaier was imprisoned at Wellenberg.

Among the prisoners who were tried in the beginning of March 1526 were Grebel, Manz and Blaurock. Grebel and Manz requested, as did Zwingli liberty to write. Many said also, that he

had never disputed, but merely testified to his faith. "Der Obrigkeit halben," he says, "kein christ schlage mit dem Schwert widerstehe auch dem Boesen nicht." (No man should use the sword in defense of the government and oppose the evil.) Blaurock then had a conversation of three hours duration with Zwingli and Judae. (Egli Zuercher Wiedertaeufer, P. 54.)

As all measures with the Anabaptists did not bring the result hoped for, the council finally decreed that the Anabaptists should be imprisoned in the tower with nothing but bread, water and straw. No one should visit them. No one, not even in case of sickness, should be permitted to change their imprisonment. According to the words of the decree they were "to be left to die and rot in the tower." (The word "rot" was afterwards erased.) Even the wives, and daughters should be thus imprisoned together and receive the same treatment.

On the 7th of March 1526 an edict was issued by the council of Zurich, which declared that the government would seize upon all such as would henceforth rebaptize, and would drown them without mercy. At first this threat was not taken in earnest. A similar edict adds that every one must attend the church presided over by the regularly ordained priests; "that no one shall lodge or receive the Anabaptists nor show them any hospitality or favor, nor give them drink or food or in any manner give them an abiding place."

In the lower country also, the Anabaptists at this time gave the government much trouble. Here a certain Michael Meyer of Neuch acknowledged that he had given his brother help when he buried his wife in a grassy plot, not in the cellar or in the barn as is reported; that his brother was of the opinion that because the earth was free he could bury his wife anywhere.

From the upper country it is reported that in spite of all the mandates, the people assembled "with diligence and earnestness, in forest and field," to hear their preaching. One Sunday in May the bailiff Berger, with a number of armed men, captured fifteen Anabaptists who had participated in a large gathering in a forest, and among these were Jacob

Falk and Heini Reimann. They told the Bailiff to his face that they had been baptized and had baptized others and intended to continue to do so. The judges could not agree what to do with the prisoners, and for the time being placed them in the care of the Bailiff. (Egli Zuercher Wiedert. P. 57.) At this time Zwingli made the proposition to keep an especial record of baptism, among other reasons "because the Anabaptists had often said they did not know if they ever were baptized or not." In consequence of this the councils and burghers, on the 24th of May 1526 decided on keeping records of baptism.

In Marthalen, beyond the Thur, an Anabaptist, Junghans Meyer of Waldshut refused to renounce his opinions, although (as the persecutors thought,) he had been plainly shown by the priest, John Ulmann, that the children are included in the covenant of Abraham and that they should therefore receive the sign of the covenant by water baptism. Meyer was sent to Zurich and imprisoned there.

In the meantime the brethren had large meetings by day and night. On the 19th of November the council announced that not only those who administered baptism, but all those also who took part in the meetings of the Brethren, *should be drowned without mercy.* On the 13th of December the Bailiff of Grueningen delivered to the council four men, among them Manz and Blaurock, whom he had caught in the forest.

On the 2d of January 1527 Manz was sentenced to be drowned, because he had "against christian order and custom," engaged in rebaptism and had become a prominent man and originator of this doctrine;—further, because he, in spite of every instruction and admonition would not give up his error and obstinacy and agree to identify himself with the general, Christian custom—further, because in spite of the mandate he still held to anabaptism—because he and others sought to gather those who follow Christ in order that he and his adherents who had separated from the christian church might set in order a sect, rabble and assembly of their own under the semblance and pretense of a christian assembly and church, etc.—therefore Manz should be delivered to the executioner, "who shall bind his hands, place him in a ship, and take him to the lower Huettli; and slip his hands down over his knees, and thrust a stick of wood through between his arms and thighs, and thus bound, he should throw him into the water and there let him die and decay, and by this satisfy the law and justice." His property was to be confiscated to "my Lords" (the council).

Bullinger a theologian of the reformed church describes his end as follows: "As I likely a certain wharf or landing place along the shore.

he (Manz) was led down from Wellenberg to the Fishmarket and below the slaughterhouse to the ship, he praised God that he was to die for his truth's sake *** and declared that Christ had before said that his own should suffer for the sake of the truth. In this manner he spoke much; but was opposed by the priest who accompanied him. As he was led out his mother and brother came to him and admonished him to remain steadfast, and thus he remained staunch in his much abused profession until his end. When he was bound on the 'Huettli' and was about to be dragged down into the water by the executioner, he sang with a loud voice:

"In deine Haende, Herr, befehl' ich meinen Geist!"

(Into thy hands, Lord, I commend my soul.) And with this he was drawn from the 'Huettli' by the executioner and drowned, and then taken down to the place and buried at St James. Many were vexed at his constancy in death.

Thus died the first martyr of the Anabaptists in Switzerland under the hand of the "Reformed church." How much the spirit of Zwingli and his adherents of that time differed from the spirit of the Romanists can be "seen from such deeds. In the letter which Manz left for the comfort of his fellow-brethren we read, 'Alas! how many are found at the present who boast of the Gospel, and speak, teach and preach much about it, but are full of hatred and envy. *** The Lord, Christ, compels no one to come to his glory, only those who are willing and prepared attain unto it.' (Mart. Mir. P. 400).

(To be continued.)

For the Herald of Truth.

WHY ARE CHRISTIANS NOT MORE IN EARNEST.

This is a question we have often thought about, and studied over. Why is the church in general not more in earnest about the thousands of unsaved, never-dying souls around us? We hear and read so much about the responsibility resting upon Christ's followers, and the amount of work they have to do in the vineyard of the Lord, and yet, how many Christian professors who claim to be doing the will of God and to have the welfare of the Christian cause at heart do so little, just sitting, as it were, with folded hands and having, apparently, no interest at all in the great work of bringing souls into the fold of Christ; and if any one else does try to work for the welfare of souls in a way somewhat different to their opinions they very soon find fault with it, claim it is not the old practice and therefore doubt whether it be proper or not. We all know that a terrible doom awaits those who have no peace with their Creator, but still with this truth staring us in the face we are, that is,

the flesh is, so prone to be careless and idle, doing nothing to warn, to entreat, and to try to awaken all to a sense of their duty. If we think of the many ways Satan has of leading men away from God, we cannot but shudder at the thought of how many souls he is leading on to everlasting destruction. It has been said that God never converts a soul unless some human being is in some way instrumental in the salvation of that soul. God could of course draw all men to Him without human help but that is not His way; He wants His followers to labor for Him, to lead souls to the great Light, to the loving Shepherd. If we do not do what we can, and some soul is lost through our negligence, think how awful it will be to think that we are to blame for the loss of a soul when, if we did our duty, a star might be added to our crown. Oh! Christian friends, can we not do more than we are doing to bring the world nearer the meek and lowly Savior? Are we in earnest? are we exerting every influence for Jesus? Could not each one of us think of some way of doing more for His cause? Can we not make our conversation come nearer to God's word? Can we not put more Christian thoughts in the letters we write, speak more of Christ's love to sinners, deny ourselves more of these earthly pleasures, remind the gay, worldly throng of a Father in heaven, be less frequent at worldly gatherings, and more frequent at the house of God, the bedside of the sufferer or wherever we can do good?

Why, dear friends, is it that so many Christians can or do not deny themselves anything to bring souls to God? They can go through rain, wear old clothing, work hard all week for earthly gain, but for the cause of Christ, and for His work the weather is soon too bad, the clothing too plain or the work too hard. Brethren and sisters, let us think of these solemn thoughts; let us reason what we are really doing for the cause of our blessed Redeemer. Are we in earnest for the welfare of the never-dying souls around us? and if we find a deficiency on our part and think we are not doing what we should, let us bow to the dust and ask our heavenly Father to forgive our negligence, and strengthen, lead and direct us to do more from henceforth than ever before. "No matter how hard or stony the hearts of men, God's people must go on sowing; and if they persevere they will reap a harvest."

God wants good seed sown over all His great vineyard and if we keep on sowing, the harvest will surely come. Then He wants all the sheaves in his great harvest field gathered, and it is the duty of every Christian to thrust in the sharpened sickle and get them into the garner of the Lord. So many we know are only waiting to be gathered in; then can we not so live and shine in the beauty of holiness that they cannot help but come.

Some time since while talking with a lady a number of years older than myself about religion, I was surprised at the eagerness she showed and how glad to have sympathy on this all-important question. Among other things she said: "You are the first person that ever said anything to me about this, and I have never before confided my feelings to any one." She also said she often wondered why Christians did not talk more to sinners about their souls. How often we notice how eager people are to talk about the world, its amusements, etc, but when it goes to calling sinners from the world to Jesus they are very quiet and have nothing to say. Oh! may God help us to "call them into the Ark of salvation."

"Call them in why still delaying,
Christ has died their souls to win;
Precious souls are hungering-dying;
Call them in, O! call them in."

LINA ZOOK.

For the Herald of Truth.

THE RESURRECTION OF OUR LORD.

Twice had the sun gone down upon the earth and all as yet was silent at the sepulcher. Death held his sceptre over the Son of God. Still and silent the hours passed on. The guards stood at their post, the rays of the midnight moon gleamed on their helmets and on their spears. The enemies of Christ exulted in their success; the hearts of his friends were sunk in despondency; the spirit of glory waited in anxious suspense to behold the event, and wondered at the depth of the ways of God. At length the morning star arising in the east announced the approach of light; the third day began to dawn upon the world, when on a sudden the earth trembled to its center and the powers of heaven were shaken. An angel of God descended, the guards shrank back from the terror of his presence and fell prostrate on the ground. His countenance was like lightning and his raiment white as snow. He rolled away the stone from the door of the sepulcher and sat upon it. But who is this that cometh from the tomb with dyed garments? He that is glorious in his appearance, walking in the greatness of his strength, it is the Prince of Zion, Christ, it is your Lord. He hath trodden the wine press alone; he hath stained his raiment with blood, but now as God's only Son he meets the morning of his resurrection, he arises a Conqueror from the grave; he returns with blessings from the world of spirits; he brings salvation to all men if they will accept his great salvation. Now is the accepted time. He may call you home at the dawn of the early morning or at midnight, we know not at what

time. He may come at a time when you think not. Blessed are those servants whom the Lord, when he cometh, shall find watching. Now dear friends, the question is, will the Lord find us watching, or asleep? Dear friends, look up to Jesus; he died to save all mankind. That does not mean that he died for just a certain number of people, but that he died for all people if they will accept him. Dear friends, do not delay. Death may come suddenly, and if you are not ready, it will be forever too late. F. K.

Noble, Iowa.

For the Herald of Truth.

TO WHICH FLOCK DO YOU BELONG?

"Fear not, little flock, for it is your Father's good will to give you the kingdom." Luke 12:32.

This is a comforting promise to those who belong to the flock that is led by the Savior, that great Shepherd, whose pleasure it is to give to His children, not only food and raiment, but also the kingdom; but it gives no comfort to the sinner while he is yet unwilling to be numbered with Christ's flock. The text says: *Little flock*, and it is a lamentable fact that Christ's flock is much smaller than Satan's flock. It seems that Satan is ever busy, with his deceitful ways, trying to draw Christ's followers into his fold. But his trying to win them does not make them his unless they yield to his allurements. On the other hand the Savior is always trying, in His loving way, to draw sinners to Him. Yet they are not his unless they come to Him and desire to live for Him.

Christ was mocked and derided, suffered many trials and persecutions, and at last had to give His life for His flock; but can we find that Satan ever endured any trials or sacrificed any pleasures for his flock?

Satan promises pleasure in this life, but the reward is endless torment. Christ's followers have to endure trials and temptation, but they have a loving Friend to help bear them, and the reward is peace to our souls now, and everlasting joy and happiness in the world to come, if they are faithful.

This life is only too short, but the life to come is without end. Oh! how sad to think that any should live so in this life that their portion will be allotted to them in hell where they will be in everlasting torment without even a hope of release, and it is sad too that so many are not willing to suffer for Christ's sake here and enjoy eternal happiness over yonder.

Dear, unsaved soul, how can you longer spurn your Savior's pleadings and choose only pleasure here? If you do not accept Him while you live surely you will be ban-

ished from the pleasures of heaven, which are unspeakable and full of glory. Come, and be numbered with Christ's flock, and do not put it off for a more convenient season, for such a time may never come. You may have to suffer sorrow and persecution, but if you look to Jesus for aid He will make them easy to bear and you will be rescued from everlasting punishment.

The Christian's life is not one of continual sorrow and contention as some think. True, he must often suffer derision and persecution for Christ's sake, but it is easy to bear if the heart is truly willing. We must watch, and fight, and pray, but that is not a hard task unless we make it so. Some Christians make their religious life a life of sadness and discontent. Cheerfulness is one of the characteristics of pure religion. The child of God cannot be sad and go about with a long face when he knows his saved condition and realizes that Jesus died to release him from the bondage of sin and death. Christ says: "Take my yoke upon you, and learn of me and you shall find rest to your souls." He also says: "My yoke is easy and my burden is light." But there are Christian professors who make the yoke hard to bear and the burden heavy, and therefore find no rest to their souls. They are always lamenting that they are too incompetent to do anything for their Master, that it is so hard to keep all the commands, and that they are not as good as they ought to be. The trouble is they have not come to Christ in meekness to learn of Him, but rest on their own wisdom. They try to do the work themselves instead of placing themselves in God's hands as instruments to be used as He sees best. When we once do just as God directs we know we are doing that for which we are intended and the yoke becomes easy and we find rest to our souls.

Thus we see the life of a true confiding Christian is easier to live than the life of the sinner who has to bear the load of a guilty conscience.

Dear sinner, I entreat you once more to come to Christ. He is interceding for you—you who have mocked and rejected Him—He still loves you and longs for your return. I pray that you may yet be won from the fold of Satan to the fold of Christ, before it is forever too late. In using the expression "Christ's flock," do not understand that I mean a certain church denomination and that all outside of that church belong to Satan's flock. By saying Christ's flock I mean all the true followers of Christ, no matter of what name or order they may be.

Trusting my feeble efforts into God's hands I will close my writing.

Tenderly the Shepherd,
O'er the mountains fold,
Goes to bring His lost ones
Back to the fold.

CLARA M. BRUBAKER.

For the Herald of Truth.

THE NEW YEAR.

By LINA ZOOK.

December, 1889.

Another year, with all its cares
And all its joys is almost gone;
With eager eyes we look to see
Another New Year coming on.

Reflections sad and hopes all bright
Crowd mind and heart while pondering
O'er joys on which time cast its blight
And blessings which the year may bring.

How swift the moments sped away;
How soon they measured all the year;
It seemed, when past, 'twas but a day—
Ere well begun the new was near.

The New Year eighteen eighty-nine
On Winter's shroud of snowy white
In characters of pure design
Was written in the New Year's night.

God, as a book the New Year gave—
A volume blank, yet pure and clean,
In which our acts, both gay and grave,
We wrote—in judgment to be seen.

We filled it, page by page; each day
Our words and thoughts went on record;
Past years—all books—are laid away
To wait the coming of the Lord.

O did we strive to write with care,
And make the best of every day?
Did Christ-like loving kindness share
A part in all we had to say?

Did sorrowing ones kind words receive
To bless them on their way to heaven,
And fainting ones, to trust-believe
That strength for every day is given?

Our God had given these pages pure;
And did we use them for His sake?
Did we some wrongs for Him endure,
And never once His Word forsake?

Did each day witness some good deed,
Some acts of kindness for our Lord?
If thus we shared the sufferer's needs
In heaven we'll gain our great reward.

We welcome now this glad new year—
Year eighteen ninety—help us, Lord,
To live in thy holy fear,
Each act of life ruled by thy word.

May every year we live be thine;
That when we lay life's burden down
We in heaven's glad NEW YEAR may shine
And wear with Christ a golden crown.

For the Herald of Truth.

A SUGGESTION.

In a letter to us a correspondent states that some people complain that the HERALD is not as interesting as it used to be; that too many hard words are used, and that many of the articles are written in such a style that common people cannot understand them. Our correspondent, while stating that he admits that there is some truth in this, adds the following practical suggestions for the consideration of those more especially who feel that they have just cause for complaint.

After thinking over the matter it just seemed to me that some of us readers are perhaps to blame for this, in a measure at least. I think it is a little like members complaining about their ministers and finding fault with their sermons without praying for them and trying to help them. It is said that the poet Watt when a boy, complained to his father that he did not like the hymns they sang in the old church. His father replied: "Well, Isaac, instead of complaining about the old hymns, you go and write better ones." And the boy did go and wrote better ones. Now, I would suggest this idea to those who are dissatisfied with the *Herald*. Instead of complaining about some of the articles, let us go to work and try to write better ones. Or if we should fail to write better ones, let us at least not be too severe on those who do write. Probably a trial or two would convince us that it is not such an easy matter to write simple, interesting articles, as one would suppose who has never tried it. Not that I wish to discourage any one in trying to write. We know of brethren and sisters who have many good thoughts and ideas, and if they would only write them down, and get them into a proper shape, and send them for the *Herald*, I feel sure there would be less cause for complaint that the *Herald* is not interesting. If the *Herald* is to be a means of doing good, we should all be willing to contribute our mite in helping it along, both with our prayers and our pens. With such a united effort, the *Herald* might indeed become a power for good.

But when some are continually criticizing and finding fault, without helping any in the work, I imagine it is indeed quite an up-hill business for the editors, and the good work is greatly hindered. I would, however, also suggest to all writers for the *Herald* that, for the benefit of the many readers of the *Herald* who have not had the advantages of a good education, they study to use simplicity in their writings, to use simple words and expressions in preference to hard ones wherever it can be done without injuring the sense.

In a paper like the *Herald*, for the common people, the matter should be as simple as it can be conveniently made, even if it does take more words to accomplish it.

But as it is in a manner impossible for the editors always to attend to this matter, writers should make it a special point to simplify their writings as much as possible and save the editors the unjust censure they so often receive."

It was Martin Luther who said: "God doth not dwell in Babylon, but in Salem." Babylon signifying confusion, and Salem, peace.

For the Herald of Truth.

BETTER LESSON HELPS.

In the HERALD OF TRUTH of November 1, an article appeared, headed, "Sunday-school Workers," in which article the attention of S. S. workers was called to the International Lesson Leaves.

As I am one of those who have previously made inquiry of our Publishing Co., regarding these lessons, I feel it my duty, as well as my privilege, to respond. I have taken an active part in Sunday-school work for eight years, and in this time have made use of both the International lessons and our question books, and am therefore well acquainted with both. But I was somewhat anxious to know how our people in general felt on this subject. Knowing as I did, that many of our churches in the west were using the lessons leaves, and to satisfy myself, I wrote to quite a number of S. S. workers in Pennsylvania, Ohio, Indiana, Iowa, Illinois, Nebraska and Kansas, asking them several questions, for the purpose of finding out what lessons were used and what they thought of the International lessons.

The result of this correspondence was that all the schools that reported from Pennsylvania were using the question books, published at Elkhart, Ind., while in Ohio and in the other western states the majority of those who reported were using the International Lesson leaves, published by David Cook, of Chicago, Ill. Now there must be a reason for this that the brethren in the east prefer the question books, while the brethren in the west prefer the Lesson leaves. Having made this question a careful study, I think I see several reasons why this is so, and will mention a few which I am quite sure will give some light on this important subject.

First, I find that in Pennsylvania our Sunday-school pupils are mostly the children of our church members, and are under the influence of our church, and having never attended any Sunday-school where the International lessons were used they have no knowledge of them and therefore use what literature is put before them.

In the western states, however, this is generally quite different. Investigation proves that in most cases the majority of the pupils are children of parents of other denominations, or of non-professors, and are not under the influence of our church, and are at liberty to go to any school or stay away entirely if they choose; and to hold the attention of such pupils we must have lesson helps equally as good as others or fail in the attempt.

Another fact is that in the east our doctrine is well known outside of the church, while in the west this is generally the reverse. For instance in Lancaster Co., Pa., we have 42 places of worship, while in Marion Co., Kansas, we have but two

places. Hence, it takes more labor to plant the principles of the non-resistant doctrine than it does to water it. Since by this comparison we see that the inner influences are so much stronger in the east than in the west, and, this being the fact, is there any wonder that we call for lesson helps that are more interesting to the learner in general?

Another reason why the Sunday-schools in the west demands this kind of lesson helps is this: Investigation will prove that in the east there are more church members in most (if not all) of the churches than Sunday-school pupils, and hence it is not such a difficult matter to find brethren and sisters who are versed and well qualified for Sunday-school teachers, and many in fact would need no helps at all, but are able to instruct and interest a class with the Testament alone.

In the west this is just the reverse. Almost every church has a greater number of Sunday-school pupils than church members, and consequently needs more teachers accordingly than in the east, and very often it is a hard matter to get teachers who are able to interest their classes. These are facts which every one who carefully investigates the matter will learn.

If then, the material for Sunday-school teachers is not so plentiful in the west as it is in the east, and the work so much harder to perform, is it then any wonder that we call for such helps? And if we have a just claim should we not be heard? Now, I would not be understood that I condemn the Mennonite question books. They are all right as far as they go and may answer for the east, but they do not fill the wants of the church and Sunday-school in the west and the church is not everywhere using them, but is using lesson helps issued by some other denomination, or some publishing house who very often have advertisements not edifying for our children. There is therefore only one remedy and that is to comply with the wants of the church in the west and publish such lesson helps in a form of doctrine that will uphold the principles of the non-resistant faith as understood and taught by us as a church.

This would not interfere with our eastern brethren. They could still use the question books if they preferred them.

Many other reasons might be given, but I deem this sufficient for the present, and hope some able writer will take up the subject and give us more reasons why, or why not, we should have better lesson helps.

I would also request Sunday-school workers to inform us through the HERALD OF TRUTH how they conduct their schools (that is, their order of exercises), that we may become more uniform in our work and so fit and prepare ourselves better for the great work; and not be idle through the winter months while our schools are closed. May the Good Shep-

herd bless every effort put forth in the fear of the Lord for the advancement of the Mennonite Sunday-school.

Private correspondence solicited on Sunday-school work. Address

A. H. COFFMAN.

Peabody, Kansas.

For the Herald of Truth.

THE MILLENNIAL DAWN.

Sometime ago I received a circular containing a number of recommendations of a book of the above title, published by the Tower Publishing Co., Allegheny, Pa., bearing the signature of the "Inter Ocean," "The Indiana Farmer," and the "Atlanta Constitution," also of some so-called orthodox ministers, who testified to the merits of the book. The following are some of the extracts: "The reading of it was the grandest feast that I ever enjoyed." "This wonderful book makes no assertions that are not well sustained by scripture." "Every earnest seeker of the truth, every sincere student of the Bible, will do well to secure a copy of this remarkable book at once and enjoy the feast of fat things: It is worth more dollars than it costs cents." "The author, while a close reasoner, is eminently scriptural, bringing forth a 'thus saith the Lord' to substantiate all his arguments; its sale is already over twenty-five thousand."

After reading these eulogies which the world gave to the author of this book and the easy terms given to the purchaser, 25 cts., paper cover, or if a poor person that is not able to buy one they agree to lend it), curiosity prompted me to order a copy. In a few days I received it, and I was not disappointed at all to find it a cunningly devised fable, a flat contradiction of God's word, a wind of doctrine with which the author is now in a great measure successful in carrying about and tossing to and fro thousands of his readers with the vain delusion of a second probation after the resurrection from the dead. The author of "the great plan of the age," as he calls it, reasons thus. He estimates the present population of the world at 1,424,000,000 nearly two thirds of these are totally heathen and the remainder are mostly Mohammedans or members of those great apostate churches whose religion is practically a Christianized idolatry, only 116,000,000 are put down as protestants, and 16,000,000 he thinks would be more nearly the number of professing church members of adult years, and 16,000,000 he fears would be too liberal an estimate of the "little flock—the sanctified in Christ. This, he says, is a dark picture, but dark as it appears, it is not the darkest picture that fallen humanity represents. This only represents the present living gen-

eration. He estimates the number of human beings who have lived in this world during the six thousand years since Adam's creation to be 143 billions of which less than one billion were saints. Here he asks, "What has become of the 142 billions, the vast multitude? What is their condition?" He then goes on to show "God's plan," as he calls it. He divides time into three periods. From the creation to the flood he calls "the world that was," from the flood to Christ's second coming, "this present evil world," and the millennium, the thousand years which he says Christ will reign here upon this earth, he calls "the world to come." In this "world to come" he says all those who had not come to the knowledge of the truth will have a second trial or probation, because Christ gave himself a ransom for all, and they will all be saved, and because he (Christ) says his kingdom is not of this (namely) "this present evil world" consequently they must be saved in the world to come. He says the Judgment day will last a thousand years, and during that time the wicked shall be gradually trained to obedience and perfection. A hundred years will be granted to all for trial and if not so obstinate as to refuse to make progress the probation will continue through the whole thousand years and if at the close of the thousand years he is still sinning against full light he will be cut off.

I have not space in this article to mention a tenth part of the errors and inconsistencies taught in this book; and, as can be expected from a man that is perverting the scriptures, he entangles himself and gets himself into a labyrinth that he can never find his way out. His arguments are clashing and conflicting. In one place he admits that if the sinner after a hundred years' trial in the world to come, fails to make progress he will be cut off and have to suffer the second death, and on page 126 he says; "Eternal torture is nowhere hinted at in the Old Testament scriptures, and only a few statements in the New Testament have even the appearance of teaching thus, and these are found among the symbolisms of the book of Revelations or among the parables and dark sayings of our Lord." Look at the absurdities. If there is no eternal punishment, as he tries to prove, where is the necessity of a second probation?

I cannot see that the world would be benefited thereby nor himself, unless he has "his wealth in this craft," and cares little for the sheep, only so that he gets the wool. On page 106 he says; "The prevailing opinion is that death ends all probation, but there is no scripture which so teaches." Let us see. While we have not a syllable in God's word, not the slightest suspicion, and not even a hint, that there is a second opportunity given

to the sinner in the world to come, to prepare and repent, we have an abundance of proof in the old and new dispensation that there is not, we are to be saved by grace, and the emphatic declaration of God is that "to-day is the day of grace." "Now is the accepted time." "Choose ye this day whom you will serve;" "to-day if ye will hear my voice, harden not your hearts." We have not "grace to the impenitent sinner after the resurrection. Christ the ordained judge will not grant a second probation for a space of a thousand years as our opponents claim, and that a literal day of twelve or six hours would be entirely too short for the Judgment day considering the work that is to be done. But they must remember that all things are possible with God and if he is able to change the corruptible bodies of all the living saints at his coming in the twinkling of an eye to a state of incorruptibility and glory. He will also be able to pronounce sentence upon all the wicked in less than an hour if he sees fit to do so. Every thing is in order; the names of his elect are written in the Lamb's book of life. The judgment and trial will be conducted in a manner different from those of our earthly courts, where it takes from thirty-five to forty days to decide in the trial of a few murderers as in the present Cronin case in Chicago. And that the separation of the wicked from the righteous will take place immediately at his coming at the end of the world, is the teaching of the prophets, as well as of the apostles and Christ himself. Indeed nearly all the parables conspire to prove that then will the righteous receive their reward, and sentence be pronounced upon the wicked. "When the Son of man shall come in his glory, then, shall he sit upon the throne of his glory." Then (not a thousand years afterwards), shall they be separated. Then, (without a second probation,) "will the wicked go away into everlasting punishment and the righteous into life eternal."

The end of the world is the harvest time; then will Jesus who sowed the good seed say unto the reapers, the angels, "Gather ye first the tares into bundles to be burned, but gather the wheat into my barn." We hear nothing of a thousand years' trial. Likewise the gospel net, when it is full, is drawn to shore and they immediately sit down and separate the fish, putting the good into vessels and casting the bad ones away. No hint of probation after death is here given. The same lesson is taught in the parables of the ten virgins, of the rich man and Lazarus and of the laborers in the vineyard. In the evening the steward was commanded to settle with the hands because the work was done and the reward immediately followed. "Strive to enter in at the straight gate, for many, I say unto you, will seek to enter in and

shall not be able." When once the master of the house is risen up and has shut to the door, then there will be no more grace, no more probation, no more sacrifice for sin, but a fearful looking forward to judgment and fiery indignation which shall devour the adversary.

If there were a probation after death, or even no future retribution at all, as some will have it, then the question; How shall we escape if we neglect so great salvation? would be of little importance. We would see at a glance that it had been needlessly perplexing and harassing mankind for the last eighteen centuries. The fool could then solve it. He could say: "Let us eat and drink, for to-morrow we will die, and in the world to come we will have a better chance to obey, because there they say, Satan is bound and every snare and obstacle removed; no allurements of flesh and blood and no enticements of sin."

It would perhaps be good for the man who thus shamefully perverts the scriptures if there was a second probation. If he that breaks the least of God's commandments and teacheth men so shall be called least in the kingdom of heaven, what shall the end be of the man who thus determinedly perverts the most solemn and important doctrine of God's word? He that adds to it, unto him shall be added the threatened plagues, and if he takes from it from him shall be taken his part out of the holy city, and out of the book of life.

We can get rid of the awful menace of eternal punishment only by sealing the lips of the Son of God. Let him preach but one sermon and you shall hear surging through it the roar of a lake of fire. Jesus Christ settles the fact of post-mortem punishment. As the man goes out so shall he be found in general. "He that is filthy let him be filthy still." He cannot pass from the death bed a sinner and appear at the judgment a saint. If a man goes into the Red Sea an Israelite he will come out safely, and if he goes in an Egyptian he will perish. If he dies in his sins he will on the resurrection day come forth out of his grave unto the resurrection of damnation, and if he dies a saint he will come forth unto the resurrection of eternal life. We are taught by scripture that at the coming of the Lord the heavens shall be rolled together as a scroll and together with the earth shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and the works thereof shall be burned up. "O yes," says the author of the Millennial Dawn, "This is the prevailing opinion," and then goes to comfort his readers with the vain delusion that this is only "symbolic language" "the fire" he says is not literal fire; it means God's zeal, the earth means the social organizations and the works

therein, are only pride, aristocracy, rank and royalty. The heavens present spiritual powers of the air, the seas the restless dissatisfied masses of the world, and mountains represent kingdoms." He further says "That it is not literal fire is evident, because the people remain on the earth after the fire and are blessed."

The man might with just as good reason argue that the water in the flood was not literal water, and the ark was not a literal ark, or the mountains upon which it rested not a literal mountain, and that the people perished not, and also that the fire and brimstone and the cities in Lot's time are only symbolism. Christ at his coming will raise the sleeping saints, and the living saints will be changed in the twinkling of an eye and all will be caught up together and be forever with the Lord. Then shall the end come, and if there shall be any people left upon the earth it must be the wicked because the saints are all caught up into heaven. It is quite in harmony with the teachings of the Bible that the wicked will be left. Christ himself tells us that at his coming "two shall be in the field, and the one shall be taken and the other left" on this wrecked earth, which shall then be enveloped in the dreadful conflagration when Christ shall descend in flaming fire, taking vengeance on the ungodly, and consume them with the breath of his mouth and destroy them with the brightness of his coming. Then the smoke of their torment shall ascend forever and ever and they must be banished from the presence of the Lord and from the glory of his power. Then shall the sun become black as sackcloth of hair, and the moon turn into blood, and the stars shall fall from heaven like a fig tree casting her untimely figs upon the earth when she is shaken by a mighty wind. Then shall the wicked seek death and shall not find it, when the land and dust shall be turned into brimstone and the streams into burning pitch. Then shall they in vain cry to the mountains to fall over them and the rocks to hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb. Then shall there be wailing and gnashing of teeth when they shall see Abraham, Isaac, and Jacob and all the prophets in the kingdom of heaven, and themselves thrust out. This seems terrible, but it is better to fear hell than to feel it. It is a fearful thing to fall into the hands of the living God. Jesus was full of love, tender-hearted, and sympathizing with all classes of people, yet we see that threatened damnation joins hands with the beatitudes in his first appeal to mankind. Scarcely have we heard those sweet tones of "Blessed are the pure in heart," before there breaks on our ears the startling cry of "hell fire." Life and destruction come in the same breath. The sermon that begins with the tender

words, blessed, and ends with the startling picture of a falling house around which destruction howls in rain, flood and wind.

In conclusion I would say to all who read this, Take this as a friendly warning, I had no rest in my spirit until I had written this. The important duty devolves upon me to warn the sinner to flee from the wrath to come, and if I neglect this duty he will die in his sins and his blood will be required at my hands. If this article should come into the hands of some who have the book, "The Millennial Dawn" in their possession my advice is, burn the book. It is more dangerous than a viper, and its author is a false prophet.

DAVID BURKHOLDER.
Nappanee, Ind.

For the Herald of Truth.
PRAY ACCORDING TO THE
WORD.

When we pray to the Most High to lead us, we should remember that He knows the intents of the heart before the petition is made. We should ever remember that he wants us to ask only for such things as are in accordance with his word, and he believe he will grant it. His word is left us that we might judge ourselves by it, and understand whether we are fit subjects for his kingdom. This will test us whether we are his sons and daughters, and whether we have a right to claim to be joint heirs with Christ. Let us notice a few words that Christ left for us to judge ourselves; these will show us whether we are on that narrow way. Whosoever cometh unto him, he "will in no wise cast out." Jesus says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Reader, come to Jesus; now is the accepted time.

Another year has rolled away,

Back to the misty past,
With all its freight of hope and fears
And joys too sweet to last.

Another year! How swift it fled!

We scarcely hailed its dawn,
Ere on the noiseless wings of time
It vanished, and was gone.

Swift as it sped, full many a form
It laid beneath the sod;
And many a weary burdened soul,
It led unto its God.

How many merry sparkling eyes
It closed in death's long sleep,
While many dim with falling tears
Their mournful vigils keep.

Oh, fleeting time! oh, world of hopes!
That flure us blindly on,
We fondly clasp our treasures now,
Tomorrow they are gone."

A HAPPY NEW YEAR TO ALL
READERS OF THE HERALD.

The old year has past away. Days, months, and years steal away almost unobserved. When we look back upon the past, how short and how fleeting time seems to be.

What bounteous blessings we have received during the year; health, strength, food, raiment, home-comfort and pleasure. How much more thankful we should be for these innumerable, unmerited blessings. O that every day of the past year, if called upon, could bear witness to our gratitude, obedience, and love to the Lord. We have need to be thankful every hour for His loving mercies and grace through the atoning Savior. We should thank Him for the privilege of gathering in the house of worship with brethren and sisters and friends. There we could meet our ministers, to listen to their instructions, and their words of encouragement.

Such were my thoughts on Christmas day. While sitting in the house of worship, my heart said within me "Lord, it is good to be here." And now, since we are entering on a new period of life, may we be able to examine ourselves, and in the strength of the Lord be able to make new resolves, and improve that which was done amiss. Let us fully trust, and ask, "Lord, what wilt thou have me to do?" I will try. Will you?

SISTER C. S.

For the Herald of Truth.
PROFESSING AND NOT
POSSESSING.

"Beware of false prophets that come to you in sheep's clothing, but inwardly are ravening wolves." Matt. 7:15.

"This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." Matt. 15:8.

We learn from the above that we can profess with our lips, our conversation may be right and the outward appearance blameless, without the least evidence of pride; yet we may lack that inward love and purity of heart that constitutes the true child of God. In almost innumerable ways can we act the hypocrite, deceiving men by forms, but God knows His children and we cannot deceive Him. Our walk, our life must be of course be right, yet there is a great principle underlying all outward form and ceremony; a principle of paramount importance which we must possess in order to be true believers, the apostle says: "That with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Here we find confession necessary unto salvation, as faith is necessary unto righteousness. "After believing from the heart," it is not

so difficult to confess with our lips because then we have that principle within, which prompts us to act, and we not only profess, but we possess the spirit of the Master, and our confessions are not made because others do, or because others tell us to; neither do we confess merely to be heard of men, but to the honor of God only. The Savior says: He that believeth on me as the scripture saith, out of his belly shall flow rivers of living waters." This is easily understood: A flowing river needs no pump to bring its waters to the surface, nor does it need the employment of artificial means to regulate the moving waters. Its flow is natural. Would that we had more, of those rivers of living water among us, rivers wide and swift, spreading their healing over all the land, bringing scores, hundreds, yea thousands under its healthful influences, and sweeping us swiftly along until we land safely in the ocean of God's love. Then we might be spared the mortifying and grievous experience of hearing such expressions as these: "He makes a very loud profession but he does so and so;" something entirely inconsistent with his profession. Or, "Is this or that one a church member? Why! he lives just like the worldling." etc.

All this comes from making a profession and living contrary to the teachings of the gospel. And not only these that make loud professions with the mouth are guilty of insincerity (as some erroneously suppose). "Actions speak louder than words," and how can we make a louder profession than to unite with the church of God and take part in its ordinances? Yet man is so constituted that the tongue is ever ready to do its work first, and "of the abundance of the heart the mouth speaketh." A heart filled with the love of God—one that has become a fit temple for the indwelling of the Holy Spirit—will give expression to its feelings through the medium of the tongue. Yet the life, daily walk, and all the transactions of life, must correspond with the words if we would be a light to the world.

Jesus says: "Blessed are the pure in heart; for they shall see God." And the apostle says: "Without holiness no man shall see the Lord." If we had a house nearly completed, only needing some necessary work without which we could not live in it, but we would persist in letting it stand as it was, it would not benefit any one. This would be behaving very foolishly indeed; yet many professors act in just such a manner. Is it not true? The trouble is they do not possess true inward holiness. Let us not be deceived. We may give testimony after testimony, profess to love God and the brethren, do good works, and live in the most humble manner before men, yet the only test of true discipleship is holy living, and that not for one day, month, or year, but "he that endureth to the end, the same shall be saved." Smithville, Ohio. A. K. KURTZ.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

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Contents of this Number.

| | |
|--|---------|
| Ye cannot serve God and Mammon | Page 17 |
| History of the Mennonite Church | 17 |
| Why are Christians not more in earnest | 17 |
| The Resurrection of our Lord | 19 |
| To which flock do you belong? | 19 |
| The New Year | 20 |
| A Suggestion | 20 |
| Better Lesson Helps | 20 |
| The Millennium Dawn | 21 |
| Pray according to the Word | 23 |
| A Happy New Year | 23 |
| Professing not Possessing | 23 |
| Editorials | 24 |
| Correspondence | 24, 25 |
| A voice from Roundhead Lodge | 26 |
| A visit to the Churches in Mich. | 26 |
| A visit to Lancaster Co., Pa. | 27 |
| Our trip to the West | 27 |
| Congregations and scattered Members | 27 |
| The Heavenly Christmas Gift | 28 |
| Lists of Parials | 29 |
| Married | 29 |
| Obituary | 29 |
| Died | 30, 31 |

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| | |
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LATE.—Several articles relating to the new year, whose place would properly have been in the January 1st number, appear in this issue. They were either received too late for that issue or crowded out by other matter. We beg the patience of our correspondents whose articles came in time yet failed to appear in their proper place.

OUR HERALD FREE FUND.—Many of our readers, we have reason to believe, have an idea that this fund is a well-filled treasury from which large numbers of our poor brethren can be supplied with the HERALD. This, however, is not the case.

We receive many requests to send the paper to this or that poor person and charge it to the free fund. The fact is that our free fund does not even exist at present. The total amount contributed to this fund since last May is less than ten dollars, while we have been sending the paper free to great numbers. The burden is becoming entirely too heavy, increasing year by year as it does, and we make an appeal for help from the friends of our poor. We hope there are many who are interested in distributing our church literature among the poorer class of our members. We feel sure the HERALD is nowhere more appreciated than with some who have received it free of charge from year to year. We gladly do all we can in this direction, but our large expenses in other directions added to this make the burden too heavy for a few to bear alone.

Believing that the HERALD has accomplished much good among those who have but little of this world's goods, and knowing that there are many members in the church who will gladly help supply the needs of the poor members. We make this appeal in behalf of the free fund to supply the HERALD to the many who say they want it but cannot pay for it.

ON A VISIT EAST.—A letter from Bro. C. B. Brenneman of Elida, Ohio, dated December 27th informs us that he was then at Meyersdale, Somerset Co., Pa. He had been in Garrett Co., Md., to attend the first meeting in the new church house lately built by the brethren there; and he expected to go to Cambria and Fayette counties before he returns to his home. May God use him for much good.

MINISTER ORDAINED.—On Dec. 26th a Minister was ordained at the "Delaware" Meeting House, in Juniata Co., Pa. The lot fell on Bro. Samuel Gehman son of Pre. Samuel Gehman dec. There were eight brethren in the lot. May the good Lord bless the dear brother. May he be an in-

strument in God's hand to win many souls. May he live to see a "large increase." May the "Prince of Peace" direct that the dear brother and fellow Minister, can continue to be a "Messenger of Peace."

A NEW SOD MEETING-HOUSE.—By a letter from Bro. E. D. King we learn that the brethren at Topland, Sherman county, Kansas, have completed their house of worship which they began the second week in December. The house is built of sods cut from the surface of the prairie. Very comfortable and cozy houses are built with this material. The members here have no minister, but they keep up their Sunday School all the year. On Sunday, the 12th, they expect to hold their first S. School in their new house.

AN UNFORTUNATE BROTHER.—Last September Bro. Andrew Domer of Lancaster county, Pa. was helping to build a house in Columbia. They were hoisting the material with an elevator. As Bro. Domer was ascending on the elevator the rope broke, and he fell 28 or 30 feet and broke his thigh. He was confined to his bed nine weeks. After he was up a few days he fell and broke his thigh again. At last accounts he was doing well, and bearing his affliction patiently. As he has not been able to go to church for so long a time the brethren kindly held a service at his house, which was much appreciated by him and his family.

CHURCH NEWS.

FROM LANCASTER CO., PA.—A correspondent from the Grove Dale church states that during the year ten persons were received into their church by baptism; and that thirty-two were buried in their cemetery.

CORRESPONDENCE.

FROM NAPANEE, IND.—The grace and love of God and the riches of his mercy, his Holy Spirit that leads us unto all truth, be with you in this New Year. My prayer is that God would strengthen you by his Spirit that you may do much good in your work to the upbuilding of the church of God on earth, and to the glory and praise of God and the salvation of man. Your brother and co-laborer in the vineyard of the Lord.

JACOB BLEILE.

FROM KANSAS.—I left my home on the 7th of December, and arrived in Reno county, in time to hold meeting in the afternoon. On Sunday, the 8th, communion was held, also a meeting in the evening. All these meetings were reasonably well attended and the attention was good. May the word sown in weakness bring forth fruit to the honor and glory of God, and the welfare of souls is the prayer of your unworthy brother in Christ.

B. F. HAMILTON.

FROM MIFFLIN CO., PA.—The brethren, David Hostetler of Wayne Co., Ohio, and John R. Zook and Joshua King of Lawrence Co., Pa., visited the church at Mattawana and the churches in Kishacoquillas Valley at the holiday season. A number of edifying and encouraging meetings were held. After a very pleasant visit of two months, among friends in the west, my wife and I returned home, December 27th, feeling very thankful to our dear friends for their kindness and hospitality, and to our Heavenly Father for his watchful care.

J. K. HARTZLER.

FROM WELLESLEY, ONTARIO.—Up to date (Dec. 26), we have had but little winter in Canada, so that here and there farmers are plowing, where it is not too wet. We have had much rain so that some streams are considerably swollen, but so far no damage has been done.

Another year has gone and our short lives are one year less. How soon it passed away! Well may we say:

"How fast the old year passed away,
Take heed, O man, for we
Thus fast are passing through this world
And hastening to eternity."

My prayer is that we may all live acceptably before God in this new year, and thus work out our soul's salvation. Let us use all diligence to so run the race that is set before us that we may at last receive the crown for our eternal reward.

D. B.

FROM MONITOR, McPHERSON CO., KANSAS.—Bro. J. S. Coffman arrived in our midst on the 7th of December and held a number of interesting meetings. He remained with us one week and we were much edified by his work among us. It also seemed that God blessed the efforts that were put forth as nine young souls resolved to forsake the world and work for Jesus. Verily we believe there was joy in heaven. The bishop was then requested to come and perform the baptismal services. But as he could not come soon, he authorized the brethren Cooperider and Miller to act in his stead. Accordingly on the 22d baptismal services were held.

On the 15th, Bro. S. C. Miller conveyed Bro. J. S. Coffman to Spring Valley Twp., in this county, where, we understand,

four meetings were held, with the result that nine more souls were brought to Christ. May God ever bless the efforts put forth by the dear brother.

J. C. HERSHBERGER.

FROM SELDEN, KANSAS.—The brethren Joseph Schlegel and Joseph Gascho, of Seward Co., Neb., came into our midst Dec. 17. They filled four appointments—Wednesday forenoon, Wednesday evening, Thursday forenoon and Thursday evening. On Sunday forenoon we commemorated the suffering and death of our dear Lord and Savior. The brethren and sisters were nearly all present. Hope we will all be more active in discharging our duty. May God's blessing be with the dear brethren wherever they go to preach the gospel, that they may yet bring many wandering souls to the fold of Christ. Come again dear brethren.

We as a church should discharge our duty in offering up our prayers in their behalf, and for all others who are engaged in the vineyard of the Lord. We should pray for "them who have the rule over us," that God may give us such hearts that we may be obedient unto them, and to the solemn vows we have made.

Seven souls have made up their minds to leave this wicked world and serve their Lord. Our prayer is that they may come rejoicing, gathering in the sheaves and in the end receive the reward which is promised unto all God's people.

Selden, Kansas. C. E. S.

FROM SLOCUM, HOLT CO., NEB.—I see many interesting subjects treated in the HERALD OF TRUTH. I always like to read the paper, and I would like to read it every week if it were published so often. There is always much interesting news from the churches throughout the United States and Canada.

On the 17th of December, Preacher Valentine Gerber expects to start for Canada on a visit of four or five weeks, if it is God's will, and health and weather permit. May God be with him and guide him safely to his journey's end. If we trust in God he will always be with us, no matter where we go to do his will or where we are. His eyes are like flames of fire; he sees into our hearts as the sun shines through clear glass. Do we in truth trust in God in all our doings? God does not want one soul to be lost. He calls unto all men, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, so shall ye find rest unto your souls." He calls to the whole world. The Savior says, "Many are called but few are chosen." What might be the reason why so few are chosen? Perhaps because there are so few who seek him with the whole heart. The

Lord wants the whole heart, and only they are chosen for his kingdom who consecrate themselves wholly to God, for we cannot consecrate to God one half the heart and let Satan keep dominion over the other half, as so many try to do, to the injury of the cause of Christ. John says, "Love not the world, neither the things that are in the world." If we love the world the love of the Father is not in us. For all the things that are in the world, the lust of the flesh, the lust of the eye and the pride of life, are not of the Father but of the world, and the world will pass away with all its vanities. But he that doeth the will of the Father, the same shall remain forever.

M. L. EBB.

FROM MT. JOY, LANCASTER CO., PA.—Grace, peace and mercy from God, the Father of our Lord Jesus Christ be unto you and us I wish a friendly salutation. Amen. Once more I take up my pen into my trembling hand to send you my yearly subscription in advance of time, at the close of another year. Thus time is hastening on from year to year, and soon the sands of time will run out, and we must change this time for eternity.

I am now in my 88th year. My health is good but my limbs are weak. I keep indoors through this rainy weather. Many are leaving this vale of tears; there are many farewells at this time, and many of them very sudden. They leave us at all ages.

I was lately reading the history of the Prodigal Son, and considering his sin and folly and the envy of his elder brother on the occasion of the younger son's return. A certain man had two sons, and the younger of them said to his father, "Give me the portion of goods that falleth to me," and he divided unto them his living. And not many days after the younger son gathered all together and took his journey into a far country, and there wasted his substance with riotous living. The prodigal son is an emblem of the sinner. He disliked the restraint of his pious father. He wanted to be his own master, to live in a state of independence, and to be governed by his own corrupt judgment. The language of sinners is, "Let us break his bond asunder, and cast away his cords from us. They say unto God, depart from us, for we desire not the knowledge of thy ways." They like to be at a distance from God, and live as much as possible without God in the world.

But let us stop a moment and ask whether this is not a picture of ourselves. Has not each of us more or less acted the same part? Is not the reason that there was found in us an evil heart of unbelief that led us to depart from the living God? Is not this the reason that so many forsake the house of God even on the Lord's day—that they dislike to hear God speak to them in his preached word?

That they refuse to speak to God in their prayers, and that they despise truly religious persons, who are the family of God? Surely all this arises from hearts alienated from this life of God. This is the carnal mind which is enmity against God.

Observe now how he behaves in the distant country to which he went. Probably he told his father that he would traffic with his money, and so mend his fortune, or at least that he would travel for the improvement of his mind, but he no sooner gets his portion into his hands and becomes his own master than he enters upon a loose, lewd, riotous way of life in the society of bad companions. Thus he wasted his substance and abused the gifts of God. He gave himself to luxury and unchastity. See the consequences of being left to ourselves, the misery of departing from God; and beware of wasting his gifts.

Our reason, our health, our strength, our time, our money, our influence, are all talents committed to our trust. Let them be used to promote the glory of God and the salvation of our souls, and not abused in the indulgence of sin. When the prodigal had spent all, there arose a mighty famine in that land, and he began to want.

The following lines are very suitable for all travelers on their pilgrimage to Mt. Zion, who sometimes get tired and their feet grow weary by the way, and require some rest.

"I would not live away,
I wish not to stay,
Where storm after storm
Rises dark o'er the way."

PETER NISSLEY.

A VOICE FROM ROSAMOND, IND.

Another year has rolled around and we are yet spared, and the Lord has still been merciful to us poor creatures who have been as the small dust of the earth and have deserved His wrath rather than His kind blessings and mercies. Times are better with us than last year, as our crops were considerably heavier. We have enough to do us and some to spare, but the last two years it was very dry, and our overplus will not help us very much. It will take several good seasons to bring matters about as they were formerly.

I see in January 1st HERALD more has been done in church work than any year previous, which is very encouraging. I hope still more will be done this year than last.

It does seem the world is running wild after fashions, after elections, and intoxicating drinks. The works of darkness are looming up all around us. It is distressing to look over a large community and see how few have any thought of the future life. The people here, it does seem, are

bent on ruin. Our courts are full of cases of murder, robbery, and all kinds of evil deeds. Our jail is full now, awaiting next term of court. One of my boyhood friends is languishing in our county jail for cutting a man at a political rally, as they call it. He has a wife and little children at home. The crime came from drinking intoxicants. My son visited the state prison at Jeffersonville, Ind., and out of the 600 convicts all but one were there directly or indirectly through the influence of drink. O, what a curse the saloon is to this land!

It seems that true Christianity is not taught to the people in its fullest sense. Our non-resistant doctrine is not understood by the religious denominations. Only a few days ago I saw a neighbor woman who was anxious to sue another woman because she owed her a dollar and a half. I told her to never sue her, but just forgive the debt if she would not pay it. She professes to be a Christian and yet wanted to sue for a small sum. It is nothing for church members to go law with each other here. No wonder the Savior said: "Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it."

ANDREW CROOK.

A VISIT TO THE CHURCHES IN MICHIGAN.

Realizing the necessity of more work for Jesus, and feeling a desire to encourage the scattered members, I started on a trip for Northern Michigan, Monday, Nov. 4th, landing first at Brutus, Emmet Co. The church here is not in a good condition; there are only about thirty or forty members here and are considerably divided. Love seems to be lost to a very great degree. I am almost afraid that the Lord would say of this church as He did of the church at Ephesus, Rev. 2. I sincerely hope and pray that matters may change for the better soon.

The next place visited was Bliss in the same county. There are only a few members here. They seem to live in peace and harmony, but they have no minister and seem to be somewhat discouraged on that account.

The next place visited was Mancelona, Antrim Co. About the same condition of affairs prevail here, as at Bliss. However there are more members here. These are all places that should be visited frequently even though there are three ministers at Brutus. Yet, on account of the difficulty, we think strange ministers very necessary here as well as at the other two places. At the above named places are many who are standing out in the cold and careless world who seem to be much taken up with the

doctrine as we teach it and who might possibly be gathered in by earnest and efficient work.

From here I went to Unionville, Tuscola Co., Bro. Daniel Lehman is their minister here. He labors under great disadvantages. There are only ten or twelve members and they are scattered a distance of about sixteen miles. They hold their meetings in dwelling houses. Regardless of all these difficulties Bro. Lehman has regular appointments. From here I went to see brother and sister William Bechtel who live near Bay Port, Huron Co. They are living in the midst of a congregation of Latter Day Saints (Mormons.) Sister Bechtel said "Our family worship is all that is left for us whereby to kindle the flame of the love of God." The next place was Okemos, where there are about thirty or thirty-five members of Russian brethren. They had two ministers, one of whom quit preaching of his own accord and the other one was silenced on account of preaching doctrines which the membership considered unscriptural. They have no minister now. At the request of brother Christian Wenger I next visited the Caledonia church in Kent Co. This is the largest church visited thus far. They have one minister who preaches German and two who preach English. Bro. Wenger and I went to visit the Brotherhood in Bowne and filled several appointments. This church is still larger than the Caledonia church. They have two ministers here but both preach in German. They greatly need one who can preach in English. A cold wave has gone over both these churches from which they are now recovering and by the earnest work of the ministers and laity the effects will soon disappear. The young people seem to be inclined to follow the follies and vanities of the world and are not quite willing to deny these for Christ's sake. O may the good Lord work so powerfully upon their hearts that they may yet come to Him and be saved.

At the request of some of the brethren several more meetings were held at the Caledonia church after coming back from Bowne and one soul became willing to come out from the beggarly elements of the world and live for Jesus. O may she be a bright and shining light for her comrades, and may the many more who are under conviction follow her good example and may there be an ingathering of many souls into the church is my prayer.

On Saturday, Dec., 14th, I returned home, being gone forty days and having attended thirty-four meetings. Hope the Lord will bless the feeble efforts to the strengthening of the saint and the conversion of the sinner, and His shall be all the glory forever. Amen.

J. S. HARTZLER.

A VISIT IN LANCASTER CO., PA.

On the 7th of December, the writer and Pre. Jacob Hunsberger of Chester Co., Pa., left our homes for Bowmansville, Lancaster Co., Pa. We lodged for the night with Pre. Benjamin Horning and found him well at which we rejoice, as he had been very sick a few weeks previous. We spent a very pleasant evening with him. Next day he took us to the Bowmansville meeting house, where he and Bro. Hunsberger preached to a well filled house. The Lord bless the words spoken. After the services we went with Bro. Joseph Good where we came unexpectedly to a wedding dinner. There were 42 guests present. This is an old custom in Lancaster Co. The bridegroom was Jacob Weaver, son of Henry Weaver, of Berks Co., and the bride is the daughter of Bro. Joseph Good. They were united in matrimony by Bro. Jonas Martin. May God bless this union, and may they stand by each other in days of sorrow and affliction as well as in the sunny day of health and happiness, is the prayer of

A READER OF THE HERALD.

OUR TRIP TO THE WEST.

On the 10th of October, my wife and I in company with my mother-in-law, Catharine Zook, of Millin Co., Pa., aged 78 years left Smithville in the morning, and arrived at Rome City, Ind., at five o'clock in the evening. Were met there by Bros. A. R. and J. D. Zook, who took us to the home of A. R. Zook, where we spent the evening very pleasantly. Friday we visited on the Haw Patch. Saturday Bro. and Sister A. R. Zook conveyed us to Elkhart Prairie. Stayed at Brother Levi Yoder's all night and had a pleasant visit there. Sunday we went to Clinton church where we enjoyed a good sermon by ministers Schrock and Johns. Had a pleasant time in that vicinity until Monday noon.

We went from there to Pretty Prairie, and visited among the brethren there until Wednesday. Went back to Haw Patch, visited until Sunday, when we went to the Communion meeting, which was well attended by the brotherhood there and their neighboring churches. The ministering brethren, Naffziger of Pretty Prairie, McGowan of Nappanee, and Johns of Clinton were present.

On Monday Bro. and Sister Zook took us to Elkhart, where we visited the HERALD office, Brothers J. Summers and J. S. Coffman, where we spent the evening very pleasantly.

On Tuesday morning wife and I took the train for Normal, Ill., where we spent two days. Thursday we left Normal, for Holden, Mo., where we were met by Brother L. N. Yoder; stayed with them until evening, Brother Yoder took us to

Brother J. A. Yoder's where we met Sister Katie Neuhauser and her two sons, from eastern Pennsylvania. Saturday we attended a meeting at a schoolhouse; services were conducted by the ministering brethren Kenagy and Beiler from Cass Co. Sunday we attended Communion at Bro. Klodfensteins. There is only a small congregation, but there seems to be love and union among the brethren here. They have built a good, plain church which was nearly done. At this place it is necessary for the ministering brethren to stop as they go by.

From here we went to Cass Co., visited many friends and relatives and attended two meetings. Tuesday Nov. 12th Bro. and Sister Levi Yoder took us back to Johnson Co., to Brother J. A. Yoder's where we spent a few days. Nov. 15th, we started east again. We stopped at Elkhart, and had a pleasant talk with Bro. Funk. We came to the Haw Patch and visited there until Saturday; Brother and Sister Zook took us to Nappanee, where we attended church and Sunday School. The brethren closed their school that day, had some good speeches on Temperance, Patience, etc., had a very good time here. Nov. 25th, we came back to Brother Zook's and visited there until Thanksgiving. We attended meeting, sermon by Isaac Smoker and Bro. Kurtz. The brethren there collected over sixty dollars for the Evangelizing Fund.

We started home on Friday. Found the dear ones, thank God, all well, and everything in good shape. We are very thankful to the brethren and sisters for the kindness and hospitality shown to us while among them. May God reward them and help us so to live that when our journey here is done, we can meet in a world of joy, where there is no more parting.

J. S. YODER.

Weilersville, Ohio.

SOME CONGREGATIONS AND SCATTERED MEMBERS IN THE WEST.

It is with much reluctance that I take up my pen to give a report of my visit, during November and part of December, in the west; indeed it is only upon many pressing solicitations from my friends, from which I could not excuse myself satisfactorily that I have consented.

I started on the first day of November, stopping the same evening with Bro. Andrew Burcky in Tiskilwa, Bureau Co., Ill. The next day Bro. B. took me to the house of his brother Joseph, in whose care the church in Bureau Co., has been placed. His helper in the ministry is Brother Christian Zehr. Here I also met Bro. Jonathan Smucker of Nappanee, Ind. He was returning from his eleven weeks trip to Oregon, California, and other places in the west. This was the

first time I had ever had the pleasure of meeting Bro. Smucker in any of our labors away from the home churches. We were together in several well attended meetings with these brethren. This church has a sufficient number of members to make a very interesting congregation. It was a pleasure to find these members in such order that they clearly show by their outward appearance that they are non-resistant people, and not conforming to the world. But it is clearly to be seen that these good people must be on the alert lest the enemy will come in among them, as he has in some other places, with a love of following after the world. I was glad for the zeal and the true, heart-consecration that could be seen among some of the younger members.

On the 4th I went to Wayland, Henry Co., Iowa, and remained till the 7th. Several well attended meetings were held in the church house near Wayland. The brethren Sebastian Gerig and Stephen T. Miller with their young helper Bro. Chr. Gerig are still earnestly laboring to build up this congregation, and to keep it on the narrow way of self-denial and separation from the world. It takes careful teaching and admonition to do this on account of the circumstances surrounding these brethren. This church has reason to be encouraged on account of the manifest advancement of many of the members in the spiritual life. There is still, as in all other places, room for the improvement of all, and for some very much.

On the 7th Bro. Stephen Miller took me in the buggy about thirty miles to Johnson county, Iowa. In this vicinity I visited with our aged Bro. Frederic Schwartzentruber, who is much afflicted. May the Lord comfort him in his sufferings. I was present at the funeral of Bro. Noah Detweiler where the Old Brethren held the service, as their custom is, in the house of the deceased. On Saturday and Sunday, the 9th and 10th, several meetings were held in the new meeting-house recently built by Bro. Chr. Weyer and his congregation. The attendance and interest was very good. We may sincerely hope that Bro. W. and his people will zealously contend for the simple Bible doctrines that have characterized our people these hundreds of years. If they do so, there is every reason to hope that in the course of years they will build up a very large and prosperous congregation. Beside my visit with Bro. Weyer I made pleasant calls with the brethren Chr. P. Brenneman and Jacob Bolter.

On the 11th I went to Keokuk Co., Iowa, where it was my pleasure to spend the time till next day with William T. Liniweaver and Solomon Wenger, and their families. They are the only brethren we have at this place, and are formerly from Rockingham county, Va. There we were acquainted in the days of our boyhood and youth. As we conversed of

these times many pleasant and interesting memories came, without an effort, floating into our minds; and some thrilling incidents, in connection with the war, twenty-five years ago, forced themselves into our thoughts. These things are all past, but they have helped to mold our lives. We are what we are largely because of what we have been. But the most pleasant and impressive part of our meeting was not conversing on that which is past, but of Christ a present Savior and the hope of the life eternal. It will not be long, Brothers, till we shall leave this weary world, and then with our faces radiant with the bloom of eternal youth we shall never grow old, or weary, or sick, or lonely but rest together ever with Jesus our beloved elder brother. I attended one meeting with them at Locust Grove School-house. Here I met some other friends I had known in Virginia. If the proper effort were made here, God's favor might enable us to build up a congregation.

On account of poor connections on the Railroad I did not get to Clarinda, Page Co., Iowa till the morning of the 13th. Here I made pleasant visits with the Brethren Andrew Good, Henry Hoffman, and Benj. Furguson, and Sister Anna Horning. I could only stop long enough to have one meeting. Here there is need of a special and continued effort. Unless the doctrine is clearly taught, and the meetings held in quick succession the people will not be convinced and our little church there will die out as many others have done. Bro. Andrew Good is faithfully holding the meetings at the regular times, but he has too much against him to succeed in building a congregation in this way, unless things should go very differently from what they have in the past.

By going around considerably, and making better connection than Bro. Jos. Schlegel thought it possible for me to do, I arrived at Milford, Seward Co., Neb., on the 14th, one day earlier than Bro. S. was looking for me. I staid with the brethren here till the 18th, and in the meantime a number of meetings were held which were largely attended.

This is a large congregation. The rich soil, favorable seasons, and an organized church soon after the country was settled, no doubt attracted the brethren from many points. Bro. Jos. Schlegel has the care of the church here as bishop, and many of the surrounding smaller churches are dependent on his services even as far as western Kansas and Colorado. He, with his earnest helpers seems to be teaching deep spiritual truths, which appear to be raising the church into still greater earnestness and activity. There is a marked tendency to encourage a deeper spiritual work here, and the forsaking of some old practices that have been very hurtful to

the church in places. No doubt there are some brethren here, as in other places, who could be brighter lights by abandoning entirely some habits that were little spoken against years ago, in some of the churches, where they formerly had their homes. It made the heart glad to see the beautiful order in their outward forms, in which all these members appear.

Brother Joseph Gascho kindly accompanied me to Aurora, Hamilton county, Neb., where Bro. Christian Rediger, the bishop of the church in this place, met us. Bro. And. Oesch is his fellow laborer in the ministry. There is not a large brotherhood here, but a sufficient number of members to have an interesting congregation. The brethren hold services regularly at the school-house near Bro. Rediger. We attended several appointments, Bro. Gascho taking an interesting part with us. On account of some members settling here who have been somewhat liberal in their outward forms, others of the same liberal views are inclined to find a home with them, and unless great care is taken the church might be inclined to drift entirely away from the simple, non-conformed ways of our non-resistant people. Let us hope better things of these really good-hearted, good-meaning brethren, and pray the Lord to keep them from falling into their ruin. These brethren will always be glad to have our traveling ministers stop with them. On the 21st Bro. Gascho returned to Seward. Thanks for his company. I was only to see him leave me.

At Hampton, six miles east of Aurora, I had the pleasure of finding one of my schoolmates and very intimate friends of my boyhood—Dr. D. S. Woodard. We had not met for 23 years, when we were boys not fully grown up. What changes all these years have brought us! How many pleasures, how many heart-aches; how many struggles, how many defeats; how many hard-fought battles in life, how many victories. All these things and thousands more, along with time, are adorning our temples with a sprinkling of grey; and yet how quickly the time has flown! Only a few days, it seems, when we were boys. It was a pleasure to find a man with a deep, sympathetic nature, not unlike the boy I knew. I was glad to find him established in a good practice, and apparently holding the confidence of the people. The thought that moved me most in parting with this friend of my youth was: What a grand work could one do for humanity if, while he is prescribing remedies for the healing and comfort of the body, he had the peace of God in his own heart, and could speak words of consolation to the sin-sick soul, which, many times, more in distress than the suffering body.

(Conclusion in next number.)

THE HEAVENLY CHRISTMAS GIFT.

Dear young friends, it is now nearly eighteen hundred and eighty-nine years ago, that Jesus was born into this sinful world, in Bethlehem, of Judea, where the heavenly hosts brought the glad tidings of salvation to the shepherds watching their flocks by night. I suppose you have all had Christmas gifts distributed among you, and you no doubt felt happy and cheerful with the thoughts of a "Merry Christmas." But I hope you also thought of that precious Christmas gift which was sent into this world—whose name is Christ Jesus, God's only begotten Son—"that whosoever believeth in Him should not perish but perish but have everlasting life." We also read that wise men came from the East to worship Jesus, the new born King. "And when they had opened their treasures, they presented unto Him gifts, gold, and frankincense, and myrrh." Matt. 2:11. We can not present Jesus with gifts as did those wise men of old, odors of Edom, gems of the mountain, pearls of the ocean, myrrh from the forest and gold from the mine. For he was crucified for our sins, died, and was buried and on the third day rose triumphantly from the grave and ascended into heaven to be with the Father, and is interceding for us at the right hand of God. But we can present unto Him our hearts, which gift is well pleasing in His sight, and is worth more than all the rubies of this world.

Dear friends, I hope you all love and obey the Savior, and say, O Lord, be thou the guide of my youth. Jesus is so willing to save you from everlasting destruction. Perhaps you sometimes feel as though you would like to be a Christian, and yet something seems to hold you back, and say you are yet young, and at a more convenient season you can turn to the Lord. I would advise you to say as did the Savior, when immediately after His baptism by John the baptist, in the river Jordan, he was led up of the Spirit into the wilderness to be tempted of the devil. There, when the devil took him up into a exceeding high mountain and showed him all the kingdoms of the world, and the glory of them, and said unto Him, "All these things will I give Thee, if Thou wilt fall down and worship me." "Jesus saith unto him, *Get thee hence Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*" Matt. 4:8, 9.

No doubt you all have some dear friends who have crossed the Jordan of death and have gone to the realms of eternal peace. Just think how glad they would be to meet you! Don't delay to give your hearts to God, for "to-day, if you hear his voice, harden not your hearts," but work out your soul's salva-

tion with fear and trembling. The night of death wherein "no man can work," soon approaches, whether prepared or unprepared. I wish you all God's richest blessing in this world and that which is to come. May we all meet in heaven.

All people that on earth do dwell,
Sing to the Lord with cheerful voice,
Him serve with mirth, his praise forthtell,
Come, ye before him and rejoice.

ELLA H. BRUBAKER,

BURIALS AT THE MENNONITE CHURCH AT NEW PROVIDENCE, LANCASTER COUNTY, PA.

- | | | |
|----------|---|--------|
| Jan. 15. | Thornton Wiler, | Age 25 |
| " 17. | Aaron Kendig, | " 25 |
| " 28. | Mary Stauffer, | " 75 |
| Feb. 6. | Amanda B. Kendig, | " 21 |
| Mar. 30. | Jacob H. Zerecher, | " 61 |
| Apr. 2. | Samuel F. Beck's child, | " 1 |
| " 20. | Charles Craner's child, | " 1 |
| " 22. | Harry Bleacher, | " 24 |
| " 25. | M. B. Groff's child, | " 2 |
| May 12. | D. Mart. Hess' child, | " 2 |
| June 8. | Samuel E. Beck, | " 40 |
| " 16. | Frank Able's child, | " 1 |
| July 7. | Amanda Newsawager, | " 91 |
| " 12. | Jacob Herr, | " 66 |
| " 13. | Mary L. Aukamp, | " 69 |
| " 30. | David G. Miller, | " 49 |
| Aug. 7. | David Flory's wife | " 60 |
| " 14. | Elmer Sam's child, infant, | " 7 |
| " 19. | Thad. Reese's child, | " 7 |
| " 21. | Christian Beck, | " 74 |
| Oct. 20. | D. Martin Hess' child, | " 1 |
| " 25. | Daniel Bleacher's child | " 52 |
| " 27. | Maria Shultz, | " 52 |
| Nov. 15. | Eliza Esleman, buried on the farm of C. H. Groff, | " 77 |
| | ELAM H. HUBER, Sexton. | |

LIST OF BURIALS

at the Mennonite meeting house at Millersville, Lancaster Co., Pa., during the year 1889.

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|----------|--|
| Jan. 1. | Christian Killeffer, of Millersville, aged 66 y., 8 m., 8 d. |
| " 9. | Emma M., wife of Harry B. Bausman near Millersville, 28 y., 11 m., 23 d. |
| " 16. | Ethel Irene, daughter of Dr. J. M. and Mary Sharple of Millersville, 3 y., 9 d. (Services here, interred elsewhere.) |
| " 23. | Minnie May, daughter of J. and L. Bonham of Millersville, 6 y., 3 m., 20 d. |
| Feb. 18. | Infant son of Harmon and Christina Loug of Millersville, aged about 3 w. |
| " 19. | Emanuel Hoffman, of Millersville, aged 43 y., 5 m., 10 d. |
| " 28. | Jacob Harrison, son of Levi and Sue Lintner of Lancaster, aged 5 m., 9 d. |
| Mar. 10. | Anna H. Haruich (widow), near Millersville, aged 66 y., 2 m., 8 d. |
| " 13. | Abraham Miller, of New Danville, aged 73 y., 8 m., 13 d. |
| Apr. 14. | John Baker, of Millersville, aged 96 y., 1 m., 2 d. |
| " 27. | Florence J., wife of A. M. Keesey, of Lancaster, 24 y., 11 m., 28 d. |
| May 5. | Infant son of Christian E. and Sabina Herr, of Millersville. |
| June 10. | Samuel Hess, near Lancaster, 59 y., 11 m., 16 d. |
| " 20. | Fannie, daughter of Jacob H. and A. Landis of Millersville, 27 y., 8 m., 21 d. |
| " 22. | Henry, son of Christian and — Brubaker of Columbia, aged 3 m., 11 d. |
| " 27. | Barbara Alice, daughter of Andrew M. Keesey of Lancaster, 4 m., 1 d. |
| July 26. | Annie, daughter of George D. Brown of Millersville, 14 y., 9 m., 10 d. |

- " 29.—Infant daughter of Martin and Barbara Herr, near Petersburg.
- Aug. 3.—Harry N., son of Isaiah and Mary Esbach, near Millersville, 4 y., 2 m., 14 d.
- Oct. 16.—Jacob Aierstock, near Masonville, aged 31 y., 4 d.
- " 28.—John Fahrenbacher, of Lancaster, aged 61 y., 4 m., 9 d.
- Nov. 5.—Barbara Afflebaugh (widow), of Philadelphia, aged 70 y.
- " 24.—Mary Aur (widow), of Lancaster, in her 61st y.
- " 27.—Abraham Mumma, of East Hempfield, aged 71 y., 8 m., 15 d.
- Dec. 1.—Benjamin Shertzer, of Millersville, aged 71 y., 4 m., 8 d.
- " 16.—Amanda, daughter of Jacob and Ann Wertz of Lancaster, 21 y., 10 m., 4 d.
- " 28.—Alice B., daughter of John Snyder of Millersville, 18 y., 9 m., 21 d.

Married.

LESHER—FREY.—In Chambersburg, Pa., on the 24th of December, by Rev. Kiter, Daniel L. Lesher and Annie L. Frey. Both of Franklin county, Pa.

May purest love these sons unite,
That they, with Christian care,
May make domestic duties light
By taking mutual share.

EVERSOLE—KAUFFMAN.—On the 3d of Dec. at the residence of the bride's parents, in Maugansville, Md., by Michael Horst, Bro. Daniel Eversole of Chambersburg, Franklin Co., Pa., and Sister Mary Kauffman of Maugansville, Washington Co., Md. May God bless the young Bro. and sister and grant them a happy life.

MILLER—FREY.—On the 3d of December, at Maugansville, Md., by Bishop Michael Horst, Bro. Daniel K. Miller of Lancaster Co., Pa., and Sister Annie A. Eby of Cearloss, Washington county, Md.

HARTZLER—MILLER.—On the 24th of Dec. 1889, at the residence of the bride's parents, in Cass Co., Mo., by J. C. Kenagy, Isaac G. Hartzler formerly of Milfill Co., Pa., and Mary Miller of Cass Co., Mo.

HELMUTH—HOUGH.—On the 25th of Dec. at the residence of the bride's parents, in Cass Co., Mo., by Elder Black, Daniel D. Helmuth and Emma C. Hough, all of Cass county, Mo.

LEHMAN—WEAVER.—On the 2d of January at the house of the bride's parents, in Clinton township, Elkhart Co., Ind., by J. L. Berkey, Isaac G. Lehman, son of Peter Y. Lehman, and Naomi Weaver, daughter of Joseph Weaver. Long may they live, and happy.

WEBER—GOOD.—On the 7th of December at the residence of the bride's parents near Bowmanville, Lancaster county, Pa., by Bish. Jonas Martin, Jacob N. Weber of Berks Co., Pa., and Hettie Ann Good of Lancaster Co., Pa.

WARNER—NEUBAUSER.—On the 22d of December, in Livingston county, Ill., in the house of the bride, by Joseph Stuckey, Joseph Warner and Amelia Neubauser. God bless them in our prayer.

BAUGHMAN—KING.—On the 21st of Dec. in Danvers, Ill., in the house of the officiating minister, Joseph Stuckey, Daniel E. Baughman and Anna R. King. Best wishes for their happiness.

KAUFFMAN—STOCKLEY.—On the 22d of December, by David J. Cook, Newton, Kan. Eli Kauffman of Holmes county, Ohio, and Leua Stockley of Lyon county, Kan.

RUPP—ROTH.—On the 14th of December, near Thurman, Arapahoe county, Colorado, by Joseph Schlegel of Milford, Seward Co., Neb., Christian Ropp and Anna Roth.

MYERS—WALTER.—On the 4th of January, 1890, at the residence of the bride's parents, in New Britain Township, Bucks county, Pa., by N. C. Fetters, Albert H. Myers and Emma Walter, daughter of Pre. John Walter, both of the above mentioned vicinity.

OBITUARY

On the 12th of December 1889, in Markham Tp., York county, Ontario, died Bro. Peter Ramer, aged 80 years, 9 months and 4 days. He was buried on the 14th in Wideman's burying ground. The funeral was largely attended by relatives, friends, and neighbors. Funeral services by Jacob Wideman in German, and Samuel Hoover in English, from 1 Peter, 1:24, 25. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever, and this is the word which by the gospel is preached unto you." We have the assurance that death was to him eternal gain, for his last words were, that he wanted to go home to rest.

"Weep not for me, my children dear,
Since I must go and leave you here;
With Jesus I shall happy be,
O children, do not weep for me."

By the demise of Brother Ramer, the last of the immediate family of Abraham; and Magdalena Ramer, was consigned to the tomb. The entire family were remarkable for sterling integrity, Christian graces, industry, and longevity. In 1807, Abraham, and Magdalena Ramer, with their family, consisting of four sons and four daughters, immigrated from Lancaster, Pa., to join their brethren in the Mennonite church; the Hoovers, Groffs, Neuwanders, Barkeys, Reesors, Widemans, Lehmans, Byers, and others. Arriving at Buffalo, N. Y., they were not allowed to cross the frontier until 1809, owing to some unpleasant restrictions between the two countries. Bro. Abraham Ramer and family finally reached their friends in Markham in 1809, purchased lot 14 in the 8th concession, and settled on it. Their longevity was remarkable. Abraham Ramer, the father, died at the age of 86 years, 4 months and 6 days; Magdalena Ramer, the mother, died aged 82 years; John Ramer, the son, died aged 81 years, 4 months, and 25 days; Abraham Ramer, son, died aged 81 years, 7 months and 10 days; Elizabeth (Koch) Reesor, died aged 80 years, 10 months, and 14 days. Thus the ages of this family of ten, aggregated 830 years 5 months and 24 days, or an average, each, of over 83 years. This may appear to be a noted family for longevity, and it is, but most of the old Mennonites settled in great ages. The salubrious climate of Markham, their industrious habits and Godly lives produced these results. To the noble efforts and good moral examples of these pioneer Mennonites as a body the present high state of prosperity of the township may be attributed. Peter Ramer, on attaining manhood married Elizabeth Byer. In 1823 he purchased and settled on lot 15 in the 8th concession of Markham, and lived there until his death. Elizabeth, his wife, died in the year 1870, at the ripe age of 81 years, 5 months, and 20 days. Their children were Abraham B., Martha, Jonas, and John II., all of whom are still living. He has one great-grand-son in his 22d year. His memory will long be cherished by many relatives, neighbors and friends.

A BUG is an insect; but there is another kind called *humbug*, with which most people are familiar and try to avoid coming in contact. But it seems that some people like to be humbugged; for when they get a catalogue with fanciful and exaggerated pictures, they send off, and—what? "Get left," perhaps. The person whose name is appended was brought up on a farm, and does honest business, in the summer he raises seeds, plants, vines, etc., and in the winter he sells them. He has printed a neat catalogue of the best kinds; you ought to send your address on a postal, now, for one, to

Christian Weckesser,
Marshallville, Ohio.

YOUNG AMERICA.



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To own your own gridding on a mill that grinds 200 ft with or without coal, as well as all kinds of small grain.

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TIME TABLE.

late Shore & Michigan Southern R. R.

Passenger trains after Dec. 1st, 1889, de part at Elkhart as follows standard time:

| GOING WEST, leave. | |
|--------------------------------------|------------|
| No. 1, Vestib. Lim. Express..... | 6.50 A. M. |
| Toledo Express..... | 3.00 " |
| No. 9, Pacific Express..... | 3.45 A. M. |
| No. 27, Chicago Acc..... | 7.00 " |
| No. 3, Special Chicago Express..... | 3.05 P. M. |
| No. 5, Fast St. Louis & Chicago Exp. | 6.00 " |

| GOING EAST—MAIN LINE, leave. | |
|------------------------------|------------|
| No. 12, Night Express..... | 3.30 A. M. |
| Grand Rapids Express..... | 4.45 " |
| No. 22, Mail..... | 11.45 " |
| No. 6, Fast New York Ex..... | 6.15 P. M. |
| Grand Rapids Express..... | 1.20 " |

| GOING EAST—AIR LINE, leave. | |
|--------------------------------------|-------------|
| No. 2, Special New York Express..... | 12.45 P. M. |
| No. 8, Atlantic Express..... | 11.40 " |
| No. 4, Limited Express..... | 8.30 " |
| No. 28, To Goshen only..... | 8.35 " |
| Train G to Goshen only..... | 7.45 A. M. |
| " E to Goshen on y..... | 5.10 P. M. |

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

| | |
|--|-------------|
| Train F from Goshen..... | 11.30 A. M. |
| Train H from "..... | 5.45 P. M. |
| No. 24, Acc. from Chicago..... | 8.10 " |
| Goshen Passengers change to No. 28. | |
| No. 27, from Goshen..... | 6.30 A. M. |
| Passengers change cars at Elkhart if going West. | |

SUNDAY TRAINS.
Nos. 12, 4, 6 and 8, East. Nos. 9 and 5 West

TRAINS ARRIVE—MAIN LINE
Grand Rapids Express..... 12.40 P. M.
"..... 7.40 "

No. 25, Michigan Accommodation. 2.55 "

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Cincinnati, Wabash & Michigan R'y.

Passenger trains after Nov. 24th, 1889, will leave Jackson St. Depot, Elkhart, as follows:

| GOING SOUTH, leave. | |
|--|-------------|
| No. 2, Mail and Express..... | 4.29 P. M. |
| No. 4, Cincinnati & Louisville Ex..... | 11.25 A. M. |
| No. 6, Ind. & St. Louis Express..... | 4.29 A. M. |
| No. 22, Goshen Accommodation..... | 9.00 A. M. |

| GOING NORTH, leave. | |
|-------------------------------------|-------------|
| No. 1, Mail and Express..... | 10.10 A. M. |
| No. 3, Michigan Express..... | 4.50 P. M. |
| No. 5, Grand Rapids Express..... | 12.05 A. M. |
| No. 21, Elkhart Acc'n, arrives..... | 10.10 A. M. |
| No. 9, Way Freight, arrives..... | 11.15 A. M. |

CONNECTIONS
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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

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HISTORY OF THE MENNONITE CHURCH.

(Continued)

Blaurock as a foreigner, was not to be drowned, but out of mercy, with the upper part of his body naked and with hands bound, he was to be scourged "so that the blood flows," being driven thus from the Fishmarket up the street before the gate in the lower town. He should then, on pain of drowning, be banished from the country. (Egli, Zuericher Wiedert., P. 61.) He afterwards labored in the Tyrol. In the year 1529 he was, with Hans van der Reve, burnt alive in Clausen in the same country, giving up his body and his life for his convictions as "behave as a soldier and hero of the faith." (Braght Mart, Mir. P. 415.)

Simon Stumpf formerly priest of Hoeng received the command to sell his property within fourteen days and to keep from the country of Zurich on pain of death. In the jurisdiction of Grueningen the Bailiff caused the Anabaptists who were assembled in prayer in a room at Ettenhausen to be dispersed. The officers in Grueningen condemned the two prisoners Falk and Reimann to be immured or walled up instead of death by drowning at which the Council at Zurich was very indignant.

Five Anabaptists of Zollikon who had been at Grueningen, confessed that they had gone thither to "seek and comfort the Brethren, that they might be joyful in God and remain faithful to the word of God, for Christ had taught them to visit those who were in prison, and comfort them.

The Council finally decided that if henceforth the prisoners in Grueningen would not be punished according to the mandate, i. e. drowned, they would appeal to the supreme court at Berne. All entreaties of the council of Grueningen to desist from this step were no longer of any avail. The object was to radically exterminate the church whose members had "brought not a little offense and hindrance to the pure teaching of the gospel." The Council invited their allies in Berne, Basle, Schaffhausen, Chur, Appenzell and St. Gallen to a general

council in Zurich on Monday after Laurentius 1527, for the Brethren increased in numbers throughout the whole confederation. In an explanation to the government concerning their religion we read: "We desire that you permit us to remain in the Truth, but where this cannot be granted we are willing by the grace and power of God to suffer for the sake of the truth." (Egli Zuericher Wiedert., P. 66.)

On the 16th of December 1527 the Council issued a mandate to the bailiffs to apprehend those who withdrew from the church and adhered to the "Winkel" preachers, partly foreign Anabaptists, and imprison them in the Wellenberg and only release them on payment of a fine of five pounds.

Huldreich Rollenbutz, priest of Buellach complains of the Anabaptists in his congregation, stating that they would not attend church, but when he preached they also had a service; that they assembled at midnight, and that their work was "vagrant's work." The burghers of Buellach locked and otherwise fastened the city gates against those who had been authorized by the government to capture the Anabaptists. Those who were brought to account for this action excused themselves on the ground of fearing disturbances in the evening and that they tried to prevent the escape of those who were to be taken prisoners. The Council of Zurich was inclined to believe this; but warned the Buellachians against any participation in anabaptism. (Egli, Zuericher Wiedert., P. 71.)

Jacob Zauder called the smith, testified that he did not attend church because the "priest raged and cries out," but does not live according to his teachings, even going so far as to condemn those who despise following others in drinking night and day in the taverns and keeping bad company. Peter Fuchs and John van Loupen likewise complain of the life of the priest, that he "teaches them and does not touch them, and stands in the pulpit in his silk gown and red hose as if he were the Duke of Wurtemberg; for this reason his teaching bears little fruit." Fuchs desired that a minister should, like the apostles, preach the gospel free, "and not collect revenues therefrom." That a priest who swears, speculates,

hoards, gambles, drinks and commits other deeds of vice, he did not consider to be a true, but a false prophet. That in the meeting in the forest the Testament alone was read and that the things of God and nothing but the truth was taught.

When after Easter 1528 the "Synod of the Zurich Ecclesiastics" assembled for the first time a number of the churches brought in their complaints charging their priests with all manner of vices and crimes. The priest of Steinmauer was removed for adultery. The members of the parish of Wetzikon complained in a document "that the priest slandered, that he was a thief." Wanger reports that the priest was a gambler and drinker; from Rollenbutz of Buellach, that he was stingy, haughty, trained his children to do evil and be dissolute, that therefore he should have to come to the city and learn. The priest of Stallikon is accused of drunkenness, but "appealed for mercy, that he is otherwise a good kind man and wants to amend his ways." Benedict of Landenberg is charged with having taken a wife on command of the court, "and if they would tell him to take another he would do so." The priests of Russikon, Zell, and Wildberg were deposed for drunkenness and assault, similarly also the priest of Turbenthal; and the priest of Ottenbach because he had struck and shamefully abused his wife.

In a writing of Zwingle against the Grueningen Anabaptists, he charges them with being disordered to the government, because they would not accept a government office, and considered the oath as a sin.

On the contrary in the oath used at the installation of the Reformed pastors, Zwingle included the clause that, on account of the new opinions, the pastors "must, in preaching, remain on the same footing with the Council of Zurich and the towns, and not preach a new opinion unless it had been previously laid before the general Synod. In individual places the additional command was issued that every one who could not excuse himself on business or sickness, was compelled to take part in the service of the church. The 70 Brethren who had lain captive for a year and fifteen weeks in Grueningen

gen were led to Zurich and there imprisoned separately, for they confessed that they had encouraged each other to steadfastness, whether sick or in health. One of them had lain sick for over half a year in the tower, having been swollen from his feet to his neck, so that he had to be led and carried. Wherever there were prisons in towers or cloisters or elsewhere, in the great minster in Wellenberg, in the painters' tower, in the court house, in the priestly cloister, in the Anabaptist tower, in the "bare-foot" cloister, in the "Oberhof," and in the "Kaetzisthuert" the Anabaptists were imprisoned.

On the 5th of September, 1528 Jacob Falk and Henry Reimann were condemned to death by drowning. At a hearing Falk had said among other things that the priests "have despised and derided the pope with his doctrine and are now themselves sitting on the nest." Grebel had died before this, probably the result of sufferings endured in prison.

Among the Anabaptists in the Regensburg jurisdiction the names of Jacob Frei and William Reublin appear in the examinations.

The Anabaptist John Meuller of Medikon, captured toward the end of the year 1529, wrote to the court beseeching them not to trouble his conscience, since faith is a free gift of God, and all men have not faith (as the Scriptures testify), and it is not the will of the flesh, but must be born of God. And so many as are led by the spirit of God, they are the sons of God. And all good gifts come from above, from the Father of light. The mysteries of God lie hidden and are like a treasure in a field which no man can find unless he be directed by the Spirit of God. Hence I pray you, ye servants of God, let my faith stand unmolested." In another letter he says, "I know very well that faith is not to be picked up like a stone."

In the beginning of the year 1530 whole families were imprisoned. John Bruppacher of Zunikon says in an examination: "Since it is not only forbidden in the old Law and the ten commandments to kill, but also several times forbidden by Christ, therefore I am of the opinion that a government possessed of a Christian spirit should kill neither murderers nor robbers, but should, according to the words of Paul, put them in prison and keep them there until they become converted." Christ has more-over said that Ye shall be ye, and Nay, nay; and since we have nothing of ourselves, but have been bought with a price, we should therefore live and deal accordingly with each other, what is said in good faith and confidence should be established and testified to by works, and men should not be compelled to swear an oath." He further said that he believed the predicans (preachers)

"one and all did not give the right explanations to the Scriptures at all."

On the 20th of January 1530 Conrad Winkler of the Regensburg magistracy, in the "Lower Country" as a principal and ringleader of the Anabaptists, was condemned to death by drowning.

To be continued.

For the Herald of Truth.

REMEMBER YOU ARE A CHRISTIAN.

Sometime ago a minister quoted a sentence in a sermon that I thought would be a help to some others in the battle of life as it has been to me. They were these: "Whatever you do, wherever you go, whatever you say, remember you are a Christian." This, no doubt, has already suggested a great many thoughts and I fondly hope that they may be a help to many more.

Whatever you do, remember you are a Christian. Dear friends, if we should always bear in mind whose name it is we bear, and whom we are trying to serve, would we then be apt to spend so much thought on the cares, and pleasures, and fashions of this world? Would we do and desire to do so much for ourselves and so little for our fellowmen and Jesus? Would our thoughts be so constantly following, and our hands so constantly engaged in worldly pursuits? Let us remember that we are to work for Jesus, and ever aim to do His blessed will.

"We live in deeds, not years; in thoughts, not feelings; not in figures on a dial. We should count time by heart-throbs: He most lives who thinks most, feels the noblest, acts the best."

All our doings should be that we may accomplish the most possible for his cause. He daily gives us our work, and if we faithfully, earnestly and joyfully do our best, He will take care of them.

"One by one thy duties wait thee; Let thy whole strength go to each."

Wherever you go, remember you are a Christian. If we should be getting ready to go to a fair, show, a gay evening party, or a dance, let us for one moment pause and consider: "I am a Christian; I profess not to have any delight or interest in the pleasures or enjoyments of this world; can I then consistently go to a place that is solely calculated to be a delight or enjoyment to the world? Can I do this in the name of my dear Savior?"

Dear young brethren and sisters, were we always to remember this, do you not think evening parties and dances would soon be discontinued in neighborhoods where most of the young people profess Christianity? If no professing Christian would attend them, they would lose their show of respect, and would not be sustained as they are. How can you be a light to

the world if you go to such places and dance or play much of the night, or perhaps the entire night, until so wearied that about all usefulness for the next day is destroyed? This surely is solely the work of the world, and we can not take Jesus or our religion to such places.

A young lady once thought she could do so; and, while resting between the plays, she began to talk to one of her companions about Jesus, and asked him to accept Him as a Savior. But this friend only laughed at her, telling her that if she had her delight in heavenly things she would not be found in such places of amusement; that her religion surely did not satisfy her, or she would not be seeking for other pleasures. If any must go to such places for pleasure, what good will their religion do them? What is this grand and glorious work of grace to one, if Jesus can not satisfy him?

Whatever you say, remember you are a Christian. This also seems a very solemn appeal, and in one respect even more so than the others. Here involuntarily comes the prayer to God, "Put a watch, Oh Lord, before the door of my mouth." The tongue is, by the apostle James, called an unruly member, and seems almost beyond control. How easily harsh, unkind, or even ungodly words escape our lips, sometimes almost before we think or are aware of it! If we look back over the past we have reason to shudder because of the many harsh or unkind words that have escaped our lips. May God forgive our many past follies in this direction. It takes a great amount of watching and praying to get our tongues into subjection, should temptation come to excite angry passions, and we can only control our words long enough to calmly think, "Can I as a Christian now let my passions get away with me without great loss?" Would we not then be more apt to keep the harsh tone, the angry words and the piercing words, that wound gentle hearts, in subjection? No doubt we can all improve in this matter, for we sometimes hear, "It is never too late to mend." Perhaps we can all find places to "mend" if we look for them.

Dear friends, let us take this little rule through life with us. Let us think of it often, especially in the hour of temptation; then perhaps God can be still more highly glorified by our being here, and perhaps some other traveler could be influenced by us to lead a better, nobler, and a higher life. May God help us to live a more consecrated and more beautiful life for Christ. May we become willing to do anything he requires for His sake.

Whatever you may wish to do,
Whatever you may say,
Wherever in this world you go,
This thought let with you stay:
May I each day remember well
I live for Jesus' love;
And may I in my daily walk
Reflect the light above.

LINA Z.

A PLEA FOR HELP.

There are two ways of practicing help. The first is by speaking words of encouragement, the second is by lending a helping hand. There are times when good can be done by speaking words of encouragement, but at other times nothing short of action will have the desired effect.

A poor hungry soul is not relieved of hunger, by hearing one say, "May God give you nourishment." It takes a bread and butter religion to satisfy such a being. Words and prayer without an active faith to uphold it will be as a "sounding brass or a tinkling cymbal." With regard to helping, the latter is by far the greater.

A life of begging is not very desirable in this age of the world. Human nature abhors begging, and thousands steal rather than beg.

In the spiritual world, asking is looked down upon as the next thing to begging. This is one reason why the Christian religion is not more prosperous. Human nature would like to see the world Christianized without asking, and that is utterly impossible.

Here is John, Mary, or Samuel who would like to live in the Tabernacle of God, breathing of the pure air encircling the celestial throne, but the idea of asking forever keeps them from the throne of grace. The same spirit has crept into the church. Instead of brethren assisting each other in whatever form they would be able, more pleasure is taken in faultfinding, and discouraging those who much more need encouraging. A man who drifts with the current meets little opposition; the same truth presents itself in the church, so long as we are left in peace—simply to confess, and not do much work, all is well, but if we are asked to act out our prayer—to let our light so shine that the world not only the brethren, may see our good works, and are especially requested to sacrifice a little time or means, then you will see how anxious Christians (?) are to help save souls. Why, there are some of us who make more fuss over a few weeks time, or a few dollars, than the holy martyrs did over their lives. The martyrs were none of these 'yea and amen' Christians, but such that entered the work not caring what it cost. Our faith demands to be sealed as well as the faith of three centuries ago did, and although we are not asked to seal it with our blood, yet, if our faith is not sealed with works, we might just as well have no faith. Jas. 2:17, 20, 26.

As long as we measure ourselves by ourselves, or compare ourselves among ourselves, we cannot see the great necessity for help. But looking about us

and seeing what our forefathers suffered and yet went right on in the good work, what the apostles endured and accomplished, what Christ commanded, then we see the nothingness of ourselves.

If we are going to give the subject justice, let us take a square look at it.

I continually hear of, and frequently meet churches who are either on a standstill or even undergoing a consumptive death struggle. All that now remains of those who have already passed out of existence—to show where loved ones used to spend the day together in thanksgiving and praise, is a desolated building surrounded with thorns and thistles! What makes the scene still more solemn, is to know that part of them perished without their neighbor churches hearing of it till too late, and even then, instead of rushing in and helping what they could, closed their eyes with horror, saying, "Poor people; poor church, I pity them!" &c.

Again, I find those who love their dear old places of worship too well to give them up without a struggle. They love too well to meet with friends, fathers, mothers, brothers and sisters around the church altar where many a happy hour has been spent together, but seeing that in the present state of things, future existence of the church cannot be expected; they beg for help from the stronger churches, who, having things comfortable around them, think there is not much danger, and if they are suffering it is their own fault; let them learn to help themselves. If this notion is kept up much longer, many more congregations will be conquered by "Giant despair." So long as Matt. 28:19, 20, are violated, no idea of what it is for a soul to be lost, much less what it is for a whole congregation to be wiped out of existence; is found in our hearts. True, it is hard to help where no help is wanted, yet if a people are seen to drift into the channel of "lukewarmness," or despair and under these circumstances themselves want no help, the word does not excuse us. It firmly says, Go. This is the scriptural way of looking at this subject, but if our brethren could only be brought to go to such places where the demand is, yes, where the brethren beg with tears we should send them ministers; things would look much more favorable than they do.

Under the present circumstances, what is to be done? tell our people where they stand, or let them go on in a careless, unconcerned way never thinking what will become of their children and their children's children. Many of us are entirely ignorant of our modern christendom, and shall we wait and neglect the much needed work, till we are supported by those who take no interest in the salvation of souls, from those who give all their time to gathering something for

their old age and children, from those whose own children say with sighing hearts, "I have never known father or mother to pray for me." If brethren could be brought to spend only five minutes each day in prayer and thinking what could be done to save souls, churches, yes, whole denominations, from spending their lives in "lukewarmness" and being forever cast from the presence of God.* We want spend all our time during the week serving our carnal desires, in living to satisfy and taking care only of our earthly tabernacle, and at the end, have eternal life "thrown in." Eternal life is not to be had by a lottery ticket. There is no guessing about this state of being. The word says, "Work out your salvation with fear and trembling," and "We know that we are the children of God, because we love the brethren." Again, "Ye are living epistles known and read of all men." If this be true, and we know that we have violated some of God's commands in the past, why should we continue to ignore them? Will we be excused for our carelessness or will we be asked to give an account of our doings, sometime? In 1 Cor. 12, Paul speaks of the church as a body and treats different spiritual gifts as different members of this body. In verse 28 he mentions the different members in particular, and here we see our imperfectness as a body at once. Not only we Mennonites, but all Christian denominations to a greater or less extent are crippled up in a horrible condition. But because others are poor, sickly creatures, does that say that we should follow in the same channels? Will that excuse us? There is no excuse strong enough to clear us. We have grown too careless, and nothing but an unconditional surrender into God's hands will save us from drifting down the easy current into the lake of lukewarmness where death is not perceived till too late.

May each and every one of us have heart enough to glance into the Gospel Mirror, and then, seeing our weakness and imperfectness, be made to ask for strength to give and do all in our power.

M. S. STEINER.

* A way would be opened and means provided that all of these places would receive refreshment.

For the Herald of Truth.

THE CONCLUSION.

"Let us hear the conclusion of the whole matter," Ecclesiastes 12:13.

Fear God and his commandments keep,

For this is man's whole duty;

And thou a great reward shalt reap,

In realms of rapturous beauty.

For God will in judgment bring

All works both great and trivial;

And also every secret thing—

Let it be good or evil.

CHAS. MC CLINTIC.

JESUS.

I love when I am weary,
And faint, and worn, and sad,
To spend my hours with Jesus,
Whose presence makes me glad.
I love when tried and tempted,
Beset with doubts and fears,
To cast my care on Jesus,
He wipes away my tears.

And when oppressed with sorrow,
My heart within me dies,
When tempests round me gather,
And waves of trouble rise;
When all things seem against me,
In this dark vale of tears,
Oh! how one glimpse of Jesus
Will dissipate my fears.

I love to walk with Jesus,
To lean upon His breast,
And hear Him gently whisper,
I—I will give thee rest.
Oh! what to me are trials
With Jesus for my friend?
Thou all things else are fleeting,
His love can never end.

Should earthly friends prove faithless
And leave me one by one,
I know my Savior Jesus
Will ne'er forsake His own;
But gently bear me onward
Through trials yet to come,
Until He lands me safely
In heaven, my promised home.

Jesus, my only glory,
Low at Thy feet I fall,
My friend—my more than Brother,
My Lord—my all in all!

For the Herald of Truth.

JEALOUSY.

"And Saul eyed David from that day and forward." 1 Sam. 18:9.

The reason Saul eyed David was on account of personal jealousy. The champion Philistine, Goliath, had challenged the armies of Israel for forty days, and the Israelites were "dismayed and greatly afraid." Then David, a ruddy youth and of fair complexion, left his father's sheep by his directions, and came to the camp of his elder brethren, bringing provisions. On his arrival at the scene of battle he heard the proud giant repeat his challenge, and saw all Israel flee with great fear. David, however, thought himself able to cope with this giant, and so expressed himself in the presence of the men that stood around him. This kindled the anger of Eliab, David's eldest brother who asked him contemptuously, "With whom hast thou left those few sheep in the wilderness? I know thy pride and the naughtiness of thine heart." David, perceiving the jealousy of Eliab's heart, simply retorted, "Is there not a cause?" and turned away from him and repeated to others his willingness to go and fight the Philistine.

Even Saul tried to persuade David to abandon his purpose, but David persisted and related how he slew a lion and a bear and rescued a lamb from their jaws. Saul then consented, and armed David with his

own weapons; but David put them off saying he had not proved them, and instead of arming himself with sword and helmet, he took his staff in his hand, and with five smooth stones in his shepherd's bag, he drew near to the Philistine.

Imagine the utter disgust of this giant as he looked upon this ruddy youth thus approaching him before whom all Israel had repeatedly fled in terror! "Am I a dog," said he, "that thou comest to me with stones?" He cursed David by his god's and threatened to annihilate him; but David, courageous and fearless, trusting not in the Philistine's gods, but in the God of Israel, puts a stone into his sling, and with wonderful precision smites the giant in the forehead and the monster falls forward on his face. When the Philistines saw that their champion was dead they fled, and Israel pursued them and spoiled their tents.

David was now famous among his people, and was also held in high esteem by Saul the king of Israel. But Saul's friendship was of short duration, and was soon turned into envy and hatred: for when David returned from battle the women came out and said that Saul had slain his thousands, but David his *ten thousands*. Because they ascribed to David the greater honor, Saul's wrath was kindled, and he now began to fear him as a rival to the throne of his kingdom "and Saul eyed David from that day and forward." So intense was his envy and jealousy that the evil spirit came upon him on the morrow and he sought from that day on to take David's life.

While it is true that David was Saul's chosen successor to the throne of Israel, it is also true that Saul had nothing to fear from the hand of David—no usurpation of power or authority, nor personal violence; but because David's bravery and discretion had won him the favor of his people, Saul eyed him with jealousy as a rival to popular fame. Fame, however was not what David sought, and all the attempts of Saul to humiliate and even persecute him, added but misery and dishonor to his own life and character. Had Saul "eyed" himself more closely and trusted in God as did David, the rapid decline in his character might have been averted.

But why dwell on Saul when we can see the counterpart of his jealousy enacted so frequently in our one time; when we find this deadly, contemptible jealousy driving itself as a wedge into the churches and splitting them asunder; when we can see both ministers and laymembers *eyeing* each other, instead of each one pulling first the beam out of his own eye. Disunion in churches emanates from this, perhaps more frequently than from any other cause. When Satan can plant the spirit of personal jealousy into our hearts so that we begin to eye each other, he has sown the seed from which he may expect

to reap an abundant harvest, for it is a plant of vigorous growth, and is sure to choke out the spiritual life.

The misconception of our brother's motives is due, nearly always, to our jealousy of his success; and this applies to ministers perhaps as frequently as to others. Solomon knew its vehemence when he sang, "Jealousy is cruel as the grave; the coals thereof are coals of fire, which has a most vehement flame," a flame which devours peace, love and harmony, in families, in churches and in nations.

It caused Jacob perhaps the greatest sorrows of his life when through the envy and jealousy of his brethren Joseph was sold to the Israelites, and mourned as dead by his father. It caused many a brokenhearted mother to weep for her dead child when Herod, through cruel jealousy (fearing Jesus as a rival) slew the infants in Judea, hoping thereby to destroy the object of his jealousy. And who will deny that it was the ruling factor in the apprehension and crucifixion of Christ, while his popularity and rivalry of an earthly kingdom was feared by his slayers?

May God protect us from this cruel tyrant which severs the cords of friendship, which breaks the bonds of love, which destroys the peace and union in the churches, which rules the passions of kings, which devours our spiritual lives and banishes the soul to perdition.

A. METZLER.

East Lewistown, Ohio.

For the Herald of Truth.

UNCLEAN PERSONS.

No unclean person can inherit the kingdom of Christ and God. The heavenly kingdom which is pure and holy, may not, shall not, and will not, be defiled by you reader, if you are unclean. As long as you are unclean, you cannot enter Christ's kingdom. If you are unclean then come and be cleansed, be washed, be stripped of your unclean, filthy rags. I ask pardon if I am wrong, but I fear that there will be but few that will be found perfectly clean. Dear brothers and sisters, do we not sometimes talk foolishly, do we not sometimes jest. This will make us unclean. Oh, let us guard ourselves that we may not become unclean by our lips, for we must give account of every idle word spoken.

Oh Lord God, give us strength to lay aside this carnality and walk as children of light, so that we will not be deceived at the end. We acknowledge, Lord, that we are weak beings, dust of the earth; we feel the truth of thy word that we can do nothing without thee; therefore we call upon thee for strength, hoping and trusting in thy word, that whatsoever we ask in faith, nothing wavering we shall receive,

Oh Lord God, teach me to write that it will serve to glorify thy name and edify souls.

No unclean person shall inherit the kingdom of God. What, then, makes a person unclean? SIN. Read Gal. 5:19—21, and Ephesians 5:3—5. There you will find a list of things, one or more of which almost every one is polluted with, without making mention of anything besides these. Whosoever shall keep the law, and yet offend in one point, he is guilty of all.

Now who can justify himself that he (or she) is perfectly clean? Are we not all polluted more or less? How, then, can we inherit Christ's kingdom, which we all wish to inherit? Yes, we have a strong desire to inherit such a kingdom of bliss, and yet we shudder at the thought that we are so unclean, that we are unfit to inherit the kingdom of God, and that nothing awaits us but the kingdom of everlasting woe and utter darkness forever. Pitiful state to be in. Unclean reader, perhaps you will stop and ask, What can I do? You can do nothing, for we can do nothing of ourselves. But ask, What shall I do? The answer is, Repent, believe on the Lord Jesus; for faith in Jesus and repentance will give you an inheritance in his kingdom. The blood of Jesus cleanseth us from all sin.

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

Oh, happy day, when Jesus washes the sins away, and if Jesus washes our sins away we are perfectly clean, and can inherit his kingdom. That is a happy day indeed. Oh, Jesus, make us all clean, and keep us all clean.

H. W.

For the Herald of Truth.

HOW WAS THE DAY SPENT?

"Then Peter said: Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Acts 3:6.

If we have no silver or gold to give, let us do like Peter, give what we have in the name of Jesus. We have just celebrated the birth-day of Jesus. Have we done this in His name? We should not have spent the day in eating and drinking, but whatever we did should have been done in the name of Jesus, to the glory of God. Did we visit the poor and needy in the name of Jesus? Did we care for some sick ones for a day or night and relieve some of the family?

Wealthy persons could have done a great deal of good by buying a few necessities of life for some poor family. If our aim and object was to do the will of Jesus and follow him, we have been kind to the poor and needy, and have, for His sake, denied ourselves many things. That has been my experience in life. We are sometimes accused of unfaithfulness by

the world and by Christians. Let us be sure that it has been without cause. Jesus knows all our weaknesses. Sometimes troubled souls have come to me with tears telling their troubles. "Man may trouble and distress me." It will but drive me closer to Jesus' breast. If we live in Jesus, He will help us. Let us do like Peter, take our poor friends by the right hand of love and point them to Jesus. Let us show them that we are living in Jesus.

SISTER M.

For the Herald of Truth.

SINGING IN CHURCH.

There are few serious enterprises or undertakings in life which have not in the course of their generation or development been made amenable to the dictates of common sense, and regarding most things in which they are interested, men are not slow to refer to the decisions of this supreme tribunal for an endorsement or vindication of their course or position. In a matter, however, of the character and conduct of the music of the Lord's Day and House, it would seem that the authority of this General Court of Appeal has been unthought of or ignored, and the results present some anomalies which are no less harmful than surprising. To note one or two of the many.—Let us consider a proposition whose truth is so manifest as to render it axiomatic, to wit: *If a fact be less effectively stated, a sentiment less fittingly expressed, or a prayer less suitably voiced in song, under given conditions, than they would be if simply read, then the reading is to be preferred.* This would surely be endorsed by the law of the survival of the fittest, and no less surely by the law of common sense. If so, it becomes an authoritative canon and a true test of the right of existence—of our habits and customs though they be ever so venerable and familiar. Remembering the deep and serious significance of very many of the church hymns in general use, their tender and prayerful sentiment, one can but feel that the manner in which they are usually sung is entirely out of keeping with their character. In the hearts of some in every congregation, and of many in some congregations, there is an abiding spirit of reverence which saves them from falling into habits of indifference, but the readiness with which the attention of the majority is called away, the undevout bearing, the exhibitions of curiosity, during the singing, to say nothing of the devotion to "art for art's sake," which often marks the leadership—all these things provoke the inquiry whether it were not better, far better, to have the hymns, and especially those of meditation and prayer, read by the minister. Hymns of rejoicing and praise do not suffer so manifestly from these conditions, for we may be

glad and happy and evidence the fact in a joyful song, though our attention and thought be largely given to the disposal of late arrivals. But we surely cannot be prayerful nor enter into the spirit of hymns that breathe the tenderest, most sacred sentiments of our faith, unless the service commands devout attention.

We would not intimate that the unhappy facts regarding our song service are irremediable, on the contrary we believe that thoughtful, intelligent, and persistent effort toward the cultivation of a devout and reverential spirit in song as in prayer, is all that is needed to solve the problem. But unless such effort be made and a marked improvement be realized, common sense would certainly have but one thing to say upon the subject.

Take another phase of the matter. It will be readily conceded by all thoughtful people, that to use sacred terms or to repeat prayers and pledges in a thoughtless way, without understanding and heartily endorsing their import, is to trifle with God and the truth, and render the heart callous and indifferent to moral and religious appeal. Hence the injunctions, "swear not at all;" "use not vain repetitions," etc., emphasized and reiterated in every pulpit in the land and that continually. We are exhorted also to sing *with the heart* and with the understanding, and yet a very large amount of singing which is not of this type and is not unto the Lord, is not only consented to but encouraged in all our churches—not in word, but in the conditions and habits which have been tolerated so long that we have grown contentedly accustomed to them. Any one who examines our church hymnals will be surprised to find what a large percent. of the hymns in general service are utterly unsuited to the use of any save those of consecrated heart and life; a fact which is equally true of our best Sunday School music. And yet all present are constantly urged to join in the singing of such hymns, and the loudness of their response is often made the occasion for congratulation upon the *success of the service*. A success (?) which may have in it the *essence in effect* of that which is far worse than failure—namely, the degradation of the spiritual sensitiveness and the development of rank irreverence.

If the general and characteristic spirit and attitude of the American mind to-day were to be expressed in a single word the word *irreverence* would surely be chosen, and the degree to which the church and Sunday-school are responsible for it in view of the common but startling facts to which we have simply referred—God only can know. In a crowded church recently the hymn

"Just as I am, without one plea,
But that thy blood was shed for me;
And that thou biddest me come to Thee,
O Lamb of God, I come, I come."

was announced. All were provided with hymnals and all were urged to join in the singing. Among those who responded most promptly and vigorously, were a half dozen young men and women immediately in front of the writer, who during the singing of the entire hymn, so full of the tenderest thoughts that gather about the cross, so fragrant with the spirit of prayer and consecration, evidenced by their frivolous conduct the farthest removal from that mind and disposition, without which the use of these words, could but contribute to a moral insensibility, already painfully apparent. A little observation revealed the fact that these were but representatives of a large number of their kind, and the cry sprang to our lips, "O Lord, how long!"

What can be done? Well, much by the aid of applied common sense. Discrimination can be made in the selection of hymns in which both Christians and non-Christians may join—a matter of vast importance though almost wholly neglected. The recognition of the impropriety and harm attaching to a thoughtless use of this part of the church service, can be cultivated. Our Sunday-school children can be led to understand that meaningless repetition and irreverence in song are displeasing to God and out of order. The spirit of prayer can be awakened, and all can be made to realize that unless the sentiment of a song is endorsed by the heart, the only thing for a sincere man or child to do is to listen quietly to others. Said a clear headed non-Christian business man to a friend when asked why he did not join in the singing at church as he did in the social songs at home, "I would be glad to do so if it didn't necessitate my lying so frequently!" He was right, he had no business to sing or say that which was not of the heart, and the church is entirely responsible for conditions which, in our judgment, lead many with less thoughtfulness and character to sing to their hurt.

J. B. WILLIS.

OUR HERITAGE.

"The lines are fallen unto me in pleasant places, yea, I have a goodly heritage." Psa. 16:6.

We may put this acknowledgment into the mouth of a Christian with regard to his spiritual condition. Read the preceding verse: "The Lord is the portion of mine inheritance and of my cup; Thou maintainest my lot." What wonder then, that the possessor should exclaim, "The lines are fallen unto me in pleasant places, yea, I have a goodly heritage." He uses but one word in describing his estate, but it is the most comprehensive. Had he written volumes and enumerated all the treasures of heaven, and

earth, and sea, he would have said less, and to far less purpose than in saying; "The Lord is the portion of mine inheritance." The greater includes the less. If He be mine, what is the substance of my portion but his fullness, and the measure of my portion but his immensity, and the duration of my portion but his eternity? Yet this is the truth of the case. In the "everlasting covenant, ordered in all things, and sure," he has been pleased to make over himself to his people with all that he is and all he has. I will be thy God; I will pardon thy sins; I will sanctify thy nature; I will supply all thy need; I will be light to thy darkness; I will be strength to thy weakness; I will bless thy bread and thy water; all my ways toward thee shall be mercy and truth; all things shall work together for thy good; I will guide thee with my counsel and afterwards receive thee to glory. This is no more than the meanest Christian may claim and exult in. *Meanest*, did we say? We retract the poem. A Christian may be afflicted and poor, but he cannot be mean. He is one of the excellent of the earth, of whom the world is not worthy. Let the rich and the great bring together all their claims and make their boast. The poorest Christian begs them all. He can say, "God is the strength of my heart and my portion forever," he ought to preserve a sense of this in his mind. He ought to live nobly. He ought to feel contented in whatever state he is. He ought not to envy others their good things, nor sink like others under losses and trials. When their lamps are put out they are in utter darkness; But the sun of righteousness rises upon him. When their vessels are broken all their comforts are gone, but he has the fountain of living waters. They have no God, but the Lord is the portion of his inheritance.

If from viewing his state he examines it comparatively, he will have fresh reason to exclaim, "The lines are fallen to me in pleasant places; yea, I have a goodly heritage!"

For what should we value a heritage? We should commend it for healthfulness; no heritage would be deemed pleasant and goodly that is injurious to health, without which we can relish nothing. The fear of losing this all-important blessing would alone induce us to resign any situation unless we were compelled to remain in it. But such is the Christian heritage that all those who have lived upon it, however disordered before, have been restored to a miracle, and each of them could say, "I am a wonder to many." We should commend it for feasibility. Masses extol Canaan as a land flowing with milk and honey, and in which there was no scarcity. In like manner we read of Joseph, "Blessed of the Lord be his land, for the precious

things of heaven, for the dew, and for the deep that launcheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills."

No earthly inheritance can yield the possessor everything he wants. But God's riches in glory, by Christ Jesus, can supply all the Christian's needs.

We should commend it for safety. The best possession would fetch little that had no defense, but was open to invasion and injury. There is nothing that adds so much to the enjoyment of a possession as a sense of security, sitting under our own vine and fig-tree, and none making us afraid. Upon all the Christian's glory there is a defense. His soul dwells at ease and he is in quiet from the fear of evil.

A heritage would not be deemed pleasant or goodly if the possessor were cut off from the privilege of intercourse. Christians have the communion of saints. There is an open and constant communication between them and heaven; their fellowship is with the Father, and with his Son Jesus Christ.

Blessed are the people that are in such a condition, yea, "happy is that people whose God is the Lord."

Sol. by LIZZIE BEIDLER.

PARENTAL FOLLY.

A young woman of eighteen, in the city of New York, was brought up by her parents in all the gayety of youth; by them encouraged to ornament her person, and engage in every vain amusement. When she was taken ill, three physicians were sent for immediately, who pronounced her to be near her dying hour. No sooner was their opinion made known, than she requested, as a favor, that all her gay companions might be collected with haste. They were soon around her bed, when she told them she was going to die; describing the awful manner in which they had spent their precious time, and exhorted them all to repentance before it was too late; in a very affecting manner she then, turning to her father and mother, addressed to them, in the presence of her acquaintances, these heart-rending words: "You have been the unhappy instruments of my being; you fostered me in pride, and led me in the paths of sin; you never once warned me of my danger, and now it is too late. In a few hours you will have to cover me with earth; but remember, while you are casting earth upon my body, my soul will be in hell, and yourselves the cause of my misery!" She soon after expired.—*Episcopal Recorder.*

"MY SON, BE STRONG."

"Thou, therefore, my son, be strong in the grace that is in Jesus Christ."

"These words of the apostle were not the utterances of a cold and crafty preceptor who proposed so to bring up his adopted child that he should tread the devious parts of the world in safety and achieve the greatest possible amount of material good. If St. Paul had been such a teacher he would have said: 'Thou, therefore my son, be strong in the wiles of the devil. Cheat, lie, steal, trample upon conscience, murder without scruple; take to thyself that which thou canst seize upon. Fear not—there may be Heaven, there may be hell; meantime, there is one earth here. But St. Paul was not that kind of a man. 'Thou, therefore, my son,' he said, 'be strong in the grace that is in Jesus Christ.' That way lies happiness: there is sweet content and the heart's ease of a calm and easy conscience. The heathen rage furiously; the wicked make a stir in the world, but there is no health in them. They sow the wind, and they reap the whirlwind; and they pass away. But thou, my son, be strong in the grace that is in Christ Jesus, and everything that is pleasant and beautiful shall be about thee, and joy and rapture will fill thy soul eternally. Now you may not believe it, but it is true, that St. Paul knew what he was talking about, and some day you will come to the conclusion that you would have been better and happier if you had followed and profited by his sage advice. Then you look back with sorrow and bitter tears upon the vast fields of pestilential wild oats that you have sown so thick and with such diligence, and slowly, with halting step, you will go to the bank of God and say: 'Let me have fifteen years this morning, please.' And the cashier will say: 'No, my son, you have overdrawn your account.' 'What!' you will exclaim in surprise, 'I have checked out only thirty-five years so far.' 'Ah, my son,' the angel of life will say to you, 'you have lived seventy years in those thirty-five, and your credit is exhausted.' Then will come, all too soon, the time when you will be stricken down, and then—Think of it, my boy! Eternity! Never more to greet God's glorious sun with the smile of perfect and unconscious innocence; never again to hear the lowing of the kine on the hillside you knew so well in your boyhood; never again to listen to the melody of the birds; never again to join the romping of merry children on the village green; never again. Eternity! Never again to feel the arms of a loving woman about your neck; never again to hear the gladsome prattle of your child; never again to know the delights of friendship; never again. Eternity! And thus, at your own desire, you will go

forth into the black night of death, helpless, helpless, and alone. My boy, my boy, is that to be your life? Is this to be your latter end? No, God forbid. Be true, Be honest—not because some one has said that honesty is the best policy, for if you are honest from considerations of policy you will be dishonest just as soon as dishonesty seems to you to be a better policy. But be honest because honesty is right, because honesty is noble. And that there is One that will keep you, if you find the task a hard one, remember you will but ask His aid. He died for the priest and Pharisees who judged Him falsely. He died for Pilate, who condemned Him. He died for the people who jeered at Him. He died for the millions who daily wound Him. He died for you and me. He will help you, my son, ask Him.—*Burdette.*

INDIFFERENCE TO HUMAN MISERY.

They who are shocked at a single murder in the highway, hear with indifference the murder of a thousand on the battle-field. They whom the idea of a single corpse would thrill with terror, contemplate that of heaps of human carcasses, mangled by human hands, with frigid indifference. If a murder is committed, the narrative is given in the public newspaper, with many expressions of commiseration, with many adjectives of horror, and many hopes that the perpetrator will be detected. In the next paragraph the editor, perhaps, tells us that he has hurried a second edition to the press, in order that he may be the first to glad the public with the intelligence, that in an engagement which has just taken place, *eight hundred and fifty of the enemy were killed*. By war, the natural impulses of the heart seem to be suspended, as if a fiend of blood were privileged to exercise a spell upon our sensibilities, whenever we contemplated his ravages. Amongst all the shocking and all the terrible scenes the world exhibits, the slaughters of war stand pre-eminent; yet these are the scenes of which the compassionate and the ferocious, the good and the bad, alike talk with complacency or exultation.

The immolations of the Hindoos fill us with compassion or horror, and we are zealously laboring to prevent them. The sacrifices of life by our own criminal executions are the subject of our anxious commiseration, and we are strenuously endeavoring to diminish their number. We feel that the life of a Hindoo or a malefactor is a serious thing, and that nothing but imperative necessity should induce us to destroy the one, or to permit the destruction of the other. Yet what are these sacrifices of life in com-

parison with the sacrifices of war? In Napoleon's campaign in Russia, there fell, during one hundred and seventy-three days in succession, an average of two thousand nine hundred men per day. More than five hundred thousand human beings in less than six months! And most of these victims expired with peculiar intensity of suffering. "Thou that teachest another, teachest thou not thyself?" We are carrying our benevolence to the Indies, but what becomes of it in Russia or at Leipsic? We are laboring to save a few lives from the gallows, but where is our solicitude to save them on the field? Life is life, wheresoever it be sacrificed, and has everywhere equal claims to our regard. I am not now inquiring whether war is right, but whether we do not regard its calamities with an indifference with which we regard no others, and whether that indifference does not make us acquiesce in evils and in miseries which we should otherwise prevent or condemn.—*Dymond.*

A HAPPY OLD AGE.

Now it is quite true that the great majority of men, and even many good Christians, cannot attain to the thought of a happy old age without a hard struggle. We have a natural reluctance to the feeling that we are growing old; we put it away; and when something at last forces it upon us, it is like the rush of an armed man from an ambush, or the flake of the first snow to tell us that the long summer days are gone, and that the winter is at hand. And yet, as you may have seen, it is the transition which is the most painful. When the first days of brown October show us the first green leaves of summer, now sear and yellow, dropping from the boughs under the wind that wails through the thin woods, we cannot help a feeling of sadness creeping over the heart. But when winter has come it has its own enjoyments; there is the long quiet evening, the cheerful gleam of the hearth, the closer bosom of the family and of friendship, the pleasant memories of summer, and the hopes of its return; these give to winter its gladness, and even its glow. If we are in this transition, or nearing it, we should seek to realize it and to rise above it by looking forward. Every time of life to a true man is only a transition to something better. "I am growing old; yes, I am growing old. Lord, teach me to count my days, and to look not so much wistfully back as hopefully forward to the quiet peace and happy thoughts which God can give in winter, and, still further, to the day when winter shall be past, and the rains over and gone, and the time of the singing of the birds shall again have come."

Rev. John Kerr, D. D.

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Contents of this Number.

| | Page |
|---|------|
| History of the Mennonite Church..... | 33 |
| Remember you are a Christian..... | 34 |
| A plea for help..... | 35 |
| The Conclusion..... | 35 |
| Jealousy..... | 36 |
| Unclean persons..... | 36 |
| Singing in church..... | 37 |
| Our Heritage..... | 38 |
| Parental Poly..... | 38 |
| My son, be strong..... | 39 |
| Indifference to human misery..... | 39 |
| Editorials..... | 40 |
| Correspondents..... | 41 |
| Lesson Helps..... | 42 |
| Some congregations and scattered members..... | 42 |
| An instructive letter..... | 44 |
| Ventilation..... | 44 |
| Brief but alarming..... | 44 |
| Daily weather record..... | 44 |
| Deaths..... | 45 |

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"THE KEYSER FAMILY."—This is an old Mennonite family, whose history is full of interesting facts relating to the history of the Mennonite Church, both in Europe and America. The book was published during the year 1889, is 7½ by 11 inches in size and contains 162 pages. It is well gotten up, neatly bound in cloth and gilt, and gilt edges. It gives a history of the "Keyser Reunion," held in Ger-

mantown, Pa., on the 10th of October, 1888, and also many valuable sketches of Family History, the early settlement of Germantown, by the Mennonites, of the emigration of the Keyser, and other families to this country. The homes, meeting-houses and burial-grounds of the Keyser family. An excellent article on the Mennonites in general, also an article on the Mennonites in Holland, the martyrdom of Leonhard Keyser, a number of illustrations, as the Mennonite meeting house, the sufferings of the Mennonites, Martyrdom of Leonhard Keyser 1527, Dirck Keyser's Residence in Germantown, portraits, &c. The whole book is a valuable addition to the history of the early settlements of the Mennonites in Pa., and will be highly appreciated by all who have an interest in the history of our people. The price of the book is \$5.00 and may be obtained by addressing the compiler, CHAS. S. KEYSER, 524 WALNUT ST., PHILADELPHIA, PA.

RARE OLD BOOKS.—It is surprising how many valuable historical facts can still be collected with a proper effort, and how many rare old books are found in different parts of the country.

Daniel K. Cassel, of Germantown, Pa., who has written and published a history of the early settlement of the Mennonites in this country and is now engaged in collecting historical facts in reference to this subject which will shortly be issued in the German language, has in his possession a number of very rare works, some from one hundred to two hundred years old. Some of his works were printed by Christoph Saur, and some by the Seventh-day German Baptists, at Ephrata, Pa. Among them is a copy of the Martyr Spiegel, printed at the latter place in 1748.

He has also a copy of the full Polyglott Bible, containing the first five books of the New Testament, viz: Matthew, Mark, Luke, John and the Acts of the Apostles. The vol. is 12 x 16 inches in size, 4½ inches thick, and in excellent condition. It is printed in twelve different languages, each language presented in a column by itself, as follows: Syrian, Italian, Hebrew, Spanish, Greek, French, Latin, English, German, Danish, Bohemian and Polish, by Elias Hutteri, Nuerenberg, A. D., 1599. This book is especially rare and is very highly appreciated.

DELINQUENTS.—To those who are in arrears for the paper, we would say: Please do not delay to make up the delinquency. We would like every one to remit to us what they owe. Please friends, do your best.

WE AGREE.—A correspondent says he is very sorry that we say: "Let the Mennonite Church be our church, the Mennonite doctrine; our doctrine; the Mennonite practices and principles, our practices and principles." We should rather take the Bible for our guide, staff, and instruction, and we will not make a failure. This is right, and we claim that Mennonite doctrines, principles and practices, are the doctrines of the Bible, and the closer we hold to them, the closer we will be with the Bible.

AN APT REMARK.—One of our correspondents sending the renewals for a number of papers in his vicinity, remarks: "It seems to me, in our day, most people like to read worldly news more than spiritual news. What will yet become of the world I do not know."

The remark of the brother just fits the case exactly. The people of our day love the things of the world, and even a large number of professors, people who profess piety and love to God, who profess to have died unto the world, and whose conversation should be heavenly and pure. Why we often find professed Christians who buy an almanac that has "funny stories" in it, in preference to one filled with reading of an edifying and religious character. We have heard of a Christian professor who would subscribe for one of the most popular papers of romance, because from it his daughter would learn to read, but for a good Christian paper from which his children would learn equally well to read, while at the same time they would be instructed in morals and christian purity, he could find no use. We have seen a Christian minister of the strictest sort, who received in his house two of the largest and most popular weekly newspapers in the country, and one of them, at least, was one that did not have a very enviable reputation for truth and good morals, who bitterly opposed a religious Church paper, advocating the principles and doctrines of his own faith. But such consistency we sometimes find among those

who profess to love God and his people, and who should be willing instruments in the hands of their Master to help spread the truth, instead of helping the world and the enemy to scatter seeds of vice, and lead the rising generation into paths of sin and unrighteousness.

We will here quote from a letter that has a very different tone, and gives the Christian worker encouragement in the good work. "Being a reader of the HERALD OF TRUTH we feel that we could hardly do without it, at least we would feel very sorry if we would have to do without it on account of not being able to pay for it.

As you have a free fund out of which to supply such as are not able to pay for it. We enclose you \$5.00 for the same, which we feel it our duty to do."

During the last fifteen years we have given away a great many papers, and are willing to give them still, if we can do any good by so doing. Many of our friends have helped us in this work and they shall in no wise lose their reward, but since our free fund has been established we have given away a great many more papers than we had means, and if any feel to contribute towards this cause, it will be accepted with thanks, and they will be the means of making glad many a family that has not the means of securing the paper.

OUR AGED BROTHER, Pre. Peter Nissley, of Mount Joy, Lancaster Co., Pa., died suddenly, of heart disease, on the morning of the 16th of January, in the 88th year of his age. He was well known throughout the country and many will remember the kind words of the faithful old brother, and sadly mourn his departure.

A LETTER.—From Bellfontaine, O., states Jan. 13th, that the dandelion was in bloom and the wheat has grown more in Dec. and Jan. than it did in October. Similar advices come from Pennsylvania and other parts of the country. In Tennessee, ripe strawberries were picked in the open air on New Year's day. At the same time we read of terrible snowstorms in the west and north-west, all of which goes to show that the year 1890 has so far been like its predecessor, a remarkable one.

CORRESPONDENCE.

FROM SHIBBOLETH, DECATUR CO., KAN.—On the 28th of December Bro. J. S. Coffman of Elkhart, Ind., visited us and preached the same evening in our meeting house. We rejoiced at his visit and wished he could have remained longer.

On the 17th Bro. Jos. Schlegel and Jos. Gascho of Seward Co., Neb. We feel thankful to God for his goodness, in sending ministers to us to encourage us from God's word in the narrow way of life. The Lord bless the brethren in their important calling. JOHN C. BIRKY.

FROM ALLEN CO., OHIO.—Bro. David Plank of Logan Co., Ohio recently paid us a visit and held three meetings. He spoke many words of encouragement and warning to all who were able to understand him, as he spoke mostly in the German language. He also visited the Reilly Creek and New Stark churches. May his labors among the churches be the means of much good and may we as different branches of the Mennonite church seek to become united, knowing that in unity there is strength. May God speed the day when these middle walls of partition between us may be broken down that we may stand as one united body in Christ that our beloved Zion may be built up and precious souls be saved. Brothers and sisters, let us seriously and prayerfully consider this matter.

MOSES BRENNEMAN.

FROM ARAPAHOE CO., COLORADO.—I wish to give the readers of the HERALD a report of us in the far West. Thanks be to God for all the good He has done for us. We thank Him also for sending some of His servants into our midst. In the first place Bro. Jonathan P. Smucker visited us and earnestly admonished us, preaching several times in the German language and once in English. Our English friends were much pleased to hear our doctrines preached. Many had never had the opportunity, most of them had never become acquainted with our people. The meeting house was pretty well filled on each occasion.

Bro. John Miller of Elkhart Co., Ind. was also in our midst and preached three times. The brethren Joseph Schlegel and Joseph Gascho of Seward Co., Neb. were here and held several meetings from the 11th to the 15th of December. We were plainly told how to serve God, and how God has at all times sought and is still seeking and drawing men to Him that they may come under His grace. We were also plainly taught the difference between God's work, which will endure, and man's work, which will come to naught.

On Sunday the 15th we commemorated the death of our Savior. Nearly all the brethren and sisters took part. It was indeed a time of refreshing for us who attended and took part. God bless the dear brethren and reward them for their labor of love. J. N.

FROM KALONA, IOWA.—Last spring we built a meeting house. It is not large (32x46 feet), but well built. We held our first meeting in it in May, on which occasion the house was crowded. Services were conducted in English and German, and we enjoyed a time of blessing. We have regular services every two weeks and Sunday School on the intervening Sundays.

On the 25th of August Bro. J. P. Smucker of Nappanee, Ind. and Bro. Joseph Buercky, of Bureau Co., Ill., visited us and held four meetings. Saturday evening the 25th we held meeting and on Sunday following five young persons were taken into church membership by baptism in a stream, Bro. Smucker officiating. A large congregation assembled on this occasion.

Sunday evening and Monday we again met for worship, and then the brethren departed for the West. On the 3d of November we had communion services, at which nearly all the members took part. After the communion, candidates were chosen for the ministry. Seven were chosen and the lot fell upon Bro. Jacob J. Swartzendruber. Let all the readers of the HERALD remember him in their prayers. May God be mouth and wisdom unto him and lead and direct him, so that through him, many souls may be brought to Christ.

On the 8th of November Bro. Stephen T. Miller of Henry Co., Iowa, and Bro. J. S. Coffman, Elkhart, Ind., came to us and held three very interesting meetings for us. I wish the dear brethren could visit us oftener, and not only they, but many others also, for I know that much good can be done in this way. The people take a lively interest in such service, and a great work might be done here. Your brother. J. B.

FROM GRIDLEY, MCLEAN CO., ILL.—On the 21st of November we had a very pleasant visit from Bro. J. K. Yoder of Wayne Co., Ohio. He preached to quite a large congregation in the old Amish meeting house to the edification of all who were present. May God add his blessing, that this visit may be long remembered, and that it may produce much good. May God make more such ministers in the East willing to visit the churches in the West is the prayer of the writer.

Our Sunday school which has for several years been faithfully conducted by Bro. Daniel Orendorff was brought to a close on the 15th of December. Three hymns were sung, followed by short open-

ing remarks and prayer by Bro. Daniel Steinman. 1 John 1, 2, and 3 were then read. All those present took part, and all those who had committed verses to memory repeated them. In the intervals appropriate hymns were sung. The superintendent and his assistant Bro. John Albrecht then faithfully reminded the young people of their duties, not to forget what they had learned during the summer, and were likewise earnestly admonished to shun pride, and to bear the love of God in the heart. After another admonition, followed by prayer by the writer, the school was closed.

I would further state that the Lord has, in the past year richly blessed us both temporally and spiritually, so that we are not in want of anything. He gave us rain in good season, and fine weather as well, so that we could harvest that which had grown. I am reminded of the words of the Psalmist: "Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness."

Herewith I wish every one the spirit of beneficence and charity where it is needed, and that we may all remember the words of the Savior when He says, "Ye have the poor with you always, and whensoever ye will, ye may do them good."

JOHN P. SCHMITT.

For the Herald of Truth.

LESSON HELPS.

I saw in the HERALD OF TRUTH that you would like to hear from S School workers in regard to publishing helps on the International Lessons. We very much favor it. This is just what we long have wished that our Publishing House would do, and we of course would use them in preference to any others; that is if they were good helps and would not cost very much more than other lesson helps. We use about 65 to 70 helps. The church in Bowne, I think, had nearly 100 this last summer. We use them nine months out of the year and some times the whole year. C. WENGER.

Dutton, Michigan.

It is a wise providence that we cannot see the future. We can see through one pane of glass easily, but through ten placed together we cannot see, yet each is transparent. By living a day at a time we get along well, and all is clear; but we cannot, with our finite vision, see through all the purposes of God concerning us.—Golden Censer.

SOME CONGREGATIONS AND SCATTERED MEMBERS IN THE WEST.

(Concluded.)

On the 21st of November, Brother Chr. Rediger of the Aurora church in Hamilton Co., Neb., took me to the train at Bromfield. The train arrived at Hastings a few minutes late, and the train for Ayr, Adams Co., was gone. I was compelled to wait till 7 p. m. and take a freight. A meeting had been appointed in Adams Co., which of course I was too late to attend. The appointment was filled by the resident ministers. Bro. John Shellenberger, formerly of Juniata Co., Pa., met me at Ayr. I staid with the brethren in the vicinity of Ayr and Roseland till Wednesday the 27th; in the mean time attending several meetings at their place of worship. The meetings were well attended, and it appeared as though some of these dear young people were not far from the Kingdom of God.

There is quite a congregation of brethren here for a new country, and they have the advantage of having one minister who speaks in the German language—Bro. A. Schiffler, and one who speaks in the English language—Bro. Jonas Nice. They have built a good house of worship, hold meetings every two weeks, and have a flourishing Sunday-school in the Summer season. There is need of earnest and direct labor here that the young people may be won from the love of the world to the love of God, and be willing to bear the cross for the sake of Christ. This neighborhood is blest with a fine country, rich soil, and abundant crops, all of which I can say for all the places in Ill., Iowa, and Nebraska which I visited so far on this trip.

My next stopping place was Oberlin, Decatur Co., Kansas. But to get there I had to start the day before and stay all night at Republican, west of Red Cloud. Bro. John Buercky met me at Oberlin and took me south 12 miles to their settlement. The country here is quite new, and the people live far between, only the brethren have settled somewhat closer together. There are many level farms and wide-spreading, level prairies, but there are also many ravines (or canyons) and some high hills along the creeks. I had found some people living in sod houses in Nebraska, but here they were nearly all though not entirely enjoying the privilege of living in these very comfortable domicils. It is surprising how comfortable and neat a house can be made, built of a thick wall of sods, a board roof a little higher than you can reach, and overlaid on the outside with the inevitable sods. They find a kind of magnesia (or native lime) along the banks of the creeks which they use to plaster

the inside of these houses, which hardens and adheres well until it gets wet. When this is whitewashed, as the most are, it looks well indeed. These houses are warmer in the winter and cooler in Summer than houses of other material.

This was Thanksgiving day, and the brethren had put off their meeting till evening, as I could not get there in time to be with them in the day. I found a very comfortable, good sized church house, built of lumber well filled with attentive hearers, but likely most of them preferring the German language, which left me at a disadvantage. But I found that nearly all understand considerable English. There are over twenty families of the brethren here, at least half of them of the name Buercky. John Buercky is their bishop, and has a minister and deacon to help him. This congregation is well established in the principles of the church, and the prospect is very good here for a large and flourishing congregation. They are situated about half way between a branch of the Burlington Route on the north, and the Rock Island Route on the south.

Jos. Birkby, formerly of Cass Co., Mo., took me, next day, to Selden, where I took the Rock Island Route for Goodland, Sherman Co. Here Bro. Jacob Eichler met me, and took me 12 miles south to the neighborhood of the brethren. There are about 10 or 12 families here, most of them from Davis county, Iowa. I staid with them till the 4th of December, and in the mean time a number of meetings were held, most of them being well attended considering the great distance the people had to come. The meetings were held in a sod house, in which we kneeled in prayer on the same floor which God put there when he built the wide prairie. We realized that the divine power was with us in this humble sanctuary the same as in a costly mansion. Some souls who had never heard the doctrine taught as we preach it became willing to confess Christ as a Savior, and make a start in a life of faith. It was with regrets that I left these dear people, who bear the name of our non-resistant churches, and sustain many of our principles, yet have been indulged so near to the ways of the world that they seem slow to come under the restrictions that the gospel places upon us. I became much attached to them and feel a deep interest in their welfare. The country is one of the most beautiful that I ever beheld, but is, like all of north-western Kansas, high and somewhat dry.

From Goodland I went west 18 miles to Kanorado, just at the line of Colorado, where I found two sisters, Mary Shelley and her sister, formerly of Juniata Co., Pa. Sister Shelley is here with most of her family. I was pleased to find these sisters so interested in the salvation of their own souls and those of their household. May they ever prove faithful to

the confession they have made. I attended one meeting with them.

On Friday Dec. 6th I came to Salina, over 200 miles east. As Bro. Henry Lapp had not received my letter I walked 10 miles out to Bro. William Buzzard. Bro. Lapp and Bro. Buzzard are formerly from Montgomery Co., Pa. These two families are the only members we have in these parts, and they seldom hear the gospel preached by our own people. They had had no meeting since Bro. Henry Yother spent some time with them, and held the communion with them, several years ago. I had a pleasant visit with them, and was glad to find them apparently so well established in the faith they accepted in their younger years. But it is sad to see how the families of the brethren who live isolated from the church drift away from the faith of their fathers. We had one meeting.

In this neighborhood I met a young brother, Dilworth Eschbaugh who is teaching school here; he accompanied me to McPherson. Here Bro. Chauncey Hostetler met us, and took us to Monitor. A report from these meetings has already been given in the HERALD. The church here seems in a prosperous condition, although they have had some trials to pass through. Here our young members have had examples how God visits with shame and sorrow those who become forgetful, and giddy, and pleasure-loving, neglecting to consider prayerfully and seriously the sacred vow they have made. God has built up and blest this congregation because the members were willing to labor earnestly to that end. May they ever be kept in their sorest trials, and may they not be forgetful from whence their help comes, in their greatest prosperity.

On Sunday morning the 15th our ministering Brother Samuel Miller took me from Brother minister Coopridge, 22 miles east, to the meeting at Spring Valley, at 11 o'clock. These meetings were also reported in the HERALD. I found Bro. Brundage in feeble health, not able to attend the meetings. He is well up in years, and to all appearance his remark which he made at the time of my short visit with him is well nigh true, "My work is about done." It will likely not be very long till he can go to his reward. The ministering brethren of the surrounding churches are holding the regular meetings here since Bro. Brundage is unable to take his accustomed place. There is need of earnest and direct work here, and the prospect is good for a considerable ingathering. May God bless and encourage the good work here, and make shining of lights those who have recently begun their heavenward journey.

I was with the brethren at the Pennsylvania Meeting-house near Newton in one meeting Tuesday evening. This meeting

was largely attended. The members here are very earnest in their interest for the church, and seem very deeply devoted to the order and principles they have professed. But one of the sad things here is the fact that so many of the young people are standing aloof from the church as though God did not need their services until they had sown their "wild oats," and reaped part of the harvest, and have come to some years. A few see better; may God open the eyes of many, and make them willing to become his children rather than children of this world. Bro. David Weaver is very much in need of help in the ministry, as he is still able to preach but little on account of an affection of his throat.

As I was coming east, I stopped two days at Corbendale, Osage Co., Kan., with four families of my cousins, Coffman, who some years ago left their homes and friends among the hills of West Virginia to find a new home on the broad prairies of Kansas. In this they have succeeded well; and the prayer I breathed to God for them and myself, on leaving them, was, May we not fail so to live that we shall have treasures laid up in the beautiful mansions above, where God has prepared a home more beautiful and enjoyable than any that all this wide world can afford. We had one meeting here.

The evening of the 21st I arrived at home at the end of a trip of seven weeks and two days. I am thankful that I returned improved in health, though somewhat wearied with the labors of the journey. To God be praise forever more!

J. S. COFFMAN.

ONE of the gravest of the many mistakes which men make in their pursuit of happiness is the assumption that it comes of what they possess. If this were true, wealth and happiness would mean essentially the same thing; but so far is this from the truth that the two are rarely connected. Without a large measure of grace wealth is a source of trouble and vexation, and not infrequently of abundant sorrow. The pleasures of the world are purchased with money. And this is the source of the mistake. Worldly pleasure and happiness are not synonymous terms, and the presence of the one implies the absence of the other. Happiness shuns the abode of the pleasure-seeker, and where happiness dwells there is no place for the pleasures of the world. And for this reason happiness cannot be purchased with money. In this regard a man's life does not consist in the abundance of his possessions. Happiness is within the reach of all classes,—of the poor as well as of the rich. It comes, not of the acquisition of wealth, but of the attainment of wisdom. And wisdom is learned only in the school of the Great Teacher.

For the Herald of Truth. HISTORY OF THE MENNONITE CHURCH.

(Continued.)

In the year 1530 it was said of the pastor Mathias Bodmer of Buezen at the Fall Synod of the Reformed ecclesiastics that he had said, "He was pleased with the doings of the Anabaptists, only they had begun too early."

Although the labors of the Brethren had, up to this time, been confined mainly to three principal flocks, Zurichberg, Grueningen and the lower country. We find after the year 1531 little Anabaptist churches springing up in almost every part of the province of Zurich especially in Weinland, as also in the Knonaun jurisdiction.

Joerg Karpis of the upper country and John Herzog of Stadel in the lower country were drowned on the 23d of March 1532. (Egli Zuer. Wiedert. P. 90.)

In the years 1523-5 Anabaptists were found in six places in Canton Zurich, in the years 1525-7, twenty-six places; in the years 1527-31, at fifty-six places; and in the years 1531-5, at seventy places. Similar to this was also the condition in the cantons of St. Gallen, Schaffhausen, Basle and Berne, and also in Granbunden. In the canton of Berne alone thirty-four persons were executed within a few years. (Keller Reformation, P. 411.)

In St. Gallen the beginning of the Reformation bears the same date as the beginning of the Anabaptist movement. The first meetings in which the Bible as read were called to life by Dr. Balthasar Hubmaier, at that time pastor of the church of Waldshut near by. Subsequent to St. Juergen's day 1523 the peasants, men and women came in crowds to hear him. These meetings were called "the reading" from reading and expounding of the Scriptures.

A citizen of St. Gallen, John Kessler, who had been several terms at Wittenberg, later took charge of these meetings. On the 4th of April, 1524, the Reformation was introduced into the St. Gallen churches by the government on command of the council "henceforth to preach according to the Scriptures."

In Kessler's meetings, where everyone was allowed to speak, a man who had been in Zurich arose and spoke against infant baptism. On the 15th of September the council of St. Gallen prohibited the "reading meetings" for a time. But as early as November all the people again gathered around another exponent of the Bible, a "fellow-citizen of ancient prominent family," Wolfgang Schorant, called Uolimann or Uhlman. He was baptized by Conrad Grebel and founded the Anabaptist church at St. Gallen in March, 1525.

Three weeks before Easter Grebel came to St. Gallen, and the people pressed round him in crowds in the *Weaver's room*, (where he preached.) St. Gallen was called "the weaver's city." The number of the Brethren increased amazingly. About Easter 1525 the number of baptized adherents in and around the city was computed at 500. Brother Hippolyt Eberle or Polt, as he was called by the people, had great influence after Grebel's short visit. Kessler, his opponent, testifies of him that he was "a pious, good hearted man, well versed in the holy Scriptures and gifted with a graceful manner of address. Shortly afterwards he was executed in Schwyz."

In St. Gallen, as everywhere "the decision was brought about by the power of the government, unfavorable to the Anabaptists," although the proceedings against them were not so stern in St. Gallen as in other places in Switzerland. Here, as at Zurich disputations and the like soon became common. Egli says, "It cannot be denied that the foundation of the success of the (St. Gallen) Anabaptists was a great moral effort. The Anabaptists of the early times although zealous to excess, appeared in their walk and conversation as pious and sober-minded people. The simplicity of their mode of living, in eating, drinking, and apparel, the humility of their walk and conduct, their desisting from carrying the customary weapons and their whole spiritual life took a wonderful hold upon the people of the time and made the deepest impression on the simple people."

Wolfgang Uhlman, with several of his associates was executed in Walsen, and Melchior Vet was burnt in Etzach.

Every one who is acquainted with the doctrines of the early Anabaptists knows beyond a doubt that their opinions differed entirely from the so-called "Free Brethren" who arose in Switzerland about the same time that the peasant insurrections occurred in Germany. The Evangelical pastor of the Anabaptists relates in his chronicle: "On account of their great errors and caprices the aforementioned Conrad Grebel and Felix Manz, arch-anabaptists, have incurred great displeasure, and originally such was not their purpose."

Several opponents of the Anabaptists claimed that in St. Gallen one of the adherents of their church had murdered his brother, according to the testimony of the burgonaster of St. Gallen of that time, Joachim Vadian, it was not a case of murder, but an accident. (Keller, Reformation, P. 400-411.)

The declaration made by Bullinger, that Grebel and Manz "had imbibed Anabaptism from Muenzer" is at once shown to be without foundation by the fact that Muenzer was no Anabaptist, and this is a very good example of the

unreliability of Bullinger, who is in some circles still looked upon as an authority in matters pertaining to the history of the Anabaptists. As early as 1733 The. Walch came to the conviction that Muenzer was no Anabaptist at all. (Walch, Einleitung in die Religionsstreitigkeiten Part 1, P. 28.) H. W. Erbkam has likewise recently shown "that Muenzer cannot properly be classed with the Anabaptists." (Erbkam, Gesch. der protest. Secten. Gotha 1848, P. 495.) After the deepest research Cornelius has established the fact that the agitation of the Radicals in Saxony (Muenzer, Storch, etc.) left no after effect whatever, and that Muenzer was opposed to the Anabaptists in the principal points of doctrine, and that he never thought of introducing adult baptism. (Cornelius Muenst. Aufuhr, Part 11, P. 28.)

The church historian, Hebele, who has investigated this history most closely says: "It can be seen that they (The Anabaptists in Switzerland), far from becoming subordinate to Muenzer, retained a position strictly independent from him," according to his own testimony Grebel, whose religious convictions were already established in 1522, got the first writings of Munzer into his hands about August, 1524. (Keller, Reformation P. 371.) Hebele shows that the first communication between Muenzer and the Swiss Anabaptists occurred in September 1524.*

To be continued.

For the Herald of Truth. ACCEPT JESUS.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; That whosoever believeth in him should not perish, but have eternal life." John 3:14, 15.

Dear reader, I would call your attention to the above quoted words of Christ in his conversation with Nicodemus, a ruler of the Jews who had come unto Christ by night to converse with Him about spiritual matters. It appears he was afraid that he might lose his position as ruler if he should converse with Jesus openly for the Pharisees bitterly opposed Christ and sought to destroy Him because he reproved them for their evil deeds and hypocrisy. This they could not bear and therefore sought every opportunity to tempt Him so they might have or get a cause to bring Him before the council.

*The Muenzerite uprising in Saxony under the leadership of Thomas Muenzer must be distinguished from the *Munsterite* uprising of the so-called "Anabaptists" in Munster, Westphalia; the instigators were John Matthys and John Bockelson of Leyden. Muenzer's army was annihilated on the 15th of May 1525 at Frankenhausen. He was taken prisoner and shortly afterward executed. The Munsterite abominations began in the year 1534.

and thereby get Him out of the way. But this they could not do until the appointed time had come when he should be raised up between heaven and earth so that we might look unto him and be healed of our sins and transgressions. Behold what love the Father hath, that he sent his only begotten Son into this world that he should suffer for our transgressions. And now, sinner, how can you show such a disposition to reject such a kind and loving Friend, your Savior, who died and gave himself as an offering for the whole world, not for one, but for all. It is not his will that one soul should perish, but that we should come unto him and have eternal life.

When Nicodemus came unto Jesus by night, and said unto him, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." Jesus answered and said, "Except a man be born again, he cannot see the kingdom of God." This teaches us that we must be regenerated and become as new born creatures.

Our hearts, our desires, our minds must be changed and given to God. If we have our thoughts on worldly things and not on heavenly things we are not children of God. We are then the followers of Mammon, and pride of Christ.

We see many who pride themselves in being just as good as many church members, always picking out the weakest one, saying, "Just look; it is a shame for a Christian professor to do so and so. Why, I would not do so for anything, I know that I do not belong to any church, but I never cheated any one, and always help the poor. Why, I have done more for my neighbors than this or that church member has done." Thus these people put their trust in their good moral character, thinking that by their good works they will be saved, and that God does not require of us to do just as his word (the New Testament) tells us. But, sinner, His word is true and steadfast; not one jot or tittle shall it pass until all shall be fulfilled. Heavens and earth shall pass away, but God's words will stand. Yes, sinner, when that awful day appears, ah, where will your good works stand then? To your dismay and sorrow you will see that you have made a grand mistake in trusting in your own power, instead of trusting in Jesus, who is able to save to the uttermost. He can save you and he will save you if you are willing to believe that he was offered upon the cross for the remission of your sins. Moses lifted up the brazen serpent so that all those who were bitten by fiery serpents might look upon it and be healed. The virtue was not in the brazen serpent, but in obeying the commandments of God. The brazen serpent was nothing but a piece of brass and had no life, but was a figure to them of how Christ, their

promised Messiah, should be raised up for their sins, and for the transgressions of the whole world.

Sinner, do not delay, for in delaying you run a great risk. You know not how soon that the death messenger may come and call you. Then, if you should have come short of obeying Christ, your case would be sad indeed. Do not think that you are young and yet have plenty of time to get ready to meet God. Oh! Satan wants you to believe so and he tries to keep you just as long as he can telling you, "I would not unite with the people of God. Just wait until you get older and then there will be time enough yet." Yes, "time enough" would be well if we were given to man, but "to-day, if you hear," the voice of God, "harden not your hearts." O sinner, take the friendly warning and look to Jesus for the healing of your wounds. Satan has wounded you, he has left you naked and desolate by the wayside. Look up and see the good Samaritan standing near you with oil for your wounds, that good and holy Spirit, to cleanse you and keep you from sin, to lead you on the way which leadeth to life eternal. Come to Jesus, and trust the saving and preserving power of his mighty arms. He is the good Shepherd, and through him we must enter into the sheepfold. Believe his word and trust in him, that you may rest in the arms of Jesus. J. B. SHOPT.

For the Herald of Truth.

"FOR WITHOUT ME YE CAN DO NOTHING."

Are we candidly, with a full purpose of heart, laboring for the master? A very solemn question this is for all who profess the name of Christ. Has He the first place in our hearts? Is He all in all for us? Is He the supreme moving power in all our actions? Can we say with the Psalmist, "In God have I put my trust, I will not fear what flesh can do unto me." Ps. 46:4, or can we say with Paul, "I determined not to know anything save Jesus Christ?" and have we put on the Lord Jesus, making no provision for the flesh? If not then it will not please him, if we cannot say Christ is all in all to me, then we are on slippery ground—the ground of temptation; if Christ is not sovereign in our soul, then we are sliding on the downward path. Hence Solomon the wise, said by the spirit of God, "Yet a little sleep, a little slumber, a little folding of the hands to sleep." But he says also, "Keep thy heart with all diligence, for out of it are the issues of life." Now, if the Lord is not the supreme power, if He has not His own place of prominence in our hearts, then many are the issues of evil; above all and worst of all is self-indulgence, a gratifying of self-pleasing things.

The Scriptures give us many testimonies of what self-consideration has brought about. Even the worthy fathers had to learn that self-indulgence leads astray, and that God is all in all. If we are the Lord's, He says, I will give you life eternal, and you shall never perish, John 10:28, and praise be to our God alone for it; if it were not so, we might well say: "Woe is me." If our safety as to life eternal would depend on ourselves not one of us would be saved. As our salvation is only through the infinite grace of God, so our communion with Him in our daily life is entirely dependent upon our being in Him and He in us, knowing that without Him we can do nothing. If we cleave not to Christ, in all, then the communion with Christ is broken and immediately there is a departure from Him, self comes in, the fountain of living waters is stopped, the seeking of "broken cisterns," commences, and, as slight as it may at first appear even to ourselves the leak will soon become visible to others. Let us then watch and pray, that the Lord may, by His spirit, impress upon our hearts the need of Christ as the controlling and commanding object of our affections, of our aim, of our praise and of our fears. Let us never forget that the most imperceptible surrender of Christ's sovereignty in our hearts, is the beginning of the seed-time of declension, and that the evil fruit will soon be ripe for harvest. Let us remember that Jehovah has said, "For my people have committed two evils, they have forsaken me, the fountain of living waters, and have hewed them out cisterns—broken cisterns—that can hold no water." May we ever labor fervently in the cause of Christ, to make our calling, and election sure, which can only be done in and with Christ. May the Lord bless His own word in the hearts and souls of all of us.

Jesus died to free us from sin

That we may heaven win,

For he has free salvation wrought,—

Without him all is nought.

SAMUEL GODSHALK.

A PRACTICAL HEARER.

A poor woman in the country went to hear a sermon, wherein, among other evil practices, the use of dishonest weights and measures was exposed. With this disclosure she was much affected. The next day, the minister, according to his custom, went among his hearers, and calling upon the woman, he took occasion to ask her what she recollected of the sermon. The poor woman complained much of her bad memory, and said she had forgotten almost all that he had delivered; "but one thing," said she, "I remembered; I remembered to burn my bushel." A "doer of the word," cannot be a "forgetful hearer."—*Ancient Christian Conduct.*

WHAT WE CAN DO?

We cannot all be heroes,
And thrill a hemisphere,
With some great, daring venture,
Some deed that mocks at fear;
But we can fill a life time
With kindly acts and true.
There's always noble service
For noble souls to do.

We cannot all be preachers,
And sway with voice and pen,
As strong winds sway the forest,
The minds and hearts of men;
But we can be evangelists
To souls within our reach,
There's always Love's own gospel
For loving hearts to preach.

We cannot all be martyrs,
And win a deathless name
By some divine baptism,
Some ministry of flame;
But we can live for Truth's sake,
Can do for her and dare,
There's always faithful witness
For faithful lives to bear.

Selected by CLARA M. BRUBAKER.

For the Herald of Truth.

STUDY GOD'S WORD.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Dear Brethren and Sisters, and all the readers of the HERALD. I wish you all the grace of God and the abiding spirit of our Lord Jesus Christ, who gave himself for a ransom for us all. We often see in this present age of the world, that so many people who call themselves Christians, or followers of the Lord, are trying to make for themselves a road more suitable to their own self will. What may be the cause of such things arising among so-called Christians, that we do not observe the Lord's commandments better? I think we too often do not study the word of God enough.

We read in John, 5, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." If we were more diligent in reading our Bibles, and taking the word God to heart, we would not be quite so cold in our religious work.

Our nearness to eternity, and the shortness of the time before we shall either be in the world of bliss or that dark pit of destruction, should lead us, by cordial obedience to the commands of God, to be habitually ready; so that at whatever time, or in whatever way we may be called to leave this earth, we may, when absent from the body, be present with the Lord, beholding his glory, and rejoicing in the fullness of his love: How sad it is to hear persons who have lived a life-long time as church members say when they are laid on their bed of sickness, "I have not been faithful to the covenant that I made with God." Many there are to-day, who say:

"Oh, well, it is not so particular, we can go here or there, or I can do this or that and still be a Christian." But the word of God is true and sure. It will not vary one letter, and will stand against us if we do not comply with its teaching.

The Lord gives us many commandments in his holy Word. He lays down many things for us to observe. He teaches us to abstain from all folly. He tells us by his apostle, that we should not be conformed to this world: (Rom. 12, 2), and by this, as well as other texts we learn that God wants us to be a *separate* people from the world. Oh, how discouraging it is to hear brethren say, "I don't believe it will hurt me at all to go into the saloon and take a drink, or go to that circus." The devil is always ready to encourage or blindfold a man with such ideas. The writer kindly requests all those dear brethren who have such ideas to read Eph. 5:1-21 and Col. 1:10 and see what the word of God teaches there. Wine, or whisky, in all countries, is intoxicating; and Christians who use them as beverages are exposed to the sin of drunkenness. The only security from this most debasing and degrading habit is, in being habitually under the influence of the Holy Spirit, actively engaged in the service of God, and in the conscientious discharge of duty.

Let us as Fathers of families try to be brighter shining lights for our children and those who are yet in the world. I remember about a year ago I rode home from town in a wagon with a young man about 20 years old, and in our conversation, I asked him about his soul and how it was. He told me that he was yet out of the ark of safety. I asked him if he had ever realized that he had a dear Savior who bled on the cross for him. He told me he did not know much of a Savior. Oh, how sad to hear of such a case. I asked him if his Father had never told him of Jesus. He replied: "My father is past fifty years old and also a church member, but he has never told much about heavenly things and I have never heard him pray." Let us be more earnest in our spiritual work, and let us have more faith. There are so many difficulties concerning faith. If we have not faith we are not only making God a liar, but are also manifesting an utter want of confidence in the Holy Spirit. God is always ready to help us, well knowing all our infirmities. We never have to wait on him, He is always waiting on us.

Now, let us take a thought about the duties that rest on us. There are yet many of our brethren who say that family prayers are not a duty that rests on us. They say it is not recorded in the New Testament. I know the Bible does not always give a rule for every particular course of action, but in such cases we need and must expect guidance in other ways, we must be guided by the Holy Spirit. Read 1 Peter 3:12, "For the eyes of the Lord are over the right-

eous, and his ears are open unto their prayers." Daily family prayers are one of the most powerful means of grace; and husbands and wives should so live that uniting in it will be delightful, and a means of fitting them for the joys of earth and the bliss of heaven. A family without prayer is like a house without a roof. We know that a house without a roof is not a very good shelter in a storm of rain or snow. So a family without prayer is not protected against the snares of the Devil, and the storms of sin and temptation.

Be sure of this: nothing tends to make this ordinance more profitable than a true spiritual life; and nothing so hinders the blessings in the family as a dead, formal spirit in family life. Study continually to make family prayers a reality, and watch above all things against mere lip-worship. Do not make it wearisome by too great length of time. Read a few verses of Scripture, not more than twenty or twenty-five. Let the prayer be earnest and hearty. Above all other directions, I say, Honor the Holy Spirit. It is he alone who can give the desire or power to pray. If we are true children of God we do not want to do anything, or go anywhere, where we would not like to bow down and pray to God; but I am sure that no man who goes into a saloon to drink would like to kneel down there and pour out his soul in prayer and praise to God.

Oh, strive to make your home a little plot of heaven. Let your walls be built of salvation, your floors overspread with meekness and humility; let your light be the lamp of God's word; let us have the love of God shed abroad in our hearts. Then we are ready to observe the commandments of the Lord. There are still brothers and sisters who think it is not necessary to attend Sunday-school and church every Sabbath. I ask you to read Heb. 10:22-25, and see if it is not a commandment. I believe when we make the Bible a complete study at home, we are always ready on the Sabbath morning, when health permits, to go to the house of God to learn some beautiful lesson.

Let us yet have a little talk about the family Bible. It is a very common thing in our homes to have a large family Bible. Sometimes it is given as a wedding present; sometimes the buyer saves his spare money, saving before or after marriage. Then in this Bible are written the games of the heads of the family and the time they were married; the names of children and when they were born; and sometimes too the sad record that they have early been taken away. No home seems to me complete without the Bible, around which all the house may be gathered, and learn from its pages those blessed truths which alone can make the home really a happy one. If family prayers are like the roof of a house, the family Bible is like the bright lamp within, which sheds light on

all the household. So let us not lay our Bible away on the shelf till it is covered and buried with dust, but let us study it daily. We must remember that the greatest power to influence on our children in the right or wrong direction, is the training they receive at home. Beware of ever using language that you would not wish to hear from your children.

A young boy of seventeen, the only child of that family, said that his father kept telling him that he should not chew or smoke, nor drink any beer or whisky, but mark the sad remarks of this young man: "My father uses tobacco and goes to the saloons, he belongs to church, and if it is not harmful for him, I shall do the same." O may God help that such things may be put away among the church members. May God add his blessings. Amen.

Kokomo, Ind.

For the Herald of Truth.

GLAD TIDINGS.

Of all tidings the best are the gospel, the glad tidings of salvation. The gospel is a message sent from God to man. Who will be a bearer of these blessed tidings—the glad message of salvation—to those who have yet refused to accept it? It is a royal message, proclaiming the great news of redemption through Christ our Lord. It is a message of mercy. It tells us "God is love." It tells of his love to all mankind. God is not willing that one soul should perish, but desires that all shall come to repentance and live. He has amply provided and made it possible for all mankind to be saved, "Whosoever will." Hear the message, "Look unto me and be ye saved, all ye ends of the earth."

God is a compassionate lover of souls. The Psalmist bears his testimony to this, saying: "Thou, O Lord, art a God full of compassion, and gracious, long-suffering and plenteous in mercy and truth." God is able to save to the uttermost. The vilest sinners may become the saints of God. He will abundantly pardon, he says, "I will blot out thy transgression, and thy iniquities will I remember no more." However guilty and vile you are, if you come to Jesus, he is both able and willing to save you if you put your trust in Him, and your name will be found written in the "Lamb's Book of Life." *Jesus came to save sinners.* His blood cleanseth from all sin. Now that he has returned to his glory in heaven, he lives to save us. He listens to our prayers, advocates our cause, and "ever liveth to make intercession for us." And he says, "I will come again and receive you unto myself, that where I am, there ye may be also." Inexpressibly great was the love of God. He manifested his love toward us in this, that he suffered his only Son to die upon

the cross, to redeem us from eternal woe. "Redeemed with the precious blood of Christ." Blessed redemption. He died that we might live. He gave himself up a willing sacrifice for sin, that we might not perish. By his fulfillment of the law of God, he has wrought so spotless a righteousness that gives to the believer a title to the kingdom of glory. He is become our salvation. "Whosoever believeth in him should not perish, but have everlasting life."

Are not these sweet words to the believer? A universal invitation is given. "Him that cometh unto me, I will in no wise cast out." Here is another sweet message, "Come unto me all ye that labor and are heavy-laden, and I will give you rest." The gospel message is sent to every one, offering a free and full salvation to all that believe. How kindly the Savior treats us to come, he says, "Come, for all things are ready." Reader, have you accepted this glorious gospel message? It is worthy of our consideration. Salvation is brought near to us in the gospel. It is durable as eternity. How can you refuse so great a salvation. If you reject Jesus and the gospel, you reject salvation. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

"Hear the royal proclamation,
The glad tidings of salvation,
Publishing to every creature,
To the ruined sons of nature,
Jesus reigns, he reigns victorious,
Over heaven and earth most glorious,
Jesus reigns, Jesus reigns."

SUSAN M. HERSHEY,
Lancaster, Pa.

For the Herald of Truth.

SABBATH SCHOOL WORK.

What an all-important work; what a great field of labor! When we behold our insignificance, and then again the work that is to be, or should be done in our Sabbath Schools, we feel as the poet:

"Lord, it is my chief complaint,
That my love is weak and faint,
But I love thee, and adore,
O, for grace to love thee more!"

Should we feel that we have not in the past done our duty, let us remember that God has spared us, not to be idle, but to come and lend a helping hand. We all have a talent, and are we using what he has entrusted us with? There is nothing in a Sabbath school that gives a superintendent more courage than to see brethren and sisters, old and young, take an active interest in the school.

To make the Sabbath school a success we must have the support of the fathers and mothers, even though they do not take an active part in the work. Their

presence will show the little children that they love to be where they are assembled. It shows that they have an interest in their welfare.

It is of great importance that the principles of our faith, which we believe to be in accordance with the word of God, be implanted into the hearts and minds of the children. Hence the necessity of the Mennonite Publishing Co., preparing lesson leaves for helps in accordance with our faith. Many lessons or quarterlies are printed but none to our knowledge that strictly uphold the principles and doctrines of our denomination. Can we as teachers *realize* the importance of our work? Do we know we are teaching either right or wrong? We may say we are not teaching anything but Bible truths. Have we love for the souls of our pupils? Do we feel an interest in the welfare of their salvation? Are we bright and shining lights, not only in Sabbath school, but in every day life? A child is very susceptible of right and wrong and is easily led astray, even a word or action may change the whole course of its life.

"A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken,
And made a friend sincere."

God has entrusted us with a work, therefore we should put forth every effort to implant in those tender young hearts that Truth which never dies, and thus, with the love of God in our hearts, we will gather gems for the crown which we shall wear in the blessed mansions of heaven, for we cast an influence that can never perish.

"Down in the human heart crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart, awakened by kindness,
Chords that were broken, will vibrate once more."

What is more pleasing in the sight of God than to see earnest, zealous young Christians working in His vineyard, persuading souls to come to Christ? It kindles a flame of love that shines brighter and brighter until the love of God can be seen beaming from their countenance. "But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Hebrews 11:6.

JENNIE M. SMUCKER,
Smithville, Ohio.

It will greatly help us to understand Scripture if we mark not only what is written, but of whom and to whom; with what words, at what time, where, of what intent, with what circumstances, considering that which goes before and that which follows.

THOSE MANSIONS ABOVE.

O, for a home in those mansions above,
O, for a rest in that heaven of love,
To be free from this body of sin,
This warfare without, those conflicts within.

Give me dear Savior, a heart wholly thine,
A heart that can feel "my Beloved is mine,"
A heart that can say, "I know I am His,"
That, ransomed from woe, I am purchased for bliss.

Give me, O Father, Thy Spirit Divine,
Proving the purchased possession is Thine;
The earnest of joys they only can know,
Who walk in the light of the Spirit below.

On me then bestow that armor complete
That covers the head and reaches the feet,
The armor they wear who fight the good
fight.

And having "done all stand fast" in thy
might.

Clad in this armor, set down from above,
Wrought in the council of covenant love;
Our aim ever upward, our hearts all aglow,
Joyfully onward and homeward we go.

We strain every nerve, we strive for the prize
Of our calling in Christ, a home in the skies.
The battles all fought, the victory won,
We have the reward "Good servant, well
done."

"Come, enter thy home, these mansions
above
And rest in the heaven of infinite love,
From sorrow and sin be forever released,
Come, sit with the guests at the heavenly
feast.

All stains washed away, in robes of pure white
We bask in His rays, we shine in His light;
The crown of rejoicing we evermore wear
The glory of Christ eternally share.

Make me, O Father, more grateful for life,
More willing to bear the turmoil and strife;
More anxious to serve; more like Him to be
Who gave His own life a ransom for me.

That bearing e'en Christ's image while here
below,
My work done in Him, His glory may show,
Till summons I hear, in accents of love,
"Daughter, come higher, and serve me
above."

What glories await the spirit set free
From fetters of earth untrammelled to be.
The work begun here is continued above
And all that bliss life is service and love.

—Selected by ELLEN FLANK.

For the Herald of Truth.

ALONG THE WAY.

"Every hour but sweeter grows,
Keeps my soul in bliss repose,
Just how restful no one knows,
But those who trust."

Nevertheless the blessed promise of
God's word is thus verified. "His rest
shall be glorious." For it takes in all the
scenes and conflicts of life along the way.
Yea even in trial and battles for our
God and victory, his rest encircles us,
and gives us a perpetual Sabbath along
life's eventful and dusty way! Thanks to
God for the rest from sin, from all spiritual
foes within. Rest in Jesus, O how
sweet and perfect the Sabbath of His love!

Now all shadows flee and the darkness of
the night becomes the brightness of noon-
day! For a firm trust in God and a pa-
tient continuance in well-doing brings a
wondrous light, gladness and salvation!

For the dry and parched desert are now
past forever. The great and terrible wil-
derness has faded upon the sight in the
long, dim distance of the past journeyings!
Virtue and beauty crown the prospective
all along the gladsome way, while every
naturally solitary place "buds and blossoms
as a rose!" Glory to God that we no
longer dwell nor have any possessions on
the other side of Jordan! We have crossed
over and gained the Canaan side, as the
fair land of Beulah is spread out now,
where abounds milk and corn, and wine
and oil. Yea verily, it is "with every
blessing blest." Hosanna to Him who
laid out, and helps these wondrous
grounds! For now,

"Trusting is like breathing here,
Just as easy—doubt and fear
Vanish in the atmosphere,
And life is grand!"

Newark, N. J. I. N. KANAGA.

For the Herald of Truth.

THE LOVE OF GOD.

In searching the Scriptures we find
much to astonish us, but nowhere do we
see such wondrous love manifested as in
the atonement. That oft repeated and
universally cherished text that, though old
is ever new, because we love to contem-
plate it, and because around it cluster so
many things that go together to make
this world, yea, every Christian, what he
is. "God so loved the world, that he
gave his only begotten Son, that whoso-
ever believeth in him should not perish,
but have everlasting life." Christ achieved
this great salvation only by a fixedness of
purpose that knew no wavering, and a
determination that knew no thwarting,
and a whole-heartedness that knew no
double-mindedness or compromise with
anything that had the shadow of evil.
Thus he wants his followers to be, and
thus they will strive with all their heart
to be if they are fully determined to do God's
will, and entirely consecrated to his service.

As it was love and compassion in Jesus
for the world that prompted him to this
great work, coupled with the desire to do
his beloved Father's will, so the Christian
will, for the love he has towards God and
his fellow-man seek to do only that which
will be for the good of his own soul, and
the promotion of the good cause. For
this reason it is impossible for the spiritual-
minded man to love mammon and
worship him. To the Christian the cross and
the yoke of Christ are sweeter and lov-
elier adornments than any this world can
lay upon him, for they give rest to the
soul, and quiet to the troubled heart,
and thus the world can never do. God's

love is the profoundest, the grandest, the
deepest and most glorious study a mortal
can undertake, and to become a partaker
of that love, even if it leads to the cross,
to humility, to self-denial, and all that the
world dislikes, raises the happy possessor
to the highest level attainable in this world,
and the sure hope of a blissful immortality
beyond. May we all become partakers of
that Spirit that prompts us, like him who
gave it to do only that which is good to
our fellow-men. D. S. G.

CHURCH FAIRS.

Mr. Moody struck the keynote of good,
sound sense on the subject of church
fairs, the other day, in an address when
he pronounced them "an abomination."
"The idea," he exclaimed "of raffling
and voting for the best-looking man, and
having the girls sell cigars! Better you
should worship in a barn than resort to
any such methods."

We suspect that a large majority of the
church-going readers of this paper will
heartily endorse Mr. Moody's opinion.
The thing comes about by degrees and
naturally enough. "A new church is built.
The cost outruns the estimate or perhaps
the pastor holds to the belief, common
among so many of his profession, that
"nothing vitalizes a church more than a
burden of debt. The debt is not paid,
however. Or perhaps, it is an organ or
stained-glass windows that are wanted,
and the men of the congregation are slug-
gish in the matter. Then two or three
ladies of the drill-sergeant order take it
up and propose that the women shall make
it their business. Then follow strawberry
festivals, oyster suppers, sociables, fancy
bazaars, all the usual expedients dear to
the feminine soul for squeezing money
out of the pockets of their husbands and
lovers. Foolish young girls get a good
deal of the management into their hands,
and the consequences are that we have
gambling, theatrical representations and
vulgar voting for the prettiest girls, etc.,
sanctioned by religious bodies who un-
sparingly denounce lotteries, the theatre,
and all fashionable amusements.

The effect is wholly bad, not only on
the men and women who participate in
these devices, but on the outside public,
who wish to credit every Christian body
with sincerity. Gambling is gambling,
whether it be for money at faro or a big
cake at a church fair; and, if theatrical
representations are vicious, the fact that
they are extremely badly done by young
women and children in a Sunday-school
does not purge them of offense.

Mr. Moody is in the right of it. Let
all managing women of needy churches
take warning, and look up some other
method of raising funds or, better still,
keep the churches from running into
debt.—Ex.

HISTORY OF THE MENNONITES.

Next to Martyrs' Mirror and the pub-
lished works of the several Early Mennon-
ite writers, Schyn's History of the Men-
nonites is the best authority. It was writ-
ten in 1723 in Latin; and was translated
and appeared in Dutch in 1743. The title
page is as follows: HISTORY OF THE
CHRISTIANS who in the UNITED NETH-
ERLANDS among the protestants are called
Mennonites; in which is found their origin,
progress, present condition, and their
confession of faith, and also the great
difference between these and the Mun-
sterite Anabaptists is set forth; to
which is added a Discussion of Baptism
among the Jews; by Hermans Schyn,
a servant of God's word among the
Mennonites and a Doctor of Medicine.
This second edition newly translated out
of the Latin with notes and a preface by

GERARDUS MAATSCHOEN,

Servant of God's Word among the Men-
nonites, etc.

With Copper Plates.

Amsterdam.

By Cornelius de Wit, bookseller. 1743.

The edition which I have been per-
mitted to use through the courtesy of Mr. A.
M. Whepley, librarian of the Cincinnati
public Library, is a large 16mo. in 3
vols. with a curious old style parchment
binding. The volumes aggregate 1500
pages.

The Preface, the author's Introduction,
and the translator's Introduction, cover
109 pages. The first volume contains a
discussion of the Origin of the name "An-
abaptist" and a statement of the difference
between the Anabaptists* and the Men-

* In another article in this paper the word
"Anabaptists" is used to denote those people
who were afterwards called Mennonites. Here
in this article, however, the writer uses the
term "Anabaptists," to denote the rabble who
arose in the city of Munster, to oppose the
Romish supremacy, and with whom the Men-
nonites have been so unjustly classed, partly
by writers who were ignorant of the real state
of things, and partly by designing writers
whose aim it was to bring odium on the non-
resistant successors of the Waldenses. The
fact that in the 16th century, both the people
who were afterwards known as Mennonites,
and those who were ignorant of the real state
of things, and who also practiced rebaptism,
were called "Wiedertauffer" by their oppo-
nents, the Catholics and also the Reformed or
Zwinglians and Lutherans, makes it a difficult
matter to distinguish the two aforementioned
parties by the name in common use. A good
idea would be to call those people from whom
the Mennonites sprung by the name which
they used among themselves, viz., "Brethren."
"Taufgesinnten," the name by which they
are also commonly known, is a word for which
we have no exact equivalent in the English
language, "baptist-minded" or "baptizo-
minded" would probably come nearest to the
proper term. The fact is, however, becoming
clearer and better known by all students of
history that the "Brethren" and the Munster-
ite Anabaptists had no connection with each
other since they differed so widely on cardinal
points of doctrine. A. B. KOLB.

nonites; a discussion of the origin of Bap-
tism; the teaching of the Mennonites,
Catholics, Lutherans, and the Reformed
concerning infant baptism; the appearance
of Menno Simons from whom the church
was subsequently named; comparison be-
tween the Anabaptists and the Mennon-
ites; Confession of Faith of Mennonites;
as taken from the writings of Hans de
Rys and Lubbert Gerritsz, and Menno
Simons, more particularly to prove that
their teaching was different from the
teaching of the Anabaptists. The volume
is a long and tiresome discussion of the
relations of the Mennonites and Anabap-
tists; he proves that they are entirely dif-
ferent from each other in their teaching
to show which he quotes many extracts
from writings of the early controversial-
ists. He also reviews the history of both
parties to prove their entire disagree-
ment. It seems strange to us in this day
why Dr. Schyn considered the question
important enough to demand so much
space, more especially as Mennonites are
generally more anxious for the approval of
a good conscience than for any opinion of
the world; but such was the prejudice of
the time that even as late as 1755 the
learned historian Mosheim goes so far out
of his way to fasten upon Mennonites the
name of Anabaptists that Murdock the
late commentator on Mosheim says,
"Mosheim's eagerness to fasten on a good
proof—to say the least—of disingenue-
ness as in their eagerness to get rid of it.
He, if successful, gains nothing except to
render them odious. They are striving to
have a fair trial of their case solely upon
its merits, without being exposed to the
prejudice of words and names."

Benedict's History of Baptism clearly
proves the views of Schyn so that Herzog
in his Real Encyclopedia says: "It is
more difficult to deny that the Mennon-
ites are the direct descendants of the Wal-
denses than to prove it."

The second volume of my edition bears
date 1744. It contains the origin of the
Mennonites; of their name and present
condition in Netherland; some principles
of Lith concerning which the Mennonites
are agreed and in which they differ from
other Protestant Churches, and the Con-
fession of Faith. Following the above the
remainder of the second volume and all
of the third volume is made up of short
biographies or rather reviews of the lives
and works of Dirk Philipsz, Class Clasz,
Hans de Ries, Tielman Van Braght, Ger-
rit Roosen, and 28 others.

The work contains some exceedingly
fine specimens of copperplate engraving.
The first is a large picture of a church of
the early part of the 18th Century. The
women wear black caps or hoods and
white caps and are seated on chairs in
the main body of the church. On one
side on a bench raised probably five or six
feet sat the ministers. On this same side,

was a pulpit or high reading desk fully
three feet higher than the bench on which
the preachers sat. Along another side was
a gallery in which were gathered what
seemed to be the young—both men and
maidens. Under the gallery and at the
end of the preacher's bench were three
benches on a raised platform, the occu-
pants of which had open books and acted
apparently as a choir. In this picture Bap-
tism is being administered. Seven candi-
dates are kneeling at a bench below
the pulpit. Two men are serving, one
holding the vessel and the other officiating.

Then follow three plates showing the
celebration of the Lord's Supper. The
first shows the distribution of the bread;
the second, the passing of the cup, and
in the third which represents a different
church, the members are seated around a
table.

In another plate the congregation is in
the act of celebrating "Feet-washing." The
church is a much plainer one. The
congregation is seated on long plain
benches without any support for the back
with the exception of a few women who
are seated on chairs. At one end is a low
partition behind which the preachers sit,
on a level with the congregation.

In the second and third volume there
are some 20 portraits showing uniformly
unusual excellence. These portraits show
a great difference in the styles prevailing
in those early times. Menno Simon and
his co-temporaneous ministers all wear
full beards and many have closely-trimmed
heads. The later preachers are repre-
sented as having shaved faces and long
hair.

E. W. WEAVER.

AN ITALIAN BISHOP.

An Italian Bishop struggled through
great difficulties, without repining or be-
traying the least impatience. One of his
most intimate friends, who highly ad-
mired the virtues which he thought it im-
possible to imitate, one day asked the
prelate if he could communicate the secret
of being always easy. "Yes," replied the
old man; "I can teach you my secret with
great facility; it consists in nothing more
than making a right use of my eyes." His
friend begged of him to explain him-
self. "Most willingly," returned the
bishop. "In whatever state I am, I first
of all look up to heaven, and remember
that my principal business here is to get
there; I then look down on the earth;
and call to mind how small a place I shall
occupy in it, when I die and am buried;
I then look abroad in the world, and ob-
serve what multitudes there are who are
in all respects more unhappy than myself.
Thus I learn where true happiness is
placed; where all our cares must end;
and what little reason I have to repine or
to complain." —Anecdotes—Christian
Conduct.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLL, }

February 15, 1890.

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Contents of this Number.

| | Page |
|---|------|
| The Just for the Unjust..... | 49 |
| Salvation..... | 50 |
| History of the Mennonite Church..... | 50 |
| Accept Jesus..... | 50 |
| For without me ye can do nothing..... | 51 |
| A practical hearer..... | 51 |
| What can we do?..... | 52 |
| Study God's word..... | 52 |
| Clad things..... | 53 |
| Sabbath-school work..... | 54 |
| The meadows above..... | 54 |
| Along the way..... | 54 |
| The Love of God..... | 54 |
| Church Fairs..... | 54 |
| History of the Mennonites..... | 55 |
| An Italian Bishop..... | 55 |
| Editorials..... | 56 |
| Correspondence..... | 57 |
| A general conference..... | 57 |
| From Origen against Celms..... | 57 |
| Exacting tithes..... | 59 |
| Why I stopped the use of tobacco..... | 59 |
| How to be a nobody..... | 59 |
| Cumbered about much serving..... | 60 |
| The righteous..... | 60 |
| Power of Prayer..... | 60 |
| Effects of Intemperance..... | 61 |
| Kobbers' auction in the black forest..... | 61 |
| Marriages and Deaths..... | 61 |

BRO. J. F. FUNK (accompanied by his daughter Martha), and Bro. A. K. Funk, have gone to Bucks Co., Pa., to attend the funeral of their mother, Susanna Funk, who died on the 4th inst., and was to be buried on the 10th. She was nearly 88 years old, and had a desire to depart and be with Christ which is far better.

THE NEW HYMN AND TUNE BOOK, will now be ready shortly. The book will contain altogether 358 pages, with the different indexes, and is a little larger in size than the old one. Those who wish the book will please send in their orders,

and those who have already ordered will receive their books within thirty days if no unforeseen cause prevents. Some have thought from the long silence and delay that the project had fallen through, but the delay was caused by the electrotypers' slow work on the plates, that, however, is now overcome and the plates are done; and if our kind patrons will now have patience till we can get the covers made and bind them it will be well. The book is well arranged and the tunes and hymns are indeed a good selection.

THE PHILHARMONIA.—A new edition of this popular Tune book has just been issued, and all orders will again be promptly filled. The former edition was exhausted last year, and on account of the great pressure of work in our office, and the fact that the first lot of paper which we had made for it was so poor that it was unfit for the work, and we had to have another lot made, we were not able to get out the new edition until now. We are now in condition again to supply all reasonable demands. The orders waiting will be filled without delay, and as new classes for singing, and Sunday-schools open in the spring, we trust many will avail themselves of the opportunity to secure this book. It contains English and German hymns in connection with the tunes, is printed in Patent notes, and contains tunes to nearly all the hymns in both our English and German Hymn Books. The book is 6½ x 9½ inches in size and contains 335 pages.

Price per copy.....\$ 1.00

" " doz..... 10.00

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WELCOME TIDINGS.—This little four page tract paper, that has found its way into many Sunday-schools, and has been appreciated by young and old for its instructive, interesting and edifying reading, will be sent for distribution as heretofore, and we kindly invite all Sunday-school superintendents who have not yet seen the paper to send for sample copies. The bright, entertaining and instructive reading matter is selected with much care and will be found a valuable help to make the Sunday-school interesting, and valuable as a means of doing good to young and old. Price, 10 copies for 5 cents, 20 cop-

ies 10 cents, 50 copies for 25 cents or 100 copies for 50 cents. Sample copies sent free to any address in the United States and Canada.

ERRORS.—We regret that during the many renewals and changes that have been made during the past several months, a number of mistakes, in various ways, have been made. Whenever any of our subscribers have discovered any error, in their names or addresses, or if they do not receive the paper regularly, they will confer a great favor by informing us of the fact and we will try and correct it. Do not hesitate to write at once any error that may come under your observation. We thank our friends when they inform us of any matters of this kind.

A COMPLAINT.—We hear some complaints that a few persons who ordered books of our young brother J. M. Eby, did not get them, and have cast insinuations of distrust upon him. We will say that Bro. Eby aimed to do a square and honest business, and if any of his orders, by oversight or otherwise, have not been filled according to agreement, we hope the parties will address the Mennonite Publishing Co., and we will make all orders good. Don't fail to inform us whenever you do not get your goods as ordered.

CHANGE OF ADDRESS.—Pre. J. J. Weaver, of Lagrange Co., wishes us to state that his address now is Shipshewana, LaGrange Co., Ind. His friends and those in correspondence with him will please bear this in mind.

PRE. DAVID PLANK, of Logan Co., Ohio, recently visited the churches in Hancock and Allen counties, and spent a very pleasant time with the brethren there. We hope this visit may have proved a blessing to both himself and the churches he visited.

PAINFUL ACCIDENT.—On Friday the 31st of January, Jonathan S., 8 year old twin son of J. S. Yoder, of Weilersville, Wayne Co., Ohio, was accidentally caught by a freight train and had his right leg smashed so that it had to be amputated. Under the care of Dr. R. N. Warren the boy is doing well, but it is sad to think that in a moment of time he was made a cripple for life.

CORRESPONDENCE.

FROM EUGENE, LANE CO., OREGON.
—We are very thankful to the good Lord for the kindness which he has again shown to us. There are in all, six families of us without a minister. Bro. P. D. Mishler from Marion Co., Oregon, was here and preached three very interesting and edifying sermons to our little band. On Saturday evening, the 18th of January, we had meeting at Bro. L. J. Yoder's, and the next day, Sunday, at the same place, and on Monday evening at the house of Bro. J. D. Mishler. On Tuesday morning Bro. M. returned home. We have a fine country here. Although we have at present no minister with us, we hope the Lord will provide us one. CORR.

MEETING HOUSE ERECTED.—The first service in the new Mennonite meeting-house in Garrett county, Maryland, was held on December 22d, 1889. Bro. C. B. Brenneman, who arrived here the day previous from his home in Allen county, Ohio, accompanied by Bro. M. B. Shank, preached the sermon to a crowded house. Bro. Brenneman preached in the new house on Sunday, Monday and Tuesday evenings.

On Tuesday morning, we held a members meeting at the new house at which time the ordinances and restrictions, more especially, were spoken upon. We are led to believe that this meeting will be productive of much good among the young members. On Christmas morning, Christmas evening and Thursday evening Bro. Brenneman preached at the Folk meeting-house in Somerset Co., Pa., and on Friday morning started for the vicinity of Johnstown, Pa., to labor in the Lord's vineyard there.

The meetings here were all well attended and our sincere belief is that the labors of the Brother have not been in vain in our midst, but that in due time the fruits will be made manifest.

May the Lord bless the efforts put forth by the dear Brother in winning souls for His Kingdom. D. H. BENDER.

EDITOR OF THE HERALD OF TRUTH.

—Enclosed you will find \$1.00 to pay for the HERALD OF TRUTH for 1890. We have entered upon the new year, but we know not how many of us will be spared to see it end. I trust that all may have resolved to use the talents with which God has blessed us to his glory, and especially should we make an effort to make the HERALD a profitable companion for every Mennonite family. We should not bury our talents, but use them to the glory of God, and labor diligently, for the salvation of souls. There is plenty to do for all, and none should be idle in the vineyard. I am away from the church,

but I love to read the HERALD. The good admonitions from the brethren and sisters from all parts of the land are indeed very encouraging.

If any of the brotherhood should be seeking homes, we would be glad to have them come to Fauquier Co., Va. The climate is good and healthy, and some of our ministers visit here usually two or three times a year. If any minister desires to visit us, and will let us know when they come, I will meet them. I would like to see a church organized here. I believe our doctrine should be preached in all the world for I believe it is the doctrine of the gospel of Jesus Christ.

Now my beloved fellow pilgrims, let us labor in the cause of Christ, and not stand all the day idle. May God be our helper and may we all labor together in the love of Christ, and finally meet in heaven.

H. L. RHODES.

Opal, Fauquier Co., Va.

FROM JOHNSTOWN, CAMBRIA CO., PA.
—As it was in the HEALD that William W. Mills was drowned in the great Johnstown flood and that his body was never found, I will now state that his body was found on the 30th of December in the river below the town, being just one day less than 7 months after his sad death. He was identified on the 3d of January 1890 by his wife and daughter, and was placed in a coffin and buried on the 5th when services were again held. Thus two funeral services were held for him, as they had held one after the flood, May a kind heavenly Father bless the bereaved friends. They feel as if a great burden had been lifted from their hearts, especially his wife and children who had gone so long and so often to look for the dear familiar face among the many dead that were being laid out in the morgue for identification, but in vain. They had almost given up all hopes that he would ever be found, but now, although he is dead, yet their minds are set at rest, knowing that he had not been burned in the fire above the bridge. The children to whom the grief for the loss of their dear father was somewhat subsided by time, rejoiced when the mother came home and brought them the news that "papa was found." None but those who have had the experience can form a proper idea of what the joy is. I, for one, know what it was to me when my dear brother Emanuel was found, and now again when our uncle William P. Mills was found, yet I think that a husband and father lies nearer in the affection of his loved ones than even a brother or an uncle. LEVI BLOUGH.

On Jordan's stormy banks, I stand,
And cast a wistful eye,
To Canaan's fair and happy land,
Where my possessions lie.

A VISIT.

"Now we exhort you, brethren, comfort the feeble-minded, support the weak, be patient toward all men," 1 Thess. 5:14.

I had for sometime thought of visiting Bro. Christ. Bomberger, near Lititz, Pa. I informed Bro. S. R. Hess of Ephrata of my intention. He had also thought of it a number of times, and was at once ready to accompany me there with his own conveyance, adding that according to James 1:27 it was likewise our duty to visit the young minister, Bro. Jonas H. Hess.

We decided on Saturday the 18th of January for our visit, and arrived safely at Bro. Bomberger's home in the afternoon. He was not in his room upon our arrival, but soon entered and was so pleasantly surprised that he could hardly refrain from weeping for joy. It appears he is favored with but few visits, and these are very short. He did not think that we were going to remain all night until after several hours which we spent in friendly, and I may say, edifying conversation. When he became aware that we were going to lodge with him he was again greatly delighted and said he felt like another man. This reminded me of the above mentioned words of the apostle James where he writes, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows (also widowers) in their affliction," and according to our text, comfort them.

Bro. Bomberger now has his home with his youngest son, Henry, and expressed his regret that he could not himself be our host (as he has transferred all his property to his children), and begged us to put up with things as we found them. But such a kind reception as the young people gave us we could hardly have expected. Our kind Sister could not have treated her own parents better than she treated us. The Lord will reward them. "Honor thy father and mother; which is the first commandment with promise; that it may be well with thee and thou mayest live long on the earth." Eph. 6:2,3.

The following Sunday there was meeting in Hess' meeting-house which we had intended to attend. I must here notice a circumstance which again shows, how highly respectful the young brother and sister are toward the beloved old brother and father. On this day one of their old neighbors was to be buried. It is the custom here that always some one out of the family attends such a burial. The father requested the young people to attend the funeral and he would accompany us to the meeting. When we became aware that he would like to attend the funeral of his old friend and neighbor we told him that it had been our intention to

visit him, and that we in no way wished to keep him from anything that would afford him pleasure, and that we would be satisfied if the young people would accompany us to church, consequently they went with us.

A large congregation was assembled. After singing, our young brother Jonas H. Hess made the introductory remarks, drawing our attention to the grave importance of our course through life, since we must here make preparation for death and eternity, and that the time thereto was a weighty matter, for we know not when the Lord will call us away. Watchfulness and prayer are important means of help. After prayer Bro. John R. Hess preached from Matt. 7:7-11, showing from this text that if we pray for something good, if it is beneficial to us, our heavenly Father will grant our request.

After the services we accompanied Bro. Jonas H. Hess to his home, where we were very hospitably entertained by him and his family. We here also met several other young brethren and sisters. After spending several hours in edifying conversation I had to take leave in order to visit some other friends and brethren in the neighborhood.

On parting, the young brother complained greatly of his weakness and imperfections. I encouraged him as well as I could, and told him that according to my humble knowledge, humility is one of the most beautiful virtues; but that we must at the same time be careful that our humility will not degenerate to pride.

PHILIP STAUFFER.

Stevens, Pa.

For the Herald of Truth.

A GENERAL CONFERENCE.

I have been waiting to hear reports from Conferences in reference to a general Conference, but as none have appeared I will give my opinion in reference to it. I would like to see the different branches of the church come nearer together, and it can be done if the right way is taken. But how are we going to do it? Call a general Conference? We are not ready for that yet. What then can we do? We can begin to cultivate a feeling of love, and forbearance and friendship toward one another, as regards the several divisions of our church. We can visit each other, invite each other to our respective meetings, and in a friendly manner talk over the differences in faith and practice, if there are any, and thus become acquainted with each other. We can also do much by helping each other in the work of the ministry, and teaching the same scriptural doctrines. To do this, we must, as a matter of course, become well acquainted with each other's teaching, and to accomplish this it would be well for our Conferences to appoint a committee to draw up in brief a statement of

our doctrines and church rules, in accordance with the manner of the different churches in Europe in 1632, when our present Confession of faith was adopted.

Some will say: We have our Confession of faith adopted as above and that is sufficient. That is all right and good so far as it goes, only in 260 years times change and circumstances bring about the necessity of many things which did not then exist, and there may be some rules, that have become a dead letter now, because the things which they were intended to prohibit do not now exist.

So far as the principles of our faith, as comprehended in the Dort Confession of faith we have no change to suggest that is sufficient. But our Conferences have been making rules, and adopting measures for many years which should have some significance, and these should be considered by the committee and such as are considered wise, necessary, profitable, and have a tendency to promote Christian purity, and growth in grace, should be selected, so that there would be a reasonable and appropriate collection of necessary church rules. These could be presented at the various district Conferences and adopted with such suggestions or modifications as would be deemed proper.

And when it is found that the different district Conferences are to a reasonable extent satisfied with the statement then a call for a general Conference, proceeding from at least several district Conferences. There is one very important point that must not be overlooked in these efforts of union and a general Conference. It is a very easy matter to effect a union when we are not particular what we unite with. There would be any number of different churches that would, without hesitation, open their doors to receive the Mennonite church in a body, if the Mennonite church made no claim for certain distinctive doctrines and rules of order. But the Mennonite Church to be true to her convictions, true to her doctrines, true to the teachings of the fathers and true to the teachings of the Bible, must hold to her claims, and any action that can be taken must be on this basis, and in order to bring the entire body of the Mennonite Church into a clearer understanding of what these distinctive doctrines are, and to become more united in them will be and must be the object of a general Conference.

In order to make a general Conference successful, we must all keep very close to the gospel, be willing to sacrifice all self-interest, self-honor and partiality and all hypocrisy, must exercise love, patience, meekness, and forbearance toward each other and thus manifest the true spirit of Christ.

There are many waiting and looking forward with great anxiety to the accomplishment of this project. Upon our action on this one subject depend much. The old Mennonite Churches throughout the

land are coming closer, and as they become more united they become stronger. This result has been brought about through a course of years, by visiting among each other, and by the reading of Mennonite books and papers. A large number of the Amish Church are ready to-day to join hands with us and unite on the true principles of the gospel in a general Conference and in working to extend and spread abroad our teachings.

In view of all this we appeal earnestly and prayerfully to all our Churches, to Bishops and ministers to take this subject prayerfully into consideration, and at their Conference discuss the subject and let us do something if possible to help the cause that has been so much neglected for years.

We ask a free discussion in the columns of the HERALD. We don't want controversy, but a brotherly exchange of views and sentiments. That is what we have our paper for.

The article was suggested by a few thoughts sent in by a brother bishop on the subject. The beginning of this article belongs to the brother; the balance was added by the Editor. Let us hear some more about it.

From Origen against Celsus—Bk. VIII. c. 32—"If it be objected to us on this subject that we ourselves are accustomed to observe certain days, as for example the Lord's day, the Preparation, the Passover, or Pentecost, I have to answer that to the perfect Christian who is ever in his thoughts, words and deeds serving his natural Lord, God the Word, all his days are the Lord's, and he is always keeping the Lord's day. He also who is unceasingly preparing himself for the true life, and abstaining from the pleasures of this life which lead astray so many,—who is not indulging in the lust of the flesh, but keeping his body under and bringing it into subjection—such an one is always keeping Preparation day. Again, he who considers that Christ our Passover was sacrificed for us, and that it is his duty to keep the feast by eating of the flesh of the Word, never ceases to keep the paschal feast, for the *pascha* means a passover, and he is ever striving in all his thoughts, words and deeds to pass over from the things of this life to God, and is hastening towards the city of God. And finally, he who can truly say, We are risen with Christ, and He hath exalted us and made us to sit with Him in heavenly places in Christ, is always living in the season of Pentecost; and most of all, when going up to the upper chamber, like the apostles of Jesus, he gives himself to supplication and prayer that he may become worthy of receiving the mighty wind rushing from heaven which is powerful to destroy sin and its fruits among men, and worthy of having some share of the tongue of fire which God sends."

For the Herald of Truth. EXACTING USURY.

"And the multitude of them that believed were of one heart and one soul: neither said any of them that ought of the things which he possessed were his own but they had all things in common. And with great power gave the Apostles witness of the resurrection of the Lord Jesus Christ and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands and houses sold them and brought the prices of the things sold and laid them down at the apostles' feet, and distribution was made to every man according as he had need." Acts 4:32-35.

The first we learn from the above scripture is that the Apostles had a financial policy of their own for the accommodation of the church. Our business is to study the principles of their policy by the light of God's word, and be guided accordingly.

While the Bible should be held up as a book of principles, rather than as a book of rules or forms, the above plan of having all things in common, may not be considered practicable or advisable in this age, but certainly the principles thereof should not, and can not be ignored by any Christian church. Plans, and forms may change, and be changed, to suit various circumstances; but to ignore Christ's principles as taught by him, and practiced by his immediate followers who received their inspiration directly from His sacred lips, is equivalent to ignoring the Master himself.

Let us then meekly and patiently inquire—what are the principles taught in this scripture? Why simply this—that whenever financial distress (particularly from unavoidable causes) exists amongst church members, the wealthy and fortunate shall sacrifice for the benefit of the unfortunate and suffering. The text shows plainly that the disciples did this to any extent that the emergency might demand. Let us notice as we proceed that this principle is based on love: Love that worketh no ill, but good, to his neighbor. As a logical deduction from the above principles, every intelligent and reasonable disciple will conclude, that he should not engage in any business, that either directly or indirectly injures his neighbor: That he cannot as a Christian take advantage of his neighbor's appetite, weakness, or ignorance, to make money at his expense. Attention is called to these Gospel principles, for the purpose of arresting public thought, and exciting inquiry on the part of the church into the equity of its present rulings, by which the wealthy brethren are permitted unreservedly to join in with the world, in a banking system that exacts double, and under favorable circumstances, triple usury from the needy, and by which they are become partners, with the Government in a finan-

cial policy, that is forcing hundreds of frugal, hard-working, but unfortunate brethren, into bankruptcy. Is this right? Does it savor of the spirit and principles of our text? If we are not willing to accept the apostolic principle of love and mercy, let us at least insist upon principle of equity and justice. The Law and the Prophets, teach us that God condemns the taking of usury. In Ezekiel 18, the taking of usury is likened unto, and classed with, the oppressor of the poor, the idolater, the adulterer, and all these abominations. The reader who cares to look up this subject is referred to the following passages: Ezek. 22:12; Prov. 28:8; Deut. 23:19, 20. Ex. 22:25; Lev. 22:36, 37; Neh. 4:7-10. (Those in authority are requested to study this entire chapter) These scriptures clearly show that God looks upon the taking of usury with disfavor. If this be true what must He think of a banking system that exacts double interest from the needy, and often from the unfortunate? Can the church's indorsement of this thing be right? In conclusion attention is called to the latter portion of the 6th chap. of Matthew, where our Savior treats on this subject. Please note that he connects and associates the sayings: "No man can serve two Masters." "Ye cannot serve God and Mammon," with this subject, and applies them to this spirit of moneygetting. Certainly these parts of God's word were not intended to be treated as a dead letter.

Our ministers tell us most truly that we must take the whole Bible for our guide, not only so much of it as suits our tastes. The apostle says, *all* Scripture is given by inspiration of God and is profitable for doctrine, reproof, correction in righteousness, for our edification, and that we are to prove all things and hold fast that which is good. Yours in Christian love.

JNO. R. BUCKWALTER.

For the Herald of Truth.

WHY I STOPPED THE USE OF TOBACCO.

If we consider it in the light of God's word we must infer that the use of tobacco is a filthy habit of the flesh.

"Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." 2 Cor. 7:1.

It causes many diseases of the body. Beloved, I wish *above all things* that thou mayest prosper and be in health, even as thy will prospereth. John 3:2.

It leads many to bad associates and to form bad habits. "It is good neither to eat flesh, nor to drink wine nor any thing by which thy brother stumbleth or is offended or is made weak." Rom. 14:21.

If used for health, one had better suffer than many be ruined by our influence.

"Even as I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved." 1 Cor. 10:33.

Honest tobacco-users confess they do not want others to follow their example. "Ye are the light of the world. A city that is set on a hill cannot be hid." Matt. 5:14.

It defiles the body called the temple of God. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:17.

Tobacco is so sickening to some that they cannot endure being near a tobacco-user when he speaks. "What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God? And ye are not your own for ye are bought with a price; therefore glorify God in your body and in your spirit which are God's." 1 Cor. 6:19, 20.

The use of tobacco is not to the glory of God, for it never adds time nor money to his cause. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

It is not the spirit of love that sets such a bad example before his neighbor. "Love worketh no ill to his neighbor, therefore, love is the fulfilling of the law." Rom. 13:10.

No one smokes or chews in Jesus' name. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3:17.

Tobacco-users, let us look at these things in the light of God's teaching. "This, then, is the message which we have heard of him and declare unto you, that God is light, and in him is no darkness at all." 1 John 1:5.

That we may praise God in all things, "Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light." Col. 1:12. Coin, Kan. S. M. EBERLY.

HOW TO BE A NOBODY.

It is easy enough to be a nobody, and the *Watchman* tells how to do it. Go to the drinking saloon to spend your leisure time. You need not drink much now, just a little beer or some other drink. In the meantime, play dominoes, checkers, or something else to kill the time, so that you will be sure not to read any useful books. If you read anything let it be the dime novel of the day, thus go on, keeping your stomach full and your head empty, and yourself playing time-killing games, and in a few years you will be nobody, unless you turn out a drunkard or a professional gambler, either of which is worse than nobody. There are any number of young men hanging around saloons just ready to graduate and become nobodies.

CUMBERED ABOUT MUCH SERVING.

Christ never asks of us such busy labor,
As leaves no time for resting at his feet;
The waiting attitude of expectation,
He oftentimes counts a service most complete.

He sometimes wants our ear, our rapt attention,
That he some sweet secret may impart;
'Tis always in the time of deepest silence
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth
place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer—to endure.

Well, God loves patience. Souls that dwell
in stillness,
Doing the little things or resting quite,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight,

As they who grapple with some giant evil,
Clearing a path that every one may see;
Our Savior cares for cheerful acquiescence
Rather than for a busy ministry.

And yet he does love service when 'tis given
By grateful love that clothes itself in deed,
But work that's done beneath the scourge of
duty.

Be sure to such He gives but little heed.
Then seek to please Him, whatso'er He bids
thee.

Whether to do, to suffer, to lie still;
'Twill matter little by what path He leads us,
If in it all we seek to do His will.

SEL. BY LANA ZOOK.

For the Herald of Truth

THE RIGHTEOUS.

"The righteous shall flourish like
the palm-tree: he shall grow like a
cedar in Lebanon. Psalm 92:12."

The palm-tree is common in warm climates, and was abundant in Palestine. The finest grew about Jericho. Hence Jericho was called the city of palm-trees. This tree has a long, straight trunk; a spreading top, and an appearance of very great beauty. It produces an agreeable fruit, and gives a pleasant shade, and a kind of honey, but little inferior to that of bees; from it also was drawn a pleasant wine, much used in the East. According to modern accounts, a single tree in Barbary and Egypt bears from fifteen to twenty large clusters of dates. The Arabs speak of two hundred and sixty uses to which the different parts of the palm-tree are applied. The leaves, branches, fibers, and sap are all very valuable.

So also the righteous man flourisheth like the palm-tree. He practices a warm charitable love toward all men; he goes forth as a bright shining light in the world, following his Master in his footsteps, always laboring to become more Christ-like. The Christian or righteous man flourisheth best where there is a warm, charitable love prevailing, a living faith, an unchangeable hope entertained,

Therefore the whole armor of faith must be put on and used. As the palm-tree, having a straight trunk and a spreading top of great beauty, is bent to the ground in violent storms, but rises up again in the same form and beauty, so the Christian bows down in storms of persecution and affliction, right under the cross, but bears up and rises again to his former grandeur and beauty, "as a city that is set on a hill, cannot be hid," also bearing fruit unto everlasting life. In the name of our God and Father who knows the weakness of His children and therefore sends His message, saying, "Fear thou not, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee, yea, I will help thee, yea I will uphold thee with the right hand of my righteousness," Isa. 41:10. As the palm-tree is useful in so many ways, so also the Christian all over the world, as far as his prayers and example can reach. He is the salt of the earth," always seasonable for good to the building up of Zion, to the honor, and glory of God. May God grant His richest blessing that many may turn from darkness and sin to the marvelous light of the gospel, through the merits of Jesus and His glorious word, and thus flourish with the righteous as the palm-tree, and grow as a cedar upon Lebanon, unto a perfect man in Christ Jesus, and inherit the mansions prepared in heaven! for all the righteous that bear fruit unto life everlasting.

May the righteous flourish so;
As the palm-tree ever grow;
Labor for true holiness,
Nevermore God's will transgress.
The way, that leads up Zion's hill
Is to know, and do God's will;
All his teachings to obey,
Walk the bright and narrow way.
S. GODSHALK.

POWER OF PRAYER.

There is a mightiness in prayer. George Mueller prayed a company of poor boys together, and then he prayed up an asylum in which they might be sheltered. He turned his face toward Edinburgh and prayed, and there came a thousand pounds. He turned his face toward London and prayed, and there came a thousand pounds. He turned his face toward Dublin and prayed, and there came a thousand pounds. The breath of Elijah's prayer blew all the clouds off the sky, and it was dry weather. The breath of Elijah's prayer blew all the clouds together, and it rained. Prayer, in Daniel's time, walked the cave as a lion tamer. We have all yet to try the full power of prayer.

Parents who have wayward sons will get down on their knees and say, "Lord, send my boy home," and the boy in Canton shall get right up from the gaming table and go down to the docks to find

out which ship starts for America or Britain. Not one of us knows yet how low to pray. All we have done as yet has been pottering and guessing and experimenting. A boy gets hold of his father's saw and hammer and tries to make something, but it is a poor affair that he makes. The father comes and takes the same saw and hammer, and builds the house or the ship. In the childhood of our Christian faith we make but poor work with these weapons of prayer; but when we come to the stature of men in Christ, then, under these implements, the temple of God will rise, and the world's redemption will be launched. God cares not for the length of our prayers, or the number of our prayers, or the beauty of our prayers, or the place of our prayers, but it is the faith in them that tells. Believing prayer soars higher than the lark ever sang; plunges deeper than diving bell ever sank; darts quicker than lightning ever flashed.—T. De Witt Talmage in New York Observer.

EFFECTS OF INTEMPERANCE.

The London correspondent of *The Presbyterian* relates the following striking and suggestive incident:

"A lady has written a letter to a minister on the danger of the use of any wines. She painfully illustrates her views in the following manner: 'There were five persons—three brothers and two sisters—the children of intemperate parents. A sister had unfortunately inherited the craving, and before she was fourteen had taken to drink. The others became converted and did all in their power to cure their sister, but of no use. The sister at length married comfortably and children were born. But the cravings for drink grew greater and greater, and at length she was sent to a home for inebriates, where she stayed a year. She left apparently, said the sister, a changed woman. Soon after, however, her husband caught a severe cold, and before going out one morning drank a glass of hot whisky, taking care, however, not to do so in the presence of his wife. Then, as was his custom before leaving, he kissed his wife. At once the fumes of alcohol passed into her and in an hour she was a drunk and roaring woman. She went from worse to worse, and at last she left her husband and children, one of them a cripple, through her drunkenness. The husband died a few years ago a white-haired and broken hearted man, though only forty-five years old. Need I add, said her sister in her letter, what became of her? Her story is that of Annie Chapman, one of the recent Whitechapel victims. That was my sister.'"

THE ROBBERS' AUCTION IN THE BLACK FOREST.

There was a strange action in one of the deep, inaccessible dells of the Black Forest some years ago. It was in the dead of night. The place was lighted by torches, which cast a ghastly glare through the darkness of the abyss. Savage-looking men, armed to the teeth, were sitting in a circle, while one stood in the midst, holding up articles for sale. It was a gang of brigands who that evening had robbed a stage-coach. According to their custom they were engaged in selling the stolen articles among themselves. After a good many pieces of dress and traveling bags had been disposed of, and while the glass and bottle were going from hand to hand, each member of the company vied with his neighbor in making unseemly jokes, and setting the assembly in a roar, a New Testament was held up last of all.

The man who acted as auctioneer introduced this "article" with some blasphemous remarks, which made the cavern resound with laughter. One of the company suggested jokingly that he should read a chapter for their edification. This was unanimously applauded, and the auctioneer, turning up a page at random, began reading in a voice of mock devotion. While the company were greatly amused at this sacrilegious scoffing, it was not observed that one of them, a middle-aged man, who was one of the oldest members of the gang, and used to be foremost both in their crimes and their debauchery, became silent, and clasping his hands on his knees, was absorbed in deep thought. The passage which the auctioneer read was the same which that man's father had read years ago at family worship, on the morning of the day when he, to escape the hands of the police, fled from the parental dwelling, never to return again.

At the sound of the words which he remembered so well, the happy family circle of which he had been a member rose to his mind. In his imagination he saw them all seated round the breakfast-table, which was crowned with the blessings of a new day. He saw his venerable old father sitting with the open Bible, reading the chapter. He saw his kind, tender-hearted mother sitting by his father's side, attentively listening. He saw himself with his brothers and sisters joining in the devotional exercise, which entreated for them the guidance, protection, and blessing of God during the day. He saw it all clear before his mind, as it had happened that morning.

But now, at this moment, it was as if the soul awoke out of a long sleep of years—as if the snow of a long winter melted away on a sudden at the sound of that well-known Bible word. Absorbed

in those hallowed recollections, he forgot all that was around him, heard nothing of all the scoffing and blaspheming that was passing in his presence, until on a sudden he was awakened out of his reverie by a rude tap on the shoulder, which was accompanied by the question:—

"Now, old dreamer, what will you give for that book? You need it more than any one of us, for you are undoubtedly the biggest sinner under the firmament."

"So I am," he answered, struck to the very bottom of his heart by the truth which he recognized in that rough joke. "Give me that book. I will pay its full price."

The next day the brigands dispersed through the neighborhood to turn their bargains into money. But the man who bought the Bible repaired to a lonely place, where he spent the whole day and night in the agonies of unspeakable remorse. But God had mercy upon that repenting sinner, and sent a messenger of peace and reconciliation to his heart. The next morning on entering a village, where he resolved to speak to a minister, he heard that the gang was overtaken the night before by a detachment of soldiers, and taken to prison.

His resolution was confirmed now all the more. He told the minister the whole of his life's story, and requested him to direct him to the police office, where he gave himself up to the hands of justice. This proof of the sincerity of his repentance saved his life. His comrades were all put to death, but he obtained a reprieve from the Grand Duke, to whom his story was reported. After an imprisonment of seven years he was set free on account of his exemplary conduct. A Christian nobleman took him into his service, and he proved a blessing to his master's household till he died in peace, praising Jesus Christ, who came into the world to save sinners, of whom he confessed himself to be the chief.

Married.

YODER—YODER.—On the 16th of January, in Union township, Milfill county, Pa., by Nathan D. Yoder, Jonas Yoder and Barbara Yoder, both of that township.

BEILER—YODER.—On the 14th of January, in Union township, Milfill county, Pa., by Nathan D. Yoder, Abraham Z. Beiler and Fanny K. Yoder, both of that township.

HORST—BRINKSMAN.—On the 4th of February, at the residence of Bro. Jacob Stanifer, in Columbiana county, Ohio, by Bishop John Burkholder, Bishop Michael Horst of Stark county, Ohio, and Sister Matilda Brevenmeyer of Elkhardt, Ind., May the Lord richly bless this union, and prosper them in their spiritual journey through life.

HOSTETLER—KROPE.—On the 4th of Feb. 1890, at the residence of the bride's father, near Index, Cass county, Mo., by J. C. Kenagy, Jos. E. Hostetler and Nancy Kropf, all of Cass county, Mo. May they enjoy God's blessings, and live a peaceful life.

ZOOK—PEACHEY.—On the 2d of January, in Menno township, Milfill county, Pa., by Christian K. Peachey, Moses J. Zook and Sarah E. Peachey, both of Menno township.

MILLER—MILLER.—On the 26th of November 1889, at the residence of Eli Miller, by Moses Beachy, Benjamin Miller of Newton county, Ind., and Mary Miller of Holmes county Ohio.

BORNTRAGER—YODER.—On the 28th of November 1889, at East Shanesville, Ohio, by Christian Troyer, Abraham Borntrager and Clara Yoder.

YODER—WEAVER.—On the 5th of December, 1889, at the residence of William Weaver, by Moses J. Miller, John Yoder and Mattie Weaver, all of Holmes county, Ohio.

HOCHESTETLER—MILLER.—On the 2d of January 1890, at the residence of Daniel Miller, by Shem Miller, Henry HOCHESTETLER and Sarah Miller, all of Holmes county, Ohio.

SCHWARTZENTRUBER—TROYER.—On the 22d of October 1889, at the residence of J. J. Miller, Holmes Co., Ohio, by David A. Troyer, Daniel Schwartzentruber and Mary Troyer.

SCHLABACH—MILLER.—On the 28th of November 1889, at the residence of the bride's parents, in Holmes county, Ohio, by David S. Miller, Samuel Schlabach and Lizzie Miller.

MILLER—WINGART.—On the 26th of November 1889, at the residence of the bride's parents, in Holmes county, Ohio, by David A. Troyer, Menno Miller of LaGrange county, Ind., and Leah Wingart.

MILLER—GINGRICH.—On the 8th of December 1889, at the residence of Joseph Gingrich, Holmes county, Ohio, by Moses Mast, Manasses Miller and Katie Gingrich.

MILLER—RAVER.—On the 12th of December 1889, at the residence of the bride's parents, in Holmes county, Ohio, by David A. Troyer, Eli Miller and Katie Raver.

TROYER—MILLER.—On the 12th of January 1890, at the residence of Per. Josiah Hostetler, Holmes county, Ohio, Emanuel Troyer and Susanna Miller.

HARSHBERGER—WEAVER.—On the 9th of January 1890, at the residence of Moses G. Harshberger, Holmes county, Ohio, by David S. Miller, John Harshberger and Rebecca Weaver.

RAVER—MILLER.—On the 16th of January 1890, at the residence of John Miller, Holmes county, Ohio, by Moses J. Miller, Daniel Raver and Katie Miller.

DEFFENBAUGH—SCHWARTZENTRUBER.—On the 26th of November 1889, in Davis county, Iowa, by P. Ronlet, Frederick Deffenbaugh and Melvina Schwartzentruber, both of Davis county, Iowa.

AUGSPURGER—STUTZMAN.—On the 5th of January 1890, in Davis county, Iowa, by P. Ronlet, John Augspurger and Laura Stutzman.

KING—HETRICK.—On the 26th of January 1890, at the residence of the officiating minister David B. Martin, in Barton county, Kansas, Bro. David A. King and Sister Ellen Hetrick, both of Pawnee county, Kansas. May God bless the young brother and sister and grant them a happy life.

HELDERLEY—ZOOK.—On the 6th of February 1890, at the residence of the bride's father Jacob H. Zook in Dry Grove, Ill., by Joseph Stuckey, Joseph Helderley and Adeline Zook. God bless them and preserve them from all ill.

SNYDER—BETZNER.—On the 29th of January 1890, in Breckenridge, Waterloo county, Ontario, Bro. Oziah Snyder and Sister Lydia Ann Betzner. God bless this young couple, and may their life be one of happiness and joy.

that as they have become free through the blood of Jesus Christ, they should therefore not resist the order of God in those things which are in accordance with the gospel and not use this liberty in Christ as a cover for wickedness. Paul also writes to Titus that they should be subject to those in authority over them. Thus we confess that there is to be a government and law in all the world, and we shall give them revenue and taxes; and this we are inclined and willing to do.

"We have said that there is to be a temporal government to punishment and protect; to such we wish to be obedient, that is, insofar as it is proper and is in accordance with the gospel. But the Christian church is to punish the evil within it according to the ban and the custom of the apostles. Paul says (2 Cor. 10). The weapons of our warfare are not carnal, etc.—Mark, 10:42 we read, 'But Jesus called them to him, and saith unto them. Ye know that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them. But so it shall not be among you: but whosoever will be great among you, shall be your minister.'

CLERGY:

That the church of God is spiritual we fully believe, but she also requires carnal (temporal) correction and punishment.

ANABAPTISTS:

Matt. 16 Christ presents to his disciples that he who would follow him must take up his cross (1 Cor. 4)—Christ himself says further (John 15). If they have persecuted me, they will also persecute you; that is a plain testimony that there will be no magistracy among the perfect Christians. Christ himself also lays down the magistracy when he says, *The great of this world exercise authority (he does not speak to the disciples alone, but to all; among you, who are Christians, it must not be so. There you hear that we are not to rule with or exercise authority, but lead a christian life, as the following words will teach, but to minister. He fled (John 6) when they would raise him to a temporal king. As he has placed himself before us as an example as we read 1 Pet. 2, therefore we are to follow him under the cross. He did not rule the nations, we also are not to smite when we are smitten. The kingdom of Christ is not defended by the sword, but will be preserved with the word through Christ.*

It is neither our will nor Christ's to do away the magistracy, but we desire, according to the gospel and the teaching of Paul, to be obedient thereunto, insofar as it may be done in the Lord. Hence as Christ has presented himself for an example and showed obedience to the temporal government and the Emperor, it becometh us also to become subject unto the sword according to the flesh. Taxes,

tithes, toll, tribute and whatever we owe, we have never taught that we do not owe it or that it should not be paid. For if it were against the will of God, and we should publicly teach such doctrine then would we be of the devil."

CLERGY:

"As you have confessed, that a person should give that which he owes, as Paul has taught, against this you have not done anything, and left a government as it is, whether it be Turkish, heathen, or Christian. With this we are satisfied, and, concerning the government in all outward, carnal, temporal matters, we also agree with you. We would here also assure all of the audience who have hitherto perhaps said the Anabaptists taught that a person owes neither taxes nor tithes, that it is not so, but that as we, by the authority of the word of God, command all men to pay what they owe, so these Anabaptists here confess and are right and true."

(To be continued.)

For the Herald of Truth.

A FEW THOUGHTS CONCERNING OUR GREAT REDEMPTION.

"Behold the Lamb of God which taketh away the sin of the world." "In whom we have redemption, through his blood, the forgiveness of sins, according to the riches of his grace."

"God commendeth his love toward us, in that while we were yet sinners, Christ died for us." "Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins." "For God so loved the world, that he gave his only son that whosoever believeth in him, should not perish but have everlasting life."

These are some of the sublime truths that were ever uttered. The profoundest sayings of the wisest sages that ever lived are as nothing compared with them. With what an eternal, overwhelming weight, do these heavenly messages appeal to the soul of perishing man. Proclamations of mercy and good-will from the throne of heaven to a guilty and condemned race. The Son of God, through love divine, given to be slain, an offering to appease the wrath of an offended God and to restore favor to offending man presents a theme the most glorious and sublime that man or angels ever beheld.

The Word was made flesh and dwelt among men, divinity in humanity. Jesus as Son of God and son of man became a mediator between both. By his agonizing sufferings and death he made reconciliation between his Father and Adam's fallen race having become the Lamb of sacrifice for the whole world, himself being the High Priest, and his own precious body the victim, which he himself offered up as an atonement for the sins of all people.

Justice had declared against sin, but mercy yearned over the estranged and perishing sinner. And now, by the great work of redemption, mercy and justice can embrace each other over prostrate humanity, and God can "be just and the justifier of him which believeth in Jesus."

How wonderfully glorious! How divinely beautiful! Alas! how little are these glorious truths regarded by the great masses of mankind. How little do even professing Christians understand and appreciate the inexpressible glory and preciousness of these divine truths. How often is our spiritual sky overspread with clouds, casting a gloom over our spiritual life, and hiding from our vision the blessed sunshine of God's glory and love. Oh! that we might take a loftier flight into purer air and clearer light; that we might with eyes of faith look within the veil and there gaze upon the dazzling splendor of God's glory encircling the mercy-seat, where Christ by his atonement, "covered our sins, and bore the curse for us."

Even the patterns of these divine things—the Ark of the Covenant, containing the tables of the law, with the cherubim of glory above it overshadowing the mercy-seat, were in themselves glorious; yet, they "had no glory, by reason of the glory that excelleth."

But how many of us only get occasional glimpses of God's amazing glory in the plan of redemption, as it were like getting a glimpse of the sun shining through a rift in the clouds. Yet how precious and refreshing are even those glimpses which God permits us to enjoy. How they lure us on, and create within us a longing for a fuller view of the "glory that excelleth." Oh, let us labor and pray for more grace and strength, that we might "mount up with wings as angels," rising higher and higher, even "from glory to glory," meanwhile looking forward with eyes of faith to the blessed time when we shall with open face behold Him in whom every glory centres; when we shall "see Him as he is," and feast and gaze with inexpressible delight upon his glory and love forever.

DANIEL SHENK.

For the Herald of Truth.

"LORD, HERE AM I."

The Lord called Samuel; and he answered, Here am I. 1 Sam. 3:4.

Dear young friends out of the ark of safety, I wish to entreat you once more out of a heart of love, for I feel an interest in the eternal welfare of your never-dying souls, which are to be eternally saved or forever lost. Now is the accepted time to make your choice. Which of the two will you choose? I hope you will do like Mary of old, choose the good part which shall not be taken from you. You have a heaven to obtain and a hell to shun. Today if you hear His voice, harden not your

heart, but say with the youthful Samuel, "Here am I."

These few words teach us a beautiful lesson,—obedience to God, and submission to His holy will. If we all would heed these few words more we would not so often be led astray.

Dear friends out of Christ, if you feel Jesus knocking at the door of your heart, will you let him in, or turn from the dear Savior who stands and knocks and pleads for admission? Oh, who would have such a stony heart as not to grant admittance to such a dear and loving friend! Although you have kind friends on this earth, and all seems pleasant, yet in all this wide world you can find no other friend so precious or so true as He, for He sticketh closer than a brother, and is Maker and Monarch and Savior of all.

"He has waited long, is waiting still, You treat no other friend so ill."

Oh, keep him no longer out of the door, but let the dear Savior come in. When cast upon your bed of affliction, stricken with disease, and death seems to stare you in the face, no other friend in the world can give you peace of soul and mind but this dear Savior. For He is the true physician for the sick-soul, that needeth cleansing power. Dear friends, do not let another opportunity pass by unheeded, for it might be the last one for you.

"He's prepared thee a home,
Sinner, can'st thou believe it?
And invites thee to come,
Sinner, wilt thou receive it?
O come, sinner, come,
For the tide is receding,
And the Savior will soon
And forever cease pleading."

ELLA H. BRUBAKER.

Ohio.

For the Herald of Truth.

HELPING ONE ANOTHER.

I will try by the help of God to express a few thoughts that have been resting on my mind for some time, in regard of the love and sympathy we have toward our brotherhood, especially the ministers. Many of us are too little concerned about this matter. We all have duties to do, but some have more than others, each according to the talent which God has given. To whom much is given, of him much will be required. Let us see whether we have made use of our talents which have been entrusted to our care till the Master's coming. Lest we will be found as the unjust steward, and hear the sad words, "Depart from me, ye workers of iniquity, I know you not."

Sometimes in speaking with some of our dear Christian friends of our duties in regard to others we hear it said, "I have enough to do with myself." In our own way of reasoning we may think so; but God does not teach us that. I think it is

right for us to think, I will do all for myself that I can, but we must not stop without helping others also. God not only teaches us to do good for ourselves but to help one another to bear the burdens of life. By so doing we show our love towards the brethren.

We should especially remember the ministers. Have you ever fully considered the great responsibility that is upon our ministers, whom God was pleased to choose out of his flock to stand on the walls of Zion to proclaim his gospel truth to all mankind? I have often been made to think how many cares, and sorrows, and troubles they have to endure for the sake of this good work. But Christ says, "Through much tribulation we come to him." The Scriptures also teach, where there is no cross we cannot expect a crown. Bearing the cross is good evidence of an assurance of heaven. I have no doubt many ministers bear it willingly, and do all for the good Lord they can without a murmur or complaint.

We should not lay all the work upon the ministers, but as lay members be very earnest and watchful that we may help them. When we see an opportunity to help them along or assist them in any way, I think we should surely do so. Sometimes duties are laid upon ministers which some other member might do just as well. Too many look upon the minister as though it was his duty to do all the work and leave the laity nothing to do but to come to church regularly, hear what he says, and then see to his own affairs. The minister is expected to provide for his own affairs, to visit the sick and the poor, and to visit those who feel discouraged and try to comfort and strengthen them. All this is indeed very needful, and I think we should remember to help such. There are many more duties required of ministers but sometimes they find that they are not able to attend to them all and still provide for themselves. To my sorrow I have sometimes heard dear friends reproving ministers for neglecting duties as if they should do everything and do it without murmuring. I often recall to mind what a friend remarked not long ago. He lived a very little distance from one of our ministers, and so conversation arose concerning church matters especially about the ministers' work and duties. He said, I cannot say much about your faith and doctrines, but in one thing I think your church is lacking and that is caring for the ministers. He said also, I see that these ministers, if not well circumstanced, must work very hard if they want to provide reasonably for their families, and yet do all their duties which the gospel requires of them. I do not find that the church bears much of their burden. He was told that we believe in helping one another when it is necessary. But must we not confess that our duty is sometimes too much neglected?

I do believe it is our duty to work to all we reasonably can in the cause of building up the church, ministers and lay members, old and young. If our hearts are filled with the true love of God we cannot help feeling for our ministers and doing them all the good we can or that we see is needful. Let us show our sympathy for them, and God will surely bless us. If we can sometimes make their burdens lighter by standing by them, assisting and encouraging them on their way, will not God help us in this and cause our hearts to flow together in love and unity, one unbroken family? When one suffers we should all suffer with him, that is, all be willing and ready to reach a helping hand and praying for one another in true sincerity. "The fervent prayers of the righteous availeth much."

I do not wish to be understood that we should never try to instruct or reprove a minister. I think when we see faults or ways or habits about them that are not edifying, we should try and remind them in love. We should go and speak kindly of the matter, whatever it may be. But we should be careful when we attempt to reprove ministers that we do not accuse them of a want of duty or something that we consider not just right when it may be all our own fault. They have indeed great responsibilities resting upon them, and let us ease the burden for them, not increase it. Let us remember that they may often feel their shortcomings which they may have as well as the rest of us poor frail creatures. We should not expect too much of them. If we can do little else for them we all can pray for them.

Let us all try and bear in mind that we have work to do in the Lord's vineyard, not only such as above mentioned in regard to the ministers, but duties of every kind on every hand. Let us then all labor; each with that talent that God has given him. Then the Lord will be pleased to welcome us at last in his everlasting glory.

These thoughts, dear readers, were resting on my mind, and I thought I would try to pen them in love to you, trusting the good Lord above us will add his blessings.

"Lend a helping hand, my brother;

There are chances all the way:

When you see a man discouraged,

Have a helping word to say,

Kindly words are balm and comfort

To the weary and they make,

Many a heavy heart seem lighter;

Speak them for a brother's sake.

In the march of life, my brother,

Willing heart and ready hand

Make the way seem bright and pleasant

As we journey through the land.

Blest the hands, out stretched to help us

With a hopeful word and smile,

Lend a helping hand to others;

It is grandly worth your while."

LYDIA S. BRENNEMAN.

For the Herald of Truth.

GO, PREACH.

Go into all nations, and preach the gospel to every creature, was the commission to the apostles from the Savior; and for the past 1800 years the same command has appealed to the consciences of faithful ministers who have felt called to the work of preaching the gospel.

When we consider that, at the present time, Satan has great power to destroy the good that might be done in the way of building up churches in the holy faith delivered to the apostles, on that foundation which Peter confessed, we can clearly see how necessary it is for the stronger churches in the east to encourage their ministers to labor among the smaller churches and the scattered members. They should not only tell them to go, but furnish them with the means, that they may have no excuse. The effort has been made years ago and many times to sweep the pure gospel from the earth, but still the pure word has its power, and the church is extending its borders, and has been moving westward as the population has been moving. But Christianity has not kept pace with society. As we hear the report of guns and the rattle of harvesters on the Lord's day we are reminded that there is need of much faithful teaching and a deeper Christian work in our surrounding society. Men seem to be lovers of themselves more than of God. The few among us who are trying to build up Christian society feel that they must cry for help. Who will come and labor for the Lord? Who will come and preach the gospel and encourage the few weak churches scattered over the west?

We need more laborers in this part of God's Zion,—laborers who are willing to take up their cross and follow the footsteps of the lowly Redeemer. The world laid reproach and cruel mockings upon the Savior, and his true followers here to endure.

Christian brethren, let us walk humbly before our God, and faithfully and carefully discharge our duty. May our lamps be filled with the pure oil of grace that they may shine forth the true light of God. Let us help one another to light up the dreary way. Possibly this barren desert through which we are passing may yet blossom as the rose. It is indeed necessary that we work faithfully with all the talent God has given us. We are hired into his vineyard, and we have our work to do. When we look around us, and see the work there is to do, let us do what we can and the Lord will surely bless our labors. May His Kingdom prosper in the care of faithful servants, is the sincere prayer of an unworthy servant. I. M. YODER.

Hubbard, Oregon.

For the Herald of Truth.

REJOICE IN THE LORD.

Philippians 3:1.

In the beginning of the year 1889 I penned a few lines for the HERALD OF TRUTH as "New Year's" thoughts. At present I wish to write something directing our minds to what is done about the time of the year called Christmas.

On Christmas day a number of us assembled at the Pennsylvania Church House, Harvey Co., Kansas, for divine service. The ministering brethren, David Weaver and David Zook, and Deacon Jacob Erb were present to lead the meeting. Among the many things said of the Babe of Bethlehem and what took place after his birth, that of "rejoicing" engaged my mind the most.

A part the 2d chapter of Luke was read, where we find that shepherds praised and glorified God as well as a multitude of the Heavenly host. There was great rejoicing by the inhabitants of heaven and earth, the former announcing the glad event by saying, "Glory to God in the highest, and on earth peace, good will toward men." The angel said, "Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Savior, which is Christ thy Lord." As it was then at Bethlehem, even of now throughout the land, at this time of year, there is much joy. In this time is a great similarity. How many school-houses and church-houses are filled to overflowing by those who are merry together and have much rejoicing.

The angel of the Lord brought them the news which caused the shepherds to rejoice; and the Savior is what they rejoiced in. In the object of the joy then and now there is not a similarity. Unconverted men and women are many times the messengers used now, sent by man, while then it was an angel sent by the Lord. Here is a contrast, one brings the news of the Savior of the world born at Bethlehem; the other brings the news of a Christmas tree at some church or school house, or perhaps a dance or a show here or there. In the much rejoicing there is a great similarity, but in that which occasions it there is a wide difference; hence the rejoicing must also be widely different. Yet there are many who profess great joy in the Savior of mankind who say also the public Christmas tree parties, the dance, and the shows are all right. But is not this a great delusion, deceiving many? "Be not deceived, God is not mocked." The world rejoices in these things, but the Savior of the lost brings no joy to their hearts. "The whole world lieth in wickedness."

The apostle says, "Rejoice in the Lord." If we do this sincerely, we cannot rejoice in these things any more than we

can serve God and mammon, which Jesus says cannot be done.

I have been pressing this matter home to myself and feel to ask my brethren also, Do we really rejoice in the Lord as we should do? We encourage divine services on Christmas day by taking our families there, and as many others as we can influence to go, but what is the real state of our hearts? I was once invited to a thanksgiving dinner, and I went. The table was loaded with good things. But notwithstanding that it was a day set apart for thanksgiving for the bounties of life, and this was called a thanksgiving dinner, and the host was a professor of religion, there was no giving of thanks at the table by him, neither was the liberty given to others. I must believe there is many a thanksgiving dinner for which no thanks are offered, even among professing people. I think also that we, brethren, may meet together on Christmas day, at a social feast, or a divine service, and after all not have rejoicing of the same spirit that moved the shepherds, and the heavenly host on the night of the birth of the world's great Redeemer.

The word says, Many spirits are gone out into the world, and we are commanded to try them. Our rejoicing may be weighed in the balance of God's word and be found wanting. "Let him that glorieth glory in the Lord." 1 Cor. 13:1.

Possibly some who read this may think there is a difference in the tree-party and the dancing party; and so there is. But I think many of the former are in one respect the most dangerous. There is a cloak of religion cast about them. Children may point to good men and women who were there, and say that the Savior was talked of, that sacred songs were sung, and prayer was offered. Let me ask, Was not Aaron a good man? Did not the Lord make choice of him to go into the Holy of Holies where none but the high priest dare enter? And yet he sinned when he submitted to making gods of gold for the people at their request. When Moses came down from the mountain he heard great rejoicing. There was shouting, and singing, and dancing. But God was not pleased with it, even if it were his people Israel that was doing it. Yea, He was very angry with them; their rejoicing was not of the right kind, and He felt to consume them at once.

There are men in the world who seldom or never go to church. But on Christmas eve they represent Santa Claus. He is under a hideous looking mask, and in a clownish manner passes around the gifts that had been placed on the Christmas tree, while the house is filled with roaring laughter and confusion. This is followed by song and prayer and a few words about Jesus. To such a congregation I think God would say, as he did through the Prophet Amos to Israel of old, "I

hate, I despise your feast days; I will not smell in your solemn assemblies." 5:21.

These feasts, sacrifices and offerings would have been right, but God could not accept them at all because of their idols Moloch and Chium. We believe that heartfelt sacrifices of prayer and praise are acceptable to God in our Christmas services if sincerely rendered, apart from things which displease God. But when there is a Christmas tree after the order that many have them or a Santa Claus mixed into the exercises we may be found worshipping idols. A Moloch and a Chium may be present before we are aware of it, and the people may fall into captivity in the midst of all their vain rejoicing, and God is not with them.

The apostle says, "Rejoice in the Lord always." Phil. 4:4. Just here I think of a little confession I once heard a minister make to his congregation. He had just come from abroad, and had been for a time among strangers. Now meeting with old friends of like precious faith, and hear them sing and make melody in their hearts unto the Lord, as he enters the house of worship.

He rose before them and told them how glad he was to meet with them again, how his heart rejoiced, etc. This seemed all right to us; but in a following service he said that he felt his rejoicing the first evening he met them was in some way not just right before God. He said he did not feel blest and justified in it; that it seemed to him the Lord was now a little slow to give to him that true spiritual light, and power he so much needed. My brethren, if this rejoicing was to some extent vain or carnal and hindered a free intercourse with God, what of the kind I, in my weakness, have been inviting attention to? If he were not exactly in the true way of rejoicing then, where are we if we find ourselves in a state of such ecstatic joy over any one minister that we cannot really give the respect due to others in the same calling because the first may have five talents and the latter only three or possibly one? If we find ourselves ensnared in this way, are we spiritual enough to confess it?

To confess is healing; James 5:16. If we are humble enough to confess little mistakes, it shows that our hearts have been softened by the dews of heavenly grace, and that we have tasted of that higher spiritual life. If we are unwilling to confess even gross mistakes then are we in a low state of spirituality. I have sometimes found myself in such a state of spirituality as to be rejoicing in self, what I may have done, or relating to some honor proffered by others.

Oh, how vain, how carnal! "Vain man, repent thy end is nigh." Sometimes I see in others this same disposition to speak much of themselves until others who hear it are entirely disgusted. I remember the words of the Lord Jesus "He that

speaketh of himself seeketh his own glory." John 7:18. The apostle says, "Finally brethren, rejoice in the Lord," rejoice in the Lord always, and let him that glorieth glory in the Lord."

R. J. HEATWOLE.

For the Herald of Truth.

"ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH."

Mark 9:23.

The above passage is full of virtue indeed to one who has found the Savior precious. Possibly there may be many who do not realize the value of our dear Savior, and his glorious promises. The "All things" of course do not include carnality, honor, pride, covetousness, love of money, slander, hatred, indifference, double-mindedness, lukewarmness, formality, etc., but is intended for the saints in light, those who have the Holy Spirit, not in mind, but in the heart. How can we virtually believe as long as we love ourselves more than our Creator? How can the Holy Ghost dwell in us as we love this world? How can we grow in grace while living in sin? Does an evil tree bring forth good fruit? How many who say with the lips, they believe in Jesus, positively deny him in their actions. Are they not ashamed to glorify his holy name in an edifying way? If the professors all had as much zeal to save souls, as they have to win worldly treasures this might indeed be a glorious age of the world. But alas, poor, fallen man would rather seek first the riches and vanities of this world, hoping all the blessings of God will then be added unto him. Oh Jerusalem, Jerusalem! Thou that stonest the prophets, and killest them that are sent unto thee! How often would I have gathered thy children together as a hen doth gather her chickens under her wings, and ye would not. Is not the poor soul of such persons starving, all because we love the world and not our Savior? Parents, do you see how responsible you are for your dear children? Are you a light unto them or a stone of stumbling? Do you pray with them or only for them? Are your prayers all secret? Where then is the edification? Is the zeal for this world all secret too?

If God would deal with us as coldly as we deal with Him where would we be? Oh that the Holy Ghost could have a chance to work through us! "All things" are only possible through pure faith. Our faith can die if we are prayerless. How much good could be done in speaking about heavenly things, while we are jesting or talking of the faults of others. Why are so many satisfied with the chaff, "which is to be burned" when it is only a contrite heart and a living faith that will buy the wheat. Then we can sing with the spirit and with the understanding also:

"What a heaven below,
My Redeemer to know!"
"Oh happy day that fixed my choice;"
"O how happy are they,
Who their Savior obey."

"Are we not the sons of God? then let us praise His holy name." Oh may the Lord of our salvation put His spirit into our hearts whereby we are sealed unto the day of redemption. Let us all put a hearty Amen to Bro. Steiner's article in the HERALD of Feb. 1, 1890. "Bless the Lord, O my soul, and forget not all His benefits."

J. L. WINEY.

For the Herald of Truth.

IN WHAT DO WE GLORY?

"Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jeremiah 9:23, 24.

In these words God has taught us through His holy prophets, that we are not to glory in our own works, for, if we are wise God has given us our wisdom; if we are strong, He has made us so; if we have plenty and to spare, He has given the increase, and he alone deserves the honor and glory.

If God has blessed us with any or all of these blessings we should not feel exalted, but our sole aim should be to use them as God intended we should.

If we have talents and boast of them and take all the glory to ourselves it will be a curse to us, but if we will try to improve them by putting them to the best use it will be a blessing to us and to others.

Our glory should be in the loving kindness, judgment, and righteousness of God. If we are His children we have a blessed hope of glory which can not be taken away from us. Is not this sufficient reward for the few sacrifices we have to make? We may think we have to make many sacrifices and endure many trials, but they are few compared to the sufferings of the Savior, in whose love we should now glory.

The theme, "In the cross of Christ I glory" should be firmly planted in every Christian's heart. It is very natural for us to like to be praised of men, but if we are true children of God we must seek the approval of God rather than man. To have a good name and reputation is not wrong, but if we are not on our guard it will exalt us and draw us away from God before we are aware of it.

A good name is rather to be chosen than great riches, but without God's aid we cannot obtain it and thus to Him belongs the glory and not to ourselves. Let us ever strive to be meek and humble in spirit.

CLARA M. BRUBAKER.

For the Herald of Truth.

THE TWO LAWS.

"So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7:25.

The seventh chapter of Romans is variously understood by Christian people. Some think the apostle has reference to the Jews and his own condition when under the law, while others think he has reference to the sin and corruption remaining in him after his regeneration.

The last clause of the chapter is merely a conclusion of what the apostle had previously said or proved.

We can readily infer that there were two laws or powers existing in Paul (or Saul) that were warring against each other. For he says, verse 23:—"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

We learn that one of the existing laws, was the law of the mind. But this law of the mind was led captive by the other law, or power, which the apostle terms the law of sin.

If that which the apostle terms "the law of his mind" represents his mind after his conversion, then he evidently admits that after his conversion, he was still under the power of sin.

In reading a little farther in the letter to the Romans, viz. 8:2, we come to these words: "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." How could he be led captive by that law from which he was made free? In chapter 7 verse 14, we read "For we know that the law is spiritual; but I am carnal, sold under sin." Now "to be carnally minded is death." If he was sold under sin, he must necessarily have been under full control of sin and unable to disobey that under which he was sold.

The apostle says, Rom. 6:13, "Neither yield ye your members as instruments of unrighteousness unto sin." Also verse 18, "Being then made free from sin, ye became the servants of righteousness. Again, 'How shall we that are dead to sin live any longer therein.'"

John also says, 1 John 1:7. "If we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ, his Son, cleanseth us from all sin." We truly believe that Paul walked in the light, for he says, 1 Cor. 11:1, "Be ye followers of me even as I also am of Christ." And at a number of other places we read where he admonished others to be followers of him. How could he advise any one to follow him if he did the evil which he would not, and the good which he would do that did he not.

"Now then it is no more I that do it; but sin that dwelleth in me." Was then

sin enough left in Paul after his regeneration to make him do that which he would not? We think not, but we believe that the law of his unregenerated mind would not consent to sin, and yet it was led captive by the law of sin.

Can we then believe that the evil which Paul did, but would not; was when he was yet unconverted? We verily believe so, for he says, Acts 26:9, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth."

In 1 Tim. 1:13 where he speaks about himself as a blasphemer and persecutor, he says, "I obtained mercy because I did it ignorantly and in unbelief."

In verse 22, of Rom. 7, Paul says, "For I delight in the law of God after the inward man." Could this be said of such an man as Saul of Tarsus, and of the Jews?

Let us hear what the Lord says, through the prophet. Is. 58:1-3, "Cry aloud and spare not, lift up thy voice like a trumpet and shew the people their transgressions, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness and forsook not the ordinances of their God; they ask of me the ordinances of justice; they take delight in approaching to God." Could not these words be well applied to the Jews in Paul's time? Even at the present day the Jews are zealous of the laws, and delight in them.

Some of my readers may ask, "Do you believe that men become so holy and perfect that they sin no more?" We believe that nearly all honest Christian professors admit that they are yet subject to imperfections and shortcomings; but do not believe that a person who has the spirit of Christ dwelling in him can be led captive by sin. It is time Paul makes use of the present tense, but he did not use the present tense in 1 Tim. 1:15, when he said, "Christ Jesus came into the world to save sinners; of whom I am chief." Who would venture the assertion that Paul meant that he was then yet chief among sinners.

Can not all that is said of sin in Rom. 7, be very appropriately applied to Saul of Tarsus? Is it not in harmony with the feelings he must have had when he realized that he had been persecuting Christ? Had he not great reasons, in the three days that he was without sight, and neither ate nor drank, to say "O! wretched man that I am! who shall deliver me from the body of this death?"

Then after he had received his sight and was filled with the Holy Ghost; could he not then say, "I thank God, through Jesus Christ our Lord I am delivered from the body of this death, and there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For

the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." NOAH S. HOOVER.

SAVE THYSELF.

A SERMON BY C. BOOTH.

Luke 13:23-25.—"Then said one unto Him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate; for many I say unto you, will seek to enter in and shall not be able, when once the master of the house is risen up, and hath shut to the door."

The man proposing this question in the 23d verse, we may be sure was actuated by a vain curiosity; it was a speculative question, which had nothing to do with his own salvation, so our Lord gave no direct reply, but seized the opportunity to turn the attention of the inquirer and those around Him to a subject infinitely more important to them than the relative number of the saved and lost, even that of their own salvation. As though the Savior had said, "What is it to you, how many will be saved or lost? The great question for you is, *are you saved?* Till this is settled, you are in no position to speculate about the secrets of the future, make haste to make your own calling and election sure."

"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." I would like to note in passing, that this text is very commonly misread and misunderstood through an error in the punctuation. The full stop at the end of the 24th verse should be removed to the middle of the 25th, and then the true meaning of our Lord's words would come out. The text should read thus: "Many will seek to enter in, and shall not be able, *when* once the master of the house hath risen up and hath shut to the door." They will not be able to get in because they will be too late; the door will be shut, not because they had not strength to get in if they had tried.

Then you will perceive that our Lord teaches most unmistakably in this passage that *human* effort is indispensable to salvation, and for this reason, that human obstacles have to be overcome.

I think every reader of the New Testament must have noticed two classes of passages bearing on the question of the condition of our salvation, the one class representing it as "an exceedingly easy thing to be saved," as for instance: "And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved," and "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Look unto me, and be ye saved," and so on, all of which texts represent one side, and a

glorious side, of God's truth, but not the *only* one; whereas many teachers and preachers have culled all these texts, and made them almost the exclusive foundation for their teaching—even to the hoisting of placards in the streets, "Believe on the Lord Jesus Christ, and thou shalt be saved," without any qualifying or explanatory texts. We can scarcely take up a religious book but we have this easy, one sided gospel preached to us; and we scarcely hold a service in which we do not meet some persons who have so thoroughly imbibed it that, say what we will, we cannot alarm or make them see the necessity of a change of heart and life.

Now I want carefully to look at both sides of the truth relating to salvation, for this is a momentarily important question; to be mistaken respecting it would be awful, and to mislead others still more awful!

I have said that the class of texts to which I have referred represent one side of the truth, but that it is only one. You will find in your New Testament quite as many texts, quite as relevant, quite as important, and just as much inspired as the former class, which represent it as an exceedingly *difficult* thing to be saved, requiring as much of human effort and sacrifice as though salvation all depended upon ourselves. Such is my text: Strive. We find this word would bear a stronger rather than a weaker interpretation. It would bear to be interpreted, "fight, wrestle, agonize to enter in at the strait gate." Why strive if there are no difficulties? Why fight and wrestle if there are no enemies to be encountered? and why should it be written, as we read in the lesson, that except a man be willing to leave his father or mother, and even life itself, he cannot be—not he is not—but he *cannot become* the disciple of the Lord Jesus Christ. And again, "If thy right hand offend thee, cut it off; and if thy right eye offend thee, pluck it out?"

The Apostle Paul, in Acts XXVI, preached the same doctrine—"that men should repent and turn to God, and do works meet for repentance." But supposing the doctrine were confined to the teachings of Jesus Christ, I take all these to be prospective, surely these texts do not refer to the men of his generation only. Did he not know what was in the human heart, and what would be the necessary conditions of salvation in the 19th century as well as in the first? And do not His conditions apply to all people in all times? Evidently Paul and all the apostles so understood and applied them.

If we look carefully and impartially at both sides of this question, we shall see that both these classes of texts are perfectly harmonious when looked at from the right point of view. If you take your friend's letter in order to discover his view of any question, every child knows that you must read it through; or else you cannot

possibly judge what your friend means. It would be unfair and dishonest to read a part and then give me a theory built on that part; you must read and *judge of the whole*. Just so with the word of God, all that bears on the subject of our salvation must be read in juxtaposition. We must look at it all around, and then we shall arrive at the truth. "Well," you say, "but how do you reconcile these apparently contradictory texts?" I say that to my mind they present no difficulty whatever, simply because, if you will allow me the expression, I regard the former class as referring to God's side of the question, and the latter class as referring to man's side of the question. What a mercy it is, too, for those who are struggling after salvation to remember that there are no difficulties on God's side of the question. There might have been, and indeed there were once, difficulties against which we might have struggled all our lives, and we could never have overcome them. There was the barrier of the broken law, with its awful penalty, which we could never have removed out of the way; but when there was no eye to pity and no arm to save, His eye pitied and his own arm brought salvation, and by the glorious scheme of redemption He swept the difficulties on His side out of the way forever; He bridged the yawning gulf which sin had created between Himself and us, by throwing across it the broken body of His Son; and now, so far as God is concerned, the way is open and easy back again to His throne and to His heart. There is nothing more to be done on His side. Jesus Christ came from the loftiest throne in heaven, all the way down to Gethsemane and to Calvary, and took away every barrier on that side of the cross; and now God, as it were stands at the cross ready and waiting to receive every sinner who will come to Him!

Nevertheless, there are difficulties in the way of the salvation of every human being, fully demanding the utmost effort which he can put forth; for although on the Godward side of the cross all the barriers are cleared away, on the manward side we have need to strive, and wrestle, and agonize to get through the crowd which still intervenes.

If this be true, we can see the necessity for the exhortation of our text and of many similar ones to strive, to seek, to knock, to sell all, to forsake all, to leave father and mother, and life itself, in order to save the soul. What a different idea such texts give us of our share in securing our salvation to that commonly entertained in these days! Many people seem to think that all they have to do is to sit still and wait for a wave of Divine influence or power, which will come and carry them into the kingdom of God without any concern or effort of theirs. Alas! I fear thousands wait till death cuts them down, and they find their portion with the idle

and unprofitable servant in outer darkness.

Some of you have been trying this plan for years, but you are as far from salvation as ever. How is this? There must be something wrong. God would never keep you waiting so long for a sense of His mercy and salvation if you were on the right track. Depend upon it you are under a delusion of the Devil. If ever you are to be saved, you will have to bestir yourself; you will have to strive against those things which keep you back from the cross. You are like the man who said, "Lord, I will follow Thee; but suffer me first to go and bury my father." You have a "but" or it may be many "buts," in the way. Here is the great difficulty with many. They want to be saved without effort—without suffering. They are like some sick people we meet sometimes who go to the doctor and expect he is going to cure them without any self-denial or self-discipline on their part. They want him to write a prescription that will cure them straight off; and when he begins to ask them about their diet, and to order them to leave off this and to take that, or to practice the other—"Oh!" they say, "am I to cure myself? I can't be at all this trouble." And so thousands of people remain sick because they will not endure the self-denial and trouble which the regimen requires to cure them * * * Your heavenly Physician has never proposed to cure you without your co-operation. He has never promised anybody to do so, and even when you are cured, you are to go on doing what he wills to will and to *do in you*, or you will soon fall back again, and make shipwreck, as thousands do. You will have to go on, on your part, working out your own salvation to the end, abiding *in* Christ, and keeping his commandments, or you will fall back and become a withered branch.

Salvation means co-operation with God all the way through, from the first ray of light till he bids you come up higher. So you see I do not profess to preach an easy gospel, or to bring you salvation without suffering and cross-bearing. I don't believe anybody has ever found such a salvation, and I fear those who think they have, will find themselves to have been utterly deceived at last. But I want to help those of you who are awakened to strive and wrestle to overcome whatever your "but" may be.

What is your "but?" That which represents in your case the man's father, whom he wanted to stop and bury; or the possessions of the young ruler which Jesus told him to sell; or the honor which some of His hearers preferred to the honor that cometh from God only. These and kindred things are the obstacles and enemies against which men have to strive and wrestle in coming to the cross; and your case will be no exception.

(To be continued.)

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, J. B. KOLB, Asst. Editors.

March 1, 1890.

Entered at the Post Office at Elkhart, as second class mail matter.

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TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send our books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

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Contents of this Number.

| | Page |
|---|------|
| History of the Mennonite Church | 65 |
| A few thoughts concerning our Redemption | 66 |
| "Lord, here am I" | 66 |
| Helping one another | 67 |
| Go French | 68 |
| Rejoice in the Lord | 68 |
| All things possible to him that believeth | 69 |
| In what do we glory | 69 |
| The Two Laws | 70 |
| Save thyself | 72 |
| Editorial | 72 |
| Correspondence | 73 |
| Weather in Elkhart Co., during 1889 | 74 |
| A visit to the East | 74 |
| "The Race Troubles" | 74 |
| One less at home | 75 |
| Lines in memory of Elizabeth Yoder | 75 |
| Marriages and Deaths | 75 |

NEW SUBSCRIBERS.—Recently a brother who lives in a vicinity where there are only a few of our church people sent us a list of twelve new subscribers to HERALD OF TRUTH. If a great many of our brethren would take an interest like this brother has, and make the effort, they might get the paper before many readers who we feel sure would be benefited by reading it; and they could then have the consciousness that they have done at least so much in spreading gospel literature. It would also be a great help to us in the work of publishing our papers and books, which we would appreciate very much indeed.

THE NEW HYMN AND TUNE BOOK is at last ready, and orders can now be filled. The price is as follows:

Single copy, postage prepaid, \$.50
Per Dozen, " " 6.00
Per 100 copies by R. R. freight, freight to be paid by the purchaser, \$42.00.

The above book is kept in stock and may be obtained of B. L. Herr, 55 & 57, N. Queen street, Lancaster, Pa.

SAMPLE COPIES.—A number of persons in different parts of the country are sending for sample copies of the new Hymn and Tune Book. These sample copies will be sent to any address free of charge on the receipt of 50 cents, and we would kindly ask those desiring sample copies sent to remit with the order the amount, and save us the unnecessary time and expense (and sometimes delay), of opening a book account, for so small an amount. The book is 4x6 inches in size and contains 356 pages.

SUNDAY-SCHOOL LESSON HELPS.—Since making an appeal to Sunday-school workers to give their opinions concerning the International Lessons, and helps by which to study and teach them, many have written their opinions, some of which we have published in the HERALD. Nearly all who wrote are in favor of using the lessons and encourage us to publish Helps. One correspondent, however, opposes the use of the lessons and the helps, and says, The Testament and Bible alone should be used in the Sunday-school. Another expresses doubt as to the benefit of helps. He claims that the lessons should be at least, first well studied without helps before consulting them. But since so large a majority are in favor of the Lesson Helps we have decided to publish them, leaving it to the judgment of all concerned how to use them, or whether to use them at all in their schools.

Enclosed in this number of the HERALD will be found a leaf containing a part of the first page of the monthly we propose to issue for April.

At the bottom of this leaf is a blank which we wish every Superintendent, or the one who attends to such matters, of all the schools that wish to use our Lesson Helps to fill as soon as possible and return to us, so we can form some idea how many to print. Please order at once and help us in this work. If it is found, in the

course of a few months, that a Quarterly is preferred we may change from the Monthly to a Quarterly. We hope to hear very soon from very many of our Sunday-schools. These Lesson Helps will be furnished at the following rates:

1 Copy for one year..... 20
10 or more copies for a year, per copy, .10
10 or more copies for 3 months, per copy..... .25

CONFERENCES.—The time of the year for the conferences in our churches is again approaching, and we kindly ask the brethren to send in the announcements in good time, so that we can publish them in the next number of the HERALD.

BRO. SAMUEL BAEHLER, of Langnau, Canton Berne, Switzerland, editor of the Mennonite publication, *Der Zionspilger*, died on the 28th of January, after a protracted illness. Bro. Baehler was an earnest worker and staunch in the principles of faith as taught and practiced by Jesus and his apostles and the martyrs who suffered so much persecution in the valley in which our deceased brother lived and labored. The news of his death will be received with sorrow wherever his paper is known. Peace to his ashes.

THE CHRISTIAN ADVOCATE, the leading Methodist paper of New York, gives the following good advice to its readers in a recent issue:

"Attention, Pastors! If you love the institutions of the church; If you desire the highest interests of the families committed to your care; If you wish to distribute religious and denominational reading in the most effective way, and keep your people abreast of the times, in all that makes a community wiser and better; If you wish the aid of an agency of great power in creating and keeping alive an interest in the benevolent enterprises of the church and congregation, a paper which will honor the Denomination of which you are a minister, when compared with those of other churches, instead of leaving them to take none, or some non-Methodist paper, or some private enterprise of inferior quality, appealing for Methodist patronage, which will leave the family in ignorance of what the church is really doing in periodical literature.

This is the time for you to be active in securing new, and renewing old, subscriptions for the Christian Advocate."

Let Mennonite ministers apply the above to the HERALD OF TRUTH and the Mennonite Church, and then act accordingly.

THERE APPEARED LAST WEEK (The week ending Feb. 8th, 1890), in the obituary columns of the *Public Ledger*, notices of the deaths of twenty-four persons, seven men and seventeen women, who had lived to or beyond the advanced age of 80 years, to wit: Charlotta Krel, Mary Barry, Mary Gallagher, Margaret W. Croust, Mary Crox, 80; Gottlieb F. Gogel, Thomas T. Bodine, Martha McNeil, 81; Thomas Cannon, Samuel Townsend, Mary B. Esher, Margaret Priest, 84; Isabel McDonald, 85; Benedict Miller, Frederick W. Reichardt, Mary Ann Hogeland, 86; Ann Farry, 87; Frances Stratton, Susanna Simpson, Susanna Funk, 88; George Gardom, 89; Ann Miller, Jane Michael, 90; Jane Thistle, 92.

CORRESPONDENCE.

ANOTHER OPINION.—I notice in a former number that you desire an expression of opinion in regard to publishing of Notes on the International Lessons. I have no doubt that it would be well to place such Notes in the hands of S. S. teachers for reference, but I am not so sure that it is wise to put them into the hands of pupils. I think they will understand a lesson better by giving independent thought to it, and afterwards hearing the explanation of the teacher, than they will by committing explanations to memory, and then reciting them. Even teachers should not resort to notes until they have thoroughly studied the lesson without them. But notes would be valuable as a last resort. D. B.

FROM BELL, DICKSON CO., TENN.—We are getting quite a settlement of Amish Mennonite brethren in this locality, six brethren having settled here with their families. They are as follows, Jacob Brandenberger, Jacob Graybill, Daniel Graybill, Peter Kauffman and the writer. Others have brought land, but have not as yet moved here. A brother living in Holmes Co., Ohio is here at present, and he states that there is the best chance here for poor people to get homes of their own that he has ever seen.

We have good water, fine climate and land is cheap. The surface of the land is what is generally called "rolling," but is far from being as hilly as Holmes Co., O.

We are as yet without a minister. We would like very much to have good people move here. We will welcome them in our midst, for we want good and peaceable neighbors.

We had a meeting at Bro. Daniel Graybill's recently, on which occasion Bro. H. Hochstetler read the 3d and 4th chapters of Mark and led in prayer. Bro. David Troyer of Illinois then read the 5th chapter of Matthew. After singing another hymn and offering prayer the meeting was brought to a close. The total attendance at this meeting was 33. We feel thankful for the many visits we receive from brethren of different states, and would be glad to see more. I should be especially glad to have some earnest minister of our faith settle in our midst. Our settlement is about 42 miles west of Nashville, on the Nashville, Chattanooga & St. Louis R. R. Our nearest station is Bonair. J. H. Nicodemus.

A WORD OF ADVICE.—I think it would be very convenient if an agent were appointed in every church district to represent the Mennonite Publishing House at Elkhart, Ind., and sell their books and our own church literature, and take subscriptions for our church paper, THE HERALD OF TRUTH. It should be the business of the agent to see that the HERALD is put into every family in the church, so that all would become acquainted with it. I am of the opinion that much good could be done in this manner. We have yet many brethren who do not read the HERALD, but by having a man who would see every family of our church many books and papers might be disposed of to those who really need them, and thus the work of the church and our publishing house might prove a great blessing in places where as yet but little is known of either our church or our publications.

I think the month of December of each year would be the most suitable time to attend to this work, renewing all subscriptions and soliciting new ones and selling books. In this manner the money would be collected at one time, and the Publishing Company would receive much benefit.

Let the bishops and ministers and also the Publishing company at Elkhart, Ind., consider this matter, and see if it would not be a good plan. We have no agent here in our church and it is inconvenient to have one. LEVI BLOUGH.

Johnstown, Pa.

Bro. Blough has touched upon a subject which we have already considered over and over again. Nor have we remained entirely inactive in the matter. We have sent out agents, and the result shows that much good can be accomplished in just the way the brother has suggested. There are also brethren in different localities who attend faithfully to this work from year to year, and who

have done much good by sending us new and new subscriptions to our papers. A good agent would indeed be able to accomplish much for the cause of Christ, the church and the Publishing House, and all that is done for each of these is but to enlarge by so much the capacity for doing more than before. But we know also a poor, injudicious agent is worse than no agent at all, and the cause is crippled rather than advanced. An agent must be steady, active, earnest, sincere, honest and one that can adapt himself to all kinds of people and is willing to cheerfully bear anything and everything that falls to his lot to bear and this is sometimes more than a little. A good agent should, and indeed does, the work of an evangelist, and, as such he can, by the grace of God, do much for the cause of the Master. We hope that those to whom Bro. Blough addresses himself will consider the matter and let us hear from them.—Ed.

THE WEATHER IN ELKHART COUNTY DURING 1889.

Mr. Moses B. Weaver, of Harrison township, has prepared for us the following weather record for this county for the year 1889:

| | Clear | Cloudy | Rain | Snow |
|-----------|-------|--------|------|------|
| January | 8 | 15 | 2 | 6 |
| February | 4 | 15 | 1 | 8 |
| March | 11 | 13 | 3 | 4 |
| April | 12 | 14 | 9 | 1 |
| May | 7 | 14 | 9 | 1 |
| June | 2 | 17 | 11 | |
| July | 13 | 11 | 7 | |
| August | 20 | 7 | 4 | |
| September | 13 | 10 | 7 | |
| October | 13 | 14 | 4 | |
| November | 4 | 12 | 10 | 4 |
| December | 9 | 16 | 6 | |
| Total | 116 | 158 | 73 | 24 |

REMARKS.

January 10th, thermometer 10 degrees above zero; 24th, 6 degrees above, which was the coldest day of the month.

February 19th, at zero; 20th, 2 degrees below; 24th and 25th, 4 below, which were the coldest days of the month.

April 5th snow fell, and there was frost on the 26th.

May 1st and 3d, hard frost, ground frozen; 30th, snow and ice.

July 10th, thermometer 94 degrees above zero.

August 30th, thermometer 106 above zero.

September 15th, 110 above zero; 21st, first frost.

November 15th, first snow; 30th thermometer 10 degrees above zero. Four clear days this month. This occurred only three times in twenty-four years; 1879, 1885, and 1889. November of 1866 had only one clear day.

December 19th, thermometer 35 above zero, and 30th 24 above, which was the coldest day of the month. There were thunder showers on the 17th, 21st and 25th. Killed a snake on the 9th, and heard the frogs croak on the 26th.

There were only three months in 1889 without frost.

A VISIT TO THE EAST.

On Friday morning Dec. 27, 1889, Bro. C. B. Brenneman, and myself left our homes in Allen Co., Ohio, to visit the churches in Garrett Co., Md., and Somerset Co., Pa. We took the train at Elida, and went as far as Orrville, Ohio, where we stopped over until the next morning about 3 o'clock, we then took the east bound train, and at 12 o'clock at noon we arrived at Meyersdale, where we were met by Bro. Daniel Bender, who conveyed us about ten miles, to Bro. Henry H. Blough's, we spent the evening pleasantly and I hope profitably.

The next day being Sunday, we were taken by brethren over to the new church in Garrett Co., Md., where services were held for the first time, and though it was somewhat rainy, in the morning, and very muddy, yet there was quite a large crowd, inasmuch, that they could not all be seated in the house. Good attention was manifested by all. Bro. Brenneman filled four appointments at this place, and all were largely attended, and an interest manifested apparently by all present.

The brethren have built quite a nice house here and have a pleasant place of worship. While I was sitting in the church looking over the congregation, the thought came to me, how good would it be if all who worship there would have their hearts in the same condition the church was. New, clean, and holy, so that the Holy Spirit might find an indwelling in their hearts.

The brethren and sisters here are nearly all young people. May God help them to fulfill their promise which they have made to him, and lead them in the way that is right. That they may be a separate people from the world, which we must be if we would be his children.

On Christmas day a young brother Kinsinger, and Bro. Daniel H. Bender accompanied us back to the Folk church, where we had several interesting meetings, and also pleasant visits among the brethren.

On Friday following, Bro. Bender took us to West Salsburg, where we took the train, and went nearly to Meyersdale, where we stayed with Bro. C. P. Livengood, and son-in-law until next day, who entertained us very kindly.

On Saturday, Bro. Livengood accompanied us to Meyersdale, where we again took the train for Rockwood; here we changed cars, and went to Krings' station, where Bro. Jonas Blough lives, here we

spent the afternoon pleasantly. In the evening we met in the Brethren church, near by, for worship. The house was well filled with attentive listeners, who met as I hope to worship that God in whom we live, and have our being.

On Sunday we met at Weaver's church where there was quite a large congregation, as I hope and trust, to worship the God in whose hand our breath is, and whose are all our ways. We remained in that neighborhood until New Year's day having meetings both in day time and evening.

The brethren, Samuel Gindlesperger, and Simon Lehman, took us about ten miles West, where we took supper with Bro. Lehman's, after which we went to Lah's church for worship. After services we returned to Bro. Lehman's for the night. There were three appointments filled here, one in day time and two in the evening. From there we went to Thomas' church, where two appointments were filled, one in the afternoon and the other at night. From there we went to the Stahl church, where we met four times for worship, one in day time and three in the evening. The number of meetings held were in all about twenty-two and with the exception of one or two, they were well attended.

I hope the Lord will bless all the efforts that were put forth, so far as they are agreeable with his will, that his name may have been glorified by the same. May God bless every brother and sister in the divine life, with still a stronger zeal to live more devoted to him.

We feel very thankful to the brethren and sisters in general for their kindness and love shown to us while with them, and hope by the grace of God, that we may all finally meet around his throne in heaven, where there will be no more parting, but where we can be forever with the Lord.

On Monday morning Jan. 6th, Bro. Levi Blough and wife took us to Johnstown where we took the train homeward, Bro. Brenneman and I came together as far as Orrville, where we stayed all night. Here I left Bro. B., who stayed a week longer. I landed safe at home the 7th, and found all well, for which I was very thankful. May God so bless all his children that they may finally all meet around his throne in heaven, where we can praise him for his goodness to the children of men.

M. B. SHANK.

For the Herald of Truth.

"THE RACE TROUBLES."

A REPLY.

Dale Enterprise, Va., Dec. 31, 1889.

We, whose names are signed below, desire to say in relation to the article published in the HERALD OF TRUTH Nov.

15th, 1889, headed "The Race Troubles," and signed K., that we have read, reread again and again; and we tried to pass the subject unnoticed. But the more we thought on the subject, the more we felt convinced that such an article was uncalled for—out of place—and ought not to have been published in a paper claimed to be a religious one; especially when an article contains sentiments of a political character that cannot be sustained by actual facts.

We have lived in one of the southern states all our lives, and claim to know something in relation to the treatment of the colored race by the white people. We also know that, as a general thing, the white people of the South freely and willingly appropriate their money to educate and elevate the colored race; and we here state most emphatically, that as far as we know the aim of the whites of the South is to educate and improve the condition of the blacks. (The article of K. to the contrary notwithstanding.) We are aware that in some of the southern states they have race troubles, and such will continue to be the case so long as the people of the North and West continue to incense the blacks against the whites. K. seems to think that all the trouble in the South is the fault of the whites; and, to prove this, he copies largely from the items of southern correspondents to northern papers. But we who live in the South, and are acquainted with both sides of the question know that the fault is not always with the whites.

In the last year some of our brethren (who were of course always opposed to slavery) traveled through some of the southern states where the colored population is quite numerous. They tell us they never saw as much insolence and impudence as was manifested by the negroes of the South. No wonder then that sometimes a collision takes place between the races.

What we have written is not intended to stir up sectional strife or to create ill feeling between us and our brethren of the North; but we confess we cannot see the propriety, or that any good will result from abusing the religion of the people of the South just because some of them were slave owners a quarter of a century ago. Neither can we understand why, when big offers and great inducements are held out by the people of the North to persuade them (the colored people of the South) to emigrate to their country, that they soon leave their pretended friends, and return to the homes of their native country, where K. informs us, they "receive only the merest excuse for wages, are worked from early morning to night, and in many instances charged double prices for everything they buy, are cheated, cuffed and whipped, and despised generally." Probably K. can enlighten us on this subject.

We want it distinctly understood that it is not our object to pull down, but to build up. We want the reputation of the HERALD sustained, and have neither wish nor desire that its columns should be soiled by things we or any one else may write. We remain yours, as ever, in brotherly love.

D. A. HEATWOLE, P. S. HARTMAN,
JOHN BRUNK SR., WM. H. RHODES,
ELI BRUNK, A. D. WEAVER,
S. M. BURKHOLDER.

REMARKS. The above letter is signed by a number of our highly esteemed brethren, who are among our most earnest and zealous workers in the church in Virginia. In order to do justice to our brethren in the South, along with the subject under consideration, we are glad to publish their letter.

It is not our purpose to treat in these columns any subject that has in it only politics; neither do we wish to touch any political side of a religious subject that may have politics in it. If the writer of the article "Race Troubles," which appeared in the Nov. 15th No., expressed any "sentiment of a political character," and very especially if they "cannot be sustained by actual facts," we beg the pardon of every reader whose judgment has led him to think so.

The writer says his purpose was to show that the negro in his spiritual relation to God and man is not different from the white man because of the color of his skin, or because he is of a different race. If he believes, follows Christ in the regeneration, and is saved he is our brother, if we have done as much, and should be treated as such.

The writer confesses that through reading books on the subject, and noticing the reports in the papers of the condition of things in the south, and the reports of discussions which took place in church conferences and assemblies he was led to make statements that he would not now make after more deliberate consideration. All his statements were gleaned from what claimed to be authority and undeniable truth, yet some of them may not have been absolutely true, and he has no way of knowing positively whether they were or were not. His statements were made as though they described the condition in the South generally, which is far from being the case. If true at all it must be only in remote sections, and then the wrongs described may not be sanctioned by the better class of citizens.

But our brethren in Virginia should remember that the condition of the negro in their vicinity is not a criterion by which to judge his condition in other states. They have as little means of knowing his true condition in the Carolinas, Georgia, Mississippi and Louisiana as the people of the North and West.

ONE LESS AT HOME.

IN MEMORY OF ANNA CULBERTSON.

One less at home!
The charmed circle broken; a dear face
Missed day by day from its accustomed place;
But, cleansed and saved and perfected by grace,
One more in heaven!

One less at home!
One voice of welcome hushed, and evermore
One farewell word unspoken; on the shore
Where parting comes not, one soul landed
One more in heaven!

One less at home!
A sense of loss that meets us at the gate;
Within, a place unfilled and desolate;
And far away, our coming to await,
One more in heaven!

One less at home!
Chill as the earth-born mist the thought would
And wrap our footsteps round, and dim our
But the bright sunbeam darteth from the skies—
One more in heaven!

One more at home!
This is not home where, cramped in earthly
Our sight of Christ is dim, our love is cold;
But there, where face to face we shall behold,
Is home and heaven!

One less on earth!
Its pain, its sorrow, and its toil to share;
One less the pilgrim's daily cross to bear;
One more the crown of ransomed souls to wear,
At home in heaven!

One more in heaven!
Another thought to brighten cloudy days,
Another theme for thankfulness and praise,
Another link on high our souls to raise
To home and heaven!

One more at home—
That home where separation cannot be,
That home where none are missed eternally!
Lord Jesus, grant us all a place with thee,
At home in heaven!

LINES

BY A. B. VODER,
In memory of Elizabeth, wife of Henry B.
Voder, Wakarusa, Indiana, who died
December 24th, 1889.

Farewell, mother, farewell dear,
For thou hast gone and left us here;
Thou hast gone to courts above,
There waiting 'round the throne of love.

When we look with tearful eyes,
To thy bright home beyond the skies,
There to meet thee in our prayer,
Among the angels bright and fair.

Not as thou wast here below,
So full of suffering, pain and woe,
But from these forever free,
How happy thou wilt ever be!

Farewell, mother, farewell well,
May we, where thou art, also dwell;
Surely thou wilt welcome all
Who knew thee here, who heed God's call.

Once we sleep where thou hast slept
Our souls may wonder why we wept;
Then we'll know, by God's love taught
That heaven is all and earth is naught.

Here we weep awhile in pain,
But sunshine follows clouds and rain;
Death may thus cast shade and gloom
But glory shines beyond the tomb.

Married.

ZOOK—SPEICHER.—January 30th, in Kishacoquillas Valley, Mifflin county, Pa., by Menno Voder, Christian E. Zook and Susan Speicher.

DIED.

FUNK.—On the 4th of Feb., at the residence of her son-in-law, H. W. Gross, in Doylestown, Bucks county, Pa., of dropsy, Susanna, widow of Jacob Funk, and mother of the editor of this paper, aged 87 years, 10 months and 11 days. She united with the Mennonite church when about eighteen years of age, and remained a faithful member to the time of her death. She always felt a deep interest in the welfare of her children, and her constant prayer was that they might be faithful followers of Jesus. During the last years of her life she spent much of her time in reading the Bible and religious books and papers, and in devotional exercises. She seldom if ever retired without reading a portion of the Scripture and prayer. During a number of years past her hearing was so much impaired, that she could no longer understand the usual church services. This however did not keep her away from meeting. She attended regularly unless prevented by sickness or other causes, though she could not understand a single word. During her sickness of about 8 weeks, she was much engaged in prayer and often repeated the words of Jesus (Jn 14:19) "Because I live, ye shall live also." Also the words of Paul (Phil. 1:23): "I have a desire to depart and be with Christ, which is far better." During the last day of her life she was much engaged in prayer, and repeated many passages of Scripture and verses from the hymn book. About eleven o'clock, on the day of her death, her eye-sight suddenly failed, and she complained of it being dark and desired to have a lamp lighted. After six o'clock in the evening she was silent, and it was apparent the end was nigh. At 10 she calmly fell asleep. She was buried on the 10th at Lime Lexington. Services were held at the house by Samuel Gross from Heb. 4:9, and Isaac Myers from the passage Jn. 14:19, the last part of which she had repeated, and which seemed to have been a great comfort to her. At the meeting-house the services were conducted by John Walter and Josiah Clemmer from Rev. 14:13.

SCHWARTZ.—On the 19th of January, near Morwood, Montgomery county, Pa., very suddenly of cramp, Minnie, daughter of Irwin and Sarah Schwartz, aged 9 months and 19 days. Buried at Indian Field Lutheran Church. Services were held at the house by Abel Horn, and at the church-house by preacher Waltzan, Text, Rom. 12:12.

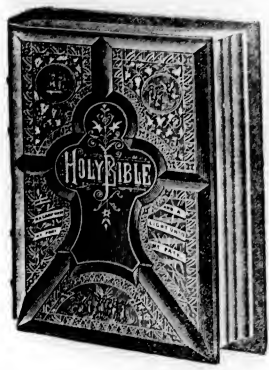
RITTENHOUSE.—On the 18th of January, near Franciana Square, Montgomery county, Pa., of paralysis and influenza, Mary, maiden name Keiff, widow for 20 years of John Rittenhouse deceased, aged 61 years, 11 months and 25 days. Buried at Franciana Meeting-house. Services were held at the house by Josiah Clemmer, and at the meeting-house by Michael Meyer.

DELP.—On the 23d of January, near Blooming Glen, Bucks county, Pa., of diabetes and influenza, G. Delp, aged 47 years, 1 month and 14 days. Buried at Blooming Glen Meeting-house. Services were held by Abel Horn and Abraham Meyer. Text Psalm 25:17, 18; Isaiah 3:10.

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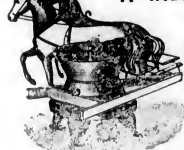


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| No. 9, Pacific Express..... | 7.00 " |
| No. 27, Chicago Acc..... | 8.05 P. M. |
| No. 3, Special Chicago Express..... | 8.05 P. M. |
| No. 5, Fast St. Louis & Chicago Exp. | 6.00 " |
| GOING EAST—MAIN LINE, leave. | |
| No. 13, Night Express..... | 8.30 A. M. |
| Grand Rapids Express..... | 4.45 " |
| No. 22, Mail..... | 11.45 " |
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| No. 2, Special New York Express..... | 12.45 P. M. |
| No. 8, Atlantic Express..... | 11.40 " |
| No. 4, Limited Express..... | 8.30 " |
| No. 28, To Goshen only..... | 8.35 " |
| Train G to Goshen only..... | 7.45 A. M. |
| E to Goshen on y..... | 3.10 P. M. |

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| | |
|--|-------------|
| Train F from Goshen..... | 11.30 A. M. |
| Train G from..... | 5.45 P. M. |
| No. 24, Acc. from Chicago..... | 8.10 " |
| Goshen Passengers change to No. 28. | |
| No. 27, from Goshen..... | 6.30 A. M. |
| Passengers change cars at Elkhart if going West. | |

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| | |
|-------------------------------------|-------------|
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|--|-------------|
| No. 2, Mail and Express..... | 4.29 P. M. |
| No. 4, Cincinnati & Louisville Ex..... | 11.25 A. M. |
| No. 6, Ind. & St. Louis Express..... | 4.29 A. M. |
| No. 22, Goshen Accommodation..... | 9.00 A. M. |
| GOING NORTH, leave | |
| No. 1, Mail and Express..... | 10.10 A. M. |
| No. 8, Michigan Express..... | 4.50 P. M. |
| No. 5, Grand Rapids Express..... | 12.05 A. M. |
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Pleasure will fold her wings and friend and lover,

Will to the embraces of the worm have gone,
Those who now love thee will have passed forever,

Their looks of kindness will be lost to thee,
Thou wilt need helm to cool thy spirit's fever,
As thy sick heart broods over years to be.

Come while the morning of thy life is glowing,
Ere the dim phantoms thou art chasing die,
Ere the gay spell which earth is round thee throwing,

Fade like the sunset of a summer sky,
Life hath but shadows, save a promise given,
Which lights the future with a fadeless ray:
O touch the scepter win a hope in heaven,
Come, turn thy spirit from the world away.
East Lynne, Mo. IDA K.

For the Herald of Truth.

HISTORY OF THE MENNONITE CHURCH.

(Continued.)

The original leaders of the Anabaptists in South Germany and Austria as well as the most influential brethren of that time were John Denck and Dr. Balthasar Hubmayer, beside which Michael Sattler, Ludwig Hetzler, John Schlaffer, Leonard Schiemer, John Langmantel Jacob Grosz, John Hut, Jacob Hutter occupied prominent places in the churches.

John Denck was born in Bavaria about the year 1495. In all probability he received his training in Augsburg; in the year 1517 he entered the university of Ingolstadt. In the twenties of the sixteenth

century we find him engaged as proof reader, first with Andrew Cratander and then with Val. Curio, both owners of printing offices in Basle, who preferred to publish the writings of men whose opinions were opposed to the doctrines of the church of Rome. In the fall of 1523 Denck was appointed Rector of St. Sebaldus school in Nuremberg.

Nuremberg early took sides with the Reformation. Andrew Osiander was the leader of the Lutheran movement in the royal city. Denck, whose religious convictions did not in the least agree with those of Osiander was accused by the latter before the government. About December 1524, in answer to a summons, Denck appeared in the magistrate's court, and found Osiander also present. It came to a disputation between the two men, at which Denck, according to the words of his opponents, "showed himself so skillful that it was deemed useless to dispute orally with him;" it was therefore resolved that Denck should deliver a written confession, and besides this, seven articles were laid before him which he was to answer, to wit: Of the holy Scripture, sin, the righteousness of God, government, the gospel, baptism and the Lord's Supper.

In the beginning of the year 1525 Denck submitted his confession to the council which was at once handed to the clergy. These drew up a refutation of the same, which is still preserved, and delivered it to the council, with the declaration that they did not believe that the instruction would produce any effect with Denck, and they wished therefore not to reply to him, but to the council. "Otherwise it (that is, the refutation) would have required more words and time."

If the magistrate should decide that they should further discuss with Denck they would be prepared to do so. "If it avails—in the name of God (that is, then it is well); if it avails not, then it behooves your honor, by the power of your office and divine authority to bear with us."

It seems the council was likewise of the opinion that with Denck a refutation by the clergy would be of no avail; hence on the 21st of January 1525 it was decided that Denck should leave the city before night and not come within 10 (German)

miles of the city. (The German mile is somewhat shorter than the English mile.) On the morning of the 22d of January the city of Nuremberg was behind him, and therewith he had bidden farewell to his field of labor and his family. The highly important and interesting confession of faith which Denck submitted to the Magistrate of the city of Nuremberg on the 16th of January 1525, is reprinted in Keller's work, Joh. v. Staupitz und die Anfechtung der Reformation, beginning with page 404.

About June 1525 we find Denck at St. Gallen, where he lodged in the house of an Anabaptist. The severe conflicts into which his friends in St. Gallen were drawn with the Evangelical Authorities of the place induced him, in the summer of 1525 to leave the city. He went to Augsburg, where he found protectors and patrons in the young nobleman Bastian of Freiburg and George Regel. These men succeeded in obtaining for Denck the permission to engage actively in teaching in Augsburg.

Although Denck had for a long time been of the same opinion with the Anabaptists on the principal points of doctrine—he had already in Nuremberg met with Hetzer, Schlaffer and Hut—yet it seems that he was not baptized until he came to Augsburg. Beside the Anabaptist congregation there was a Lutheran and a Catholic party in the city. The religious condition of the city of Augsburg was, as the Evangelical Lutheran historian Roth states, in his "Augsburger Reformations geschichte," in a Babylonish confusion. The adherents of Luther and Zwingli were engaged in a passionate conflict, Urbanus Rhegius, the most influential man among them sided with the Lutherans and sometimes with the Zwinglians, and he himself states that on account of the discord the people no longer knew whom they should believe.

Just about the time when Denck was in Augsburg (in the summer of 1526) Rhegius wrote to his friend Thomas Blaurer, that there was in Augsburg "such pride as could scarcely be found elsewhere." On account of the sad experiences he had between the years 1524 and 1528, he stated that "he often had a mind and still had it to go away." He would commit

this place to pride, avarice and worldliness to a righteous God."

In a mandate which the Lutheran Magistrate issued in 1526, the statement is made, "If it continues thus it is to be feared that God the Lord will be terribly incensed at such and other iniquities and sins and will afflict the city with grievous and severe punishments." The Zwinglian pastor Musculus expresses himself as follows: "Those who in our time confess the evangelical truth treat it more contemptuously and scornfully than the misled Papists treat the fables of their monks and the doctrines of their false bishops; yea, they have changed so much that they now, enlightened by the light of truth are more carnally minded, more frivolous and impudent than even the children of this world, while in the midst of error and superstition of popedom they were nevertheless religious."

In the year 1526 the predicator Dr. Nachtigall said in the pulpit, "If it continues thus we will all kill each other; I have taken my penknife with me. (Roth, Augsburg Reformationgeschichte, p. 233-235.) "Dissensions," says Uhlhorn, the Lutheran counselor of the consistory (ecclesiastical court) rent the church asunder and the people had run into a frightful degree of savagery."

Such practices and such conditions must necessarily have driven Denck from the popular churches and so much sooner mature in him the resolution to unite with the Brethren.

Among others who at that time belonged to the Anabaptist church at Augsburg were Dr. Balthasar Hubmayer, called Friedberger, Jacob Grosz of Waldshut, Caspar Ferber from the valley of Inn, and Siegmund Salming of Munich and Jacob Dachser of Ingolstadt, formerly monks, and both known as composers of hymns, the merchant Haug Miller and Eitelhans Langenmantel.

Late in the fall of 1526 Denck had a public conversation with Rhegius. Shortly afterwards he deemed it advisable for the sake of personal safety to flee from the city as quickly as possible. He hurried on to Strasburg where at least for the present he felt secure from imprisonment and death and where he received a friendly reception from the Brethren.

On the 22d of December 1526, by the contrivance of Martin Bucer, the most prominent theologian of Strasburg, a public discussion on religion took place between himself and John Denck, and on the 23d the latter already had received the command to leave the city and jurisdiction of Strasburg.

Defenseless and without any protection, without any definite aim in view, Denck now wandered about. Then he turned his course toward lower Alsace and the Palatinate. From Bergzabern, where he remained a while, he went to Landau, where there were likewise brethren.

ren. Here also, according to the custom of that time, he had a public discussion with the Lutheran pastor John Bader; the subject discussed was infant baptism. In the course of a number of years Bader came to the conviction that baptism of infants is unscriptural and became an ardent disciple of Caspar Schwenkfeld.

Shortly afterwards Denck went to Worms, where he found fellow-believers in Frederick Zorn, Jacob Kautz and Hilarius, also Hetzer, who lived here about that time. In July 1527 he found himself forced to leave this city also. He went to Zurich and from thence to Augsburg, where in the fall of 1527 the greatest "Anabaptist Synod" was held. Denck was sent by this assembly to Switzerland. He traveled with Gregory Maler and John Beckenknecht by way of Ulm and Basle. In Ulm, where William Reublin was then in charge of the Anabaptist church, he remained a short time. They hoped the friends in Basle would succeed in keeping them hidden, although the city government had, on the 3d of August 1527, issued a stern mandate forbidding any Anabaptist to live, and any citizen to harbor one within the city.

(To be continued.)

For the Herald of Truth.

SUNDAY SCHOOL.

As the time is again approaching for the opening of our Sunday schools that have been closed for the winter I think a few thoughts on the subject by one who loves the cause will not be out of place. Not that I intend to lay down rules, but merely to give a few thoughts which I trust may prove a help to some one at least in the work and also stir up some others to write on this line of thought, and thus help each other along in this great yet much neglected part of the Lord's vineyard.

In organizing a Sunday school the church should be very careful and elect just such officers that take an interest in work, such who can and will be at their place. I think a great mistake is sometimes made in electing a minister as superintendent who the church knows can not be at his post more than half of the time, and must of course make the Sunday school a secondary matter. He may have an assistant, but he too depends on the minister's presence and of course is not prepared to "feed my lambs," as the Savior said.

The superintendent should select the teachers. He may have to change them several times till he gets the right teacher in the right place. A Brother or Sister may be especially talented to teach a Bible class, but may not be gifted with that which gives the particular qualification which is so necessary to make a

successful primary teacher, and though a successful Bible class teacher he or she may fail to interest the little ones. Nor does it require talent alone to make a good teacher. It takes one that is a light to the world and a "salt to the earth." He ought to "have a mind to work." He must be regular in attendance and should never be tardy. Nothing kills a Sunday school quicker than absent or tardy officers and teachers. I have made a rule "Never be Late for Sunday School."

Too much care can not be exercised in selecting lesson helps (Quarterlies) and papers. Nothing but sound doctrine should be placed before the children, and that must be in such a form as to interest the child, otherwise our labor is in vain.

Trashy advertisements such as "Masks for Santa Claus," "Barrel and Jug Breakings," "Suppers," "Festivals," and "Album voting goods" should not be found in any Sunday school literature, and we cannot begin too soon to teach the children that this is not the Bible way of collecting money for the church and Sunday school. "Shall we do evil that good may come?" *God forbid.* Paul teaches us the proper way of collecting money for such purposes in 1 Cor. 16:2. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." *** for this reason parents should give their children pennies to give for the support of the Sunday school and in this way teach the children to give, and to give in the right way too. "The liberal soul shall be made fat," and, "he that watereth shall be watered also himself," Prov. 11:25.

Hymns should be chosen that bear on the lesson as much as possible, and both the words and tunes should be selected with discretion.

Another point is that the whole school should study the same lesson so that the superintendent may select such hymns as may, with his admonitions and instructions all bear on the lesson. In this way one lesson should be studied each Sunday, and that studied well.

Regarding the order of exercises I have found the following to give general satisfaction, which I will give as it may be of some benefit to some one. The school should be first called to order and a suitable opening hymn sung such as will have the tendency to call the wandering mind home, and remind the children that they are now in the house of God, and in the presence of the Lord, &c. The teachers should take their seats with their respective classes, and help the smaller ones to find the hymns, &c. The superintendent should now address the school in a few words by way of exhortation to thankfulness to almighty God for the blessings of life which we enjoy, also to the necessity of prayer, &c., as the Lord may direct. The school should be kindly

asked to kneel while the superintendent, or whoever may be called on, leads in prayer, which should always be direct, and for the success of the school and for the salvation of souls of the pupils. (I might here mention that all ministers should remember to ask God to bless the Sabbath school when they offer prayer. The children will notice when this is neglected and they take it for granted that our ministers are not much interested in our Sunday schools.) After prayer a hymn similar to "What a Friend we have in Jesus," or some hymn that will draw the mind to the power of prayer, should be sung.

The lesson should now be read. Some prefer reading it in concert, some responsive, and some by the superintendent. A change from one to another would, in my opinion, be a good plan to follow, to avoid too much formality. After reading and singing the study of the lesson follows. Thirty minutes are usually consumed in the study of the lesson. The teachers should not be disturbed until they are through with the lesson.

The small children should have small tickets with a Bible text which they should commit to memory. Four of these should be exchanged for a larger card. They should not be given for any other reward than for this and for attendance. These cards and papers, if any be given, should be distributed after the lesson is recited and the pupils should be taught to fold up and lay by the latter so as not to look at or read them in school. When the thirty minutes are expired, the superintendent should call the school to order and give a short review by asking several questions suitable for the different classes. Referred questions are next in order, but only such should be allowed by the superintendent as will instruct. Much time is often lost by discussing unnecessary topics.

An interesting as well as instructing part of the Sunday school is to learn verses by rote, the whole school selecting verses beginning with the same letter. For instance, all have a verse beginning with the letter "A," the next Sabbath with "B," &c. These will be recited aloud in rotation. Try it; you will find it interesting. The Lord's prayer, the commandments and the Apostles' creed should also be taught, and may be recited at this time. A few words by way of exhortation may now be given to the school, strangers invited to come again, &c., singing another hymn and dismissal with the benediction.

The order of exercises may be changed to keep from falling into a rut of form, but of course system must be used. More singing may be done than I have mentioned, only the purpose must not be lost sight of, and that is to fit and prepare the children to become Christians. The Sabbath school is the nursery of the

church. The nursery man selects good seed, plants in well prepared soil, gives them his attention and care that they may become good and healthy trees to be transplanted into the orchard. So must also the church nursery have the best of care and attention that the little children may grow up strong and healthy, ready to be transplanted into the spiritual orchard, the church, where they may bear much fruit for the Master. Oh, what a pity it is that there are so few nursery men and women, that so few of us have to do this great work? Of a truth did the Savior say, "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into the harvest," Matt. 9:37, 38.

In conclusion let me say to you my dear Brethren and Sisters who are on the negative side of this great question: What does the Bible say on this subject? Does not the word of God teach you to "bring up your children in the nurture and admonition of the Lord," Eph. 6:4. The fourth commandment teaches to remember the Sabbath day and keep it holy. Have you a better plan to keep the Sabbath holy than to take your family and go to the house of worship and there be an example to your children both in learning and teaching the word of God?

"How can you escape if you neglect so great a salvation?" These are questions which I can not answer, "But as for me and my house we will serve the Lord."

And to my fellow laborers I would say, March forward in the name of the Lord, though we are opposed by the world and the Devil, yet we shall reap if we faint not, for the Lord and the Bible are on our side.

Be faithful to your calling for
"By and by the harvest
And our labors ended,
We shall come rejoicing,
Bringing in the sheaves."

A. H. KAUFFMAN,

Peabody, Kan.

For the Herald of Truth.

WHY NOT A CHRISTIAN?

Dear young friend, why not a Christian? Is it because you are too young to serve the Lord? You are *never* too young to die, and never too young to serve the Lord. Christ said, "suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Why not a Christian? Is it because you are afraid that the world will laugh and point the finger of scorn at you? They despise our Savior too, and if we are ashamed to confess him before men, then will he also be ashamed of us before the Father in heaven. He tells us that "whosoever shall deny me before men, him will I also deny before my Father which is in heaven. But if we confess him before men, then will he also confess us before the Father in heaven."

fore my Father which is in heaven. But if we confess him before men, then will he also confess us before the Father in heaven."

We must all leave this world sooner or later. It is a true saying of the poet "That the young *may* die, and the old *must* die." Death cometh in such an hour as ye think not; yea, "it cometh as a thief in the night," therefore we should be prepared to meet our God in peace. Since we know not how, when, or where we will be called to leave this world let us watch and pray and have our lights burning, so that we may be ready at God's summons to leave this life of trials and not be found like the five foolish virgins who took their lamps and no oil. Death will not frighten us if we are prepared to meet it. Then can we truly say that dying is but going home. But if death should meet you in an unprepared state then think of your sad condition.

Why not a Christian? Is it because Christ tells you that you must bear the cross? The cross is not hard to bear if you will only put your trust in God. To bear the cross is simply to go on our way rejoicing in the hope of a blessed life of joy beyond. When the world points her finger of scorn at us, Jesus, says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely for my sake," He tells us to "rejoice and be exceedingly glad; for great is your reward in heaven."

We sometimes hear people say, I will serve the Lord after I get older. How do they know or how do you know that you will live to get old, since you have not the promise of to-morrow. The Savior tells us, "To-day if you hear his voice harden not your heart." Now is the accepted time of salvation. Christ has suffered for you, and for me. He gave his life to redeem us from sin, and if we are only willing to love him and keep his commandments we shall be heirs of his eternal glory.

Then why not serve the Lord? Is it because you can not have the sinful enjoyments of this world? The pleasures of this world soon pass away, but if you lay up treasures for yourself in heaven they will abide through all ages of eternity. But if you live on in sin and die in your sins, then you will have to spend the ages of eternity in everlasting torment.

Now dear, unprepared souls, may God help you to decide whom you will serve—God or Mammon—for we cannot serve two masters, we can love and serve only one. "Oh, won't you be a Christian while you're young? Don't think it will be better to delay it until later. But remember your Creator *while you are young.*"

CEVILLA MARTIN.

Mt. Eaton, Wayne Co., Ohio.

THE average sinner, in his folly says: "Give me the present, and the future may take care of itself."

For the Herald of Truth.
THE HUMAN TONGUE.

The tongue though a member so small,
Defileth this body of ours
With its words, which so oft offend all,
That no wonder 'tis likened in power
To a bit in the mouth of a horse,
With which we can turn it with ease;
Or a helm with which ships in their course,
Are guided o'er billowy seas.

There are reptiles and birds (to my mind),
And beasts, that for wildness are famed,
That have often been tamed by mankind;
But the tongue has yet never been tamed.
And we see, as we journey through life,
How often it kindleth a fire,
Of hatred, and trouble, and strife,
When used by the gossip or liar.

And e'en though it sometimes is used
In blessing by old and by young,
Yet how often is evil confused
With the good, by a slip of the tongue!
So, because an account we must give
For each idle word that we say,
How carefully then, whilst we live,
Should we bridle our tongues every day.

CHAS. MCCLINTIC.

For the Herald of Truth.
THE ELEVENTH HOUR.

"About the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye into the vineyard; and whatsoever is right, that shall ye receive." Matt. 20:6, 7.

Young people are, almost without exception assailed by the same temptation at a certain point in their lives. It is at that point when by the inward workings of the Spirit and the outward influence of the Word, they are prompted to consecrate their lives to God and become meek and lowly followers of and lifelong workers for Christ. They become conscious that something is wanting within them to make them what they should and could and would like to be. Then comes the temptation. The vanity and pleasure of this present world is to their inexperienced minds a glittering object to be sought after. They are young and full of life and energy, and inexperience as well, and the vanity of the world and the pleasures of the life of self will are held up before them by the tempter in contrast to the life which, being guided by the Spirit and the Word, *must* shun all these vain things (not being told however in this temptation, and not knowing or at least not realizing, that for the deeper, holier pleasure there is in the satisfaction of knowing that one is accepted of God and heir to the pleasures of all that is really good in this life and in the life beyond, one *willingly* and gladly shuns and renounces the idle ways of the world, sin and darkness.) They still have a desire to become followers of Christ at some time, but they want to enjoy the pleasures that stand within their reach because they fear that with increas-

ing age they cannot enjoy them so well. Hence to satisfy or at least to quell the call of conscience and the Spirit they do that which seems the most satisfactory and most effective way by saying, Wait a little while. I want to be a Christian, but I am in this world and want to enjoy that for which I have a desire to enjoy, *I want my own way*; is there not time for me yet? The eleventh hour of my life is yet far off and the Bible tells me that I can be saved even then. Thus many are misled by this vain delusion. They think that if they enjoy sin a while they can then settle down so much better to a Christian life, or if the pleasures last and they do not get their fill of them until the eleventh hour they can still be saved.

Since Satan secures such a strong hold upon the young by this delusion let us look a little closer into this text which speaks of the eleventh hour salvation, and see if Satan does not even here as well as he did with Christ, mix truth with falsehood, even when he purposes to quote Scripture. Hence our eleventh hour is always, and for this reason, if not for any other we act wisely if we turn to God in our youth.

But we will inquire closer into the meaning of the text. "About the eleventh hour." This man, representing the Savior, had gone out before and had secured laborers for his vineyard. But now, at the eleventh hour, when the day's work was almost ended, and soon the night would come wherein no man can work, he still went out, "and found others standing idle." It appears these were ready enough to work, for when he asked them, "Why stand ye here all the day idle?" they answered, "Because no man hath hired us." What a significant answer. "No man hath hired us." When one came, however, they were ready to go at once and do what they could, even though the day was fast spent. This lesson teaches us then that there are some who do not receive the invitation to work in the vineyard of the Lord until the day of their life is far advanced, but that, at whatever time the Master comes and asks us, yea, pleads with us, we are to go at once. Have we then any right to apply this particular illustration to such as have been repeatedly asked, but have refused? It does not appear so to me, for although we know, and Christ has taught us, that he comes repeatedly to our hearts and asks for admission into our life, yet here, in this case those whom he met in the market place at the different hours of the day, went to work when they were invited to do so. This text does not mean to show us that a person may wait and trust in the mercy and longsuffering of God until the last day of our life, but rather this, that whenever the Lord calls us in his service, we should go at once, whether he come in early youth,

at maturity, in the full bloom of manhood or in the declining stage of life. This gives all an opportunity to be saved when they hear the message from the word of God and by his Spirit are moved to work for him, but it does *not* hold out any inducement to procrastination or any assurance to those who willfully and knowingly reject the offers of salvation, that the Master will call on them in their last days to come into the vineyard; for no man can come unto the Father but by Jesus Christ, and no man can come to Jesus except the Father draws or moves him to come.

The salvation of the soul is a matter too solemn and important to be trifled with, and when God calls on us to come to him and live for him, he does so because he knows, better than we do, that it is time for us to come, and that, by coming, we will reap the greatest possible benefits. Young friends, consider it well, remember that God is wiser than man, and that when he invites you into his service it is in his wisdom and mercy that he does it, and that by rejecting the call you are giving your Lord and your own soul a cruel blow, to the one it may mean a blow that you can never have the opportunity of repeating or taking back and if so then it means the death blow to the other—your soul.

A. B. KOLB.

SAVE THYSELF.

A SERMON BY C. BOOTH.

(Concluded.)

With many the great end, as they think, the unsurmountable hindrance is worldly companionship. They say, "I see that if I choose Christ and His salvation, it means separation from all those I love best in the world." As a young lady said to me a while ago, "You see, I could not and *would not* be a hypocrite. I know what a real disciple ought to be, and how he ought to live, and I will never try to hold Christ in one hand and the world in the other as nearly all the Christians do, with whom I am acquainted; therefore I must leave every soul I know, and walk in a separate path." Alas! how truly these words echo the wail of thousands of young people of both sexes. God does not leave Himself without a witness in their hearts. Notwithstanding the rotten teaching many of them listen to, and the rotten practice they are forced to see around them, the Spirit of God sounds His own alarm in their souls. He convinces them of "Sin of righteousness, and of judgment." He brings to their remembrance the words of Jesus; He exhibits His claim upon them; He shows them what it is to be a "true disciple," but instead of a warm, tender, separate, holy parentage, or Church holding out their

hands to the convicted soul and helping it over the bar of its worldly difficulties, they say, "Oh, you are too scrupulous; your conscience is too sensitive; you are *morbid*; you are extreme; you can be a Christian with out all that; the world is different now to what it was in the days of Christ and of Paul. There is no harm in this, and there is no harm in that," until the young awakened soul either fritters away its conviction, puts out its light, and becomes such a one as themselves, or turns back in disgust from the pitiful caricature, and goes headlong into the world. I charge it on thousands of half-hearted, inconsistent, world-loving parents, that they are the deceivers and destroyers of their children's souls; and I charge it on thousands of lukewarm, backslidden, lucre-driven Churches, that when their children ask an egg they give them a stone—or a fish, they give them a serpent. The very vitals of Christianity are gnawed away by the vermin of Antinomianism. There is nothing left that fits or meets a soul really quickened by the Spirit of God. Such a one must either consent to walk alone or to put out his light. My young friends, listen to the voice WITHIN YOU. Accept of no compromise between Christ and the world. You had better go back, as the young ruler did, than become a hypocrite, and lose both worlds. The conditions of discipleship remain unaltered. "If any man come to me and hate not" (is not willing to give up, if fidelity to Me requires it), "his father and mother, and his own life also, he CANNOT BE MY disciple." Jesus claims from first to last to be first in your love, your interest, your service. He never pretends to claim any less, and boldly says again and again, that whoever withholds this allegiance must forego all claims to His love and mercy forever, you cannot keep your ungodly companions and have Jesus. Now, make your choice; but, Oh! remember, I beseech you, that one hour of His love and peace will be worth more to you than a lifetime of empty vanity and mirth. True, you must lose some whom you love; but your love for Him, and His love to you, will make up a hundred-fold for what you lose. Think also that, although you must forsake your companions so far as worldly fellowship and enjoyments go, yet your soul shall be filled with Divine love and pity, which will vent itself in efforts to save them; and perchance you may win some of them to become brethren beloved in the Lord; and thus you shall not only save yourself, but those for whom Satan would have you sell your soul. All companionship out of Christ is a snare and a curse; and the more *refined* and *fascinating*, the bigger the curse! Flee from all those who "love not the Lord Jesus Christ," except to try to save them. Confer no longer with flesh and blood. Up, and fly for your life. Strive! wrestle! agonize! Parley not with any Delilah, Hero-

dias, Pilate, or Agrippa! "Come out from among them, and be ye separate, and I will receive you, and be a FATHER unto you, and ye shall be My sons and daughters, saith the Lord, Almighty."

Remember, also, that you will find companionship (if you seek out true saints) far more tender, and precious, and profitable than any you can possibly give up, and such as will be welcome when you are *dying*, and which will last forever.

Another great hindrance with many is unlawful gain. I once knew a gentleman who was deeply convicted and wanted to be saved, but he was engaged in an unlawful business. He came to our meetings for about seven weeks, when the controversy in his soul reached such a height that he could scarcely sleep or eat. He said: "I have a large capital involved, I cannot consent to become a poor man." His teachers would allow of no compromise, knowing that such a course would damn his soul, and so at last, when driven almost to despair in trying to persuade God to save him while holding on to his idol, he resolved that, business or no business, rich or poor, he would follow his Savior and save his soul, and his soul was set at liberty, and he went away praising God!

You see, at last he embraced the cross, submitted to suffer if so the Lord permitted. He strove, agonized with himself, and would not give in till he had overcome his enemy and won Christ. So must you if you are entrapped in any net of unlawful gain. There are no bonds harder to break, perhaps, than these. "The love of money is the root of all evil." I used not to understand that text, but I do now. I meet with people all over the land who have sold their souls over and over for money, who sell their sons and daughters, body and soul, for money—nay, who sell Jesus Christ over again for money. Money is the idol which they have set up, and before it they worship and sacrifice day and night. Has the devil got any of you into a trap of unrighteous money-making? Man, you have only the shadow of a chance for your soul. Up! up! strive! agonize! Look into hell. Think *how long* eternity will be, to spend in reckoning up profits on broken hearts, wrecked brains, murdered bodies, and lost souls! Such reckonings are bad enough on a sick-bed, are they not? It takes a lot of the devil's opiates to compose you to sleep after them; but what will they be to go over and over them *forever* in the light of the flames of the bottomless pit! Oh, dishonest man strive now, and resolve to conquer or die! Your only chance is in one desperate leap away from your gains through the strait gate.

Another hindrance is indulgence in strong drink. The Spirit of God has shown them the soul-ruining character of these drinks, and that their use is incompatible with their serving Him; but they

hesitate, and argue, and try to make themselves believe that this is too small a matter to keep them out of the kingdom of God. I knew a gentleman who was kept out of peace and joy for fifteen years through indulging in a couple of glasses of wine per day. We felt that he ought to wash his hands of the evil thing, but he refused to do it. He did not "strive"; he shrank from the self-denial, and so lost the joy of salvation! And oh! how many knowingly sell their souls for drink! These say to us sometimes, "You don't know the dreadful power of this appetite; it is too strong for me." We might answer, "Why did you create it? but seeing that you have done so, now your only chance of salvation is in a determined and desperate leap right out of its clutches at once; if you parley, you are undone." You say, "But I shall suffer so." Very likely; even salvation does not prevent people reaping the physical consequences of their sins, but you must *embrace the suffering*. Strive, man, strive. *Eternal life is at stake*.

"The suffering will only endure for a night, but joy cometh in the morning." Supposing you had to suffer and wrestle with this appetite all your life, what would that be compared to an eternity of peace and joy? Is it not *better* to enter into life halt or maimed, if need be, than having two hands or two feet to be cast into everlasting fire? But the suffering in your case will only be short, a month or two of striving with the physical appetite, and you will be a free man for the rest of your life. Will you be such a COWARD as to lose your all, for want of this bit of wrestling? If God is willing to pardon the past, and to help and strengthen you for the strife, will you sit down and say, "I can't?" God forbid! Arise, and take hold of His strength, who knows but He may deliver you even from the physical craving? He will if you trust Him to do it, and you shall "walk, and leap, and praise God."—Will you strive with your appetite so far as to bring it to Jesus to be cast out? The Lord help you!

Another hindrance with many is worldly amusement. They are so far awakened as to perceive that all those pastimes and recreations from which God is *excluded* are contrary to Scripture, and deadening and injurious to their religious impressions. The Spirit warns them to have no fellowship with the world, if they wish to find Him who was not of the world, and who declared that His disciples were equally not of the world. They realize all this; but instead of coming out from it and being *separate* they try to trim and compromise and thus spare themselves the conflict which a decided course would bring upon them. They "love the praise of men more than the praise of God," and so they go here and go there, and do this and the other which their consciences tell them is wrong, rather than *suffer* and

strive. If any of you are in this case, don't you see there is but one way for you?—EMBRACE THE CROSS. You can never be saved till you give up the world. Settle that and then weigh the world in one scale, and your soul—your eternal destiny—in the other, and apply yourself to solve our Lord's problem, "What is a man profited if he shall gain the whole world and lose his own soul?"

There are many other hindrances that intervene between awakened sinners and their Savior; in fact, every soul has a "but." Will you put your "but" under your feet, and say, "LORD, I WILL FOLLOW THEE," and leave the dead bury their dead?" Will you? Do you say "It is so hard?" Yes, it looked hard to the young ruler; but we can see now what an infinite gainer he would have been by the loss of all things—how great a gain, eternity alone can unfold. Satan drags his great black wing over all the gain. He tries to hide from our view the peace and gladness, and glory that God has in store for us when our choice is made. The prodigal did not know that his father would put on him his best robe, and give him the kisses of his love, till he came home. The silver lining is on the inside of the cloud; you must pass through before you can see it. There never was a saint yet who did count, *whatever* he might have sacrificed in order to win Jesus, as dung and dross compared with his infinite gain. But, oh! how ashamed many have been to think that they could have hesitated or argued for a moment with such a prize in view! Having Him, truly we possess all that things. Some of you have written me that you want to find Him. Will you let go the "but?" Will you pass through the crowd and come now and touch the hem of His garment? If so, you shall be healed of whatsoever plague you have, and songs of praise and thanksgiving shall well up from your satisfied soul continually. But you must press through; you must wrestle and struggle, not with Him, but with yourself and your sins, to get at Him. Will you strive to enter in?

Strange that some people have the idea that there is some merit attached to this strife! Was there any merit in the woman's pressing through the intervening crowd in order to get at Jesus? There certainly was great wisdom and some courage, but I cannot see any merit! Was there any merit in the prodigal, when on the verge of starvation, starting to go to his father? Certainly if he had *not* gone, he would never have been taken in; but I cannot see that his going merited his reception! What merit can there be in throwing away our husks and rags in order to be taken in and fed and clothed with the best there is in our Father's house? Surely the merit is all on the Father's side; but it is a condition of His receiving us that we leave all of ours, to receive of His.

Suppose a man in the water yonder, struggling and battling with the waves. He wants to get out, but he cannot. The more he struggles, the sooner he sinks; he cannot save himself. There is a man on the shore who sees his situation, and by great effort and sacrifice procures a rope, which he throws within the grasp of the drowning man, crying aloud, "Clutch the rope, and I will save you." But the man has something in each hand—perchance a bag of gold in one, the title deeds to an estate in the other—and he answers back, "I can't let these go. Can't you save me with these? What should I do without my money?" The man on the bank cries, "Man, you are drowning! If you don't clutch the rope, I cannot save you; let those go, and save your life." The man feels that he is sinking, and at the last moment he lets his treasures go, and seizes the rope, and is pulled to shore.

Now will any sane person say that his action merited his rescue, or that he *saved himself*? Will not all the newspapers and everybody else give the credit and praise of his salvation to the man on the bank? Of course they will and properly so; but twenty men on the bank could not have saved the man without his *own co-operation*. He had to sacrifice his idols, and hold on to the rope. He had to "strive" with himself against his love of money and of ease, and embrace the means provided for his rescue. Just so, sinner, if you will be saved, you must FIGHT YOURSELF. Your indifference, your presumption, your selfishness, your worldliness, your unbelief: you must wrestle your way in spite of all these barriers to Jesus. He has procured the rope of Salvation, and now throws it once more within your grasp. Will you clutch it? Will you let go those idols? Will you cut off and cast away from you every hindrance, and spring for your life? If you *sit still* you will be lost. If you awake and *ARISE* from the dead, Christ will give you light, and you shall be saved; but all the praise and glory will be due to Him, without whose blood and sacrifice you might have striven forever without hope. *Sel. by T. D. YODER.*

WAYS OF THE MENNONITES.

ECONOMICAL IN THEIR HABITS—BIDDING AT AN AUCTION—A FUNERAL.

It don't take much of a man to make a Mennonite, and all of the Mennonites are doing well out west. These Mennonites left Russia by the thousand, fifteen years ago to escape military service. They are no good as fighters, but are first-class farmers and financiers. An average Russian family of seven persons will subsist on 50 cents a week, raising their own potatoes. If a Russian has nothing else to do he will walk ten miles to town, carrying in his pocket a few cucumbers

or ears of roasting corn to sell for 7 or 8 cents. After getting the money he will clutch it tightly and trudge home again. When a Russian goes to an auction, as he often does, and bids on a horse and wagon, or a harvester, or a cow, does he go at it recklessly with \$5 and \$1 bids? No, indeed. If the last bid is \$62 the Russian's will be \$62.01; and if some white man raises him to \$63 he bids back with \$63.01. When a lot of Russians get to bidding against each other the auctioneer becomes weary. Every bid is for a cent advance, unless, perchance, some young and reckless Russian shows his contempt for the conservatism and caution of his fathers by going two whole cents at one fell swoop.

Once in a while a Russian dies. On such occasions there is a big funeral, but no extravagance. The grave is dug in a "basin," where the land is not fit for cultivation, so that there is no loss in that. The coffin is home-made, and usually consists of three or four cotton-wood boards fastened together with binding strips taken from dry goods boxes. The flowers used for decorations are wild ones, of the prairie, care being taken in their selection to get none that the cows may want to eat.

Some of the richer Russians, those who count their acres by the thousand, sometimes indulge in the luxury of a drink of whisky. Their method of tipping is to get five solid brethren together and march into a saloon. Each produces three cents, and the barkeeper sets out one glass. This the leader of the gang pours just as full as the barkeeper will allow him and then drinks one-fifth of the whole. While he is smacking his lips, the next man takes his fifth, and so on. They never cheat each other in the drink. They are very just and honorable people, and take pride in their integrity. The saloon-keeper up in Aurora who procured a graduated glass divided into fifths as a special inducement to the Russian trade made a great mistake. The disciples of Menno regarded the graduated glass as an insult, and forever afterward shunned the bar of the unfortunate saloon keeper. —*Nebraska Cor. Chicago Herald.*

Upon the first page of an issue of last week there appeared an article captioned "Ways of the Mennonites," to which our attention was called by a friend, which, for fear it may have been thought by some of that denomination in our county to have been intended as a reflection on them, we will say appeared really without our knowledge, as it came in a lot of "plate matter" from New York, such as we always use in making up our first page. Certainly no reflection upon the members of the Mennonite denomination was intended, and we believe all our readers will so take it.—*Rockingham Register, Va.*

REMARKS:

From the apology of the *Rockingham Register* for publishing the above article we learn that it was "plate matter," and very likely, beside being published in many of the widely circulated papers, such as the *Chicago Herald*, it was used in great numbers of smaller papers that make up their columns with such "plate matter." Probably few or none of the publishers that used this article intended to do the Mennonites any injustice, or cast any reflection upon them. There may also have been no malice or evil intentions in the heart of the "Nebraska Cor.," toward the people his article misrepresents and maligns. We will try to think charitably and suppose that it was simply an eagerness for notoriety as a writer that can say smart things when there is no one to answer back, that furnished the promptings to look about for an object at whose expense he might show off.

We publish the article and follow with these remarks in order to correct, as far as our readers are concerned, the false impression the article must have made on readers who have had no further knowledge of the Mennonites as a people. Another reason why we publish the article is that our people may see how others look at us, how closely we are watched, and how careful we should be to give no occasion for such effusions as issued from the pen of that "Nebraska Cor."

Just what the life and character of the Russian Mennonites in Nebraska has been in a general way we do not know; but it likely has not been any better than it should have been, considering their profession. One thing, however, we feel sure of; that is, there are many earnest, God-loving brethren, who emigrated from Russia to Nebraska, whose lives are far above any of the reproaches cast upon them by the above article. One thing should be remembered; there are many Russians living among our brethren in Nebraska who do not even claim to be Mennonites, and some who profess to be such are a long way from being Mennonites, and are not recognized as brethren by either the Russian or American Mennonites. As the majority of Russians in those parts are called Mennonites, and there is some similarity in their language, appearance and modes of life it is an easy matter to class all together, and ascribe the stinginess and unrighteousness of some Russians to Mennonites in general.

The article says "Ways of the Mennonites." The title is broad and casts a stigma on the thousands of innocent people who bear that name. Brethren, what can we do but so live that those who learn to know us shall be convinced that the statements of the above article are not true of the Mennonites as a class?

Whether or not it takes "much of a man to make a Mennonite" we are will-

ing to let those say who know what the character and life of one who lives true to the doctrine conferred and taught by the church. A Nebraska newspaper correspondent may not be competent to judge.

But let us sincerely ask, have not some who bear our church name been so, not only economical, but, penurious and grasping that they appeared covetous, and would be called by the world mean and stingy? The whole of the above article is an attempt to show that the Russian Mennonites of Nebraska are ridiculously close-fisted, niggardly, avaricious, greedy and rapacious.

No doubt the actions of some Russians, and possibly some who claim to be members of the church, were the cause of this article, as far from the actual truth as it may be. Would that our brethren everywhere would rise so far above the baseness of carnality that they could shine in a life of sobriety, purity, godliness, charity; so that they would be above reproach among all men. C.

For the Herald of Truth

THE GREAT LOVE OF JESUS.

Unspeakably great is the love of Jesus. It "passeth knowledge," as Paul says, yet we who know of its blessedness, we who know what it is to feast upon the green pastures of the unchanging love of Christ, feel it a duty, and not only a duty but a grand privilege to us to tell it to those who know not this love. For the love of Christ constraineth us to labor for him, to help rescue the perishing, those who are yet upon the barren fields of sin and folly, taken captive by the will of the enemy of souls and who would finally lead them to endless destruction where hope and pardon will forever be unknown. Oh sinner, now is the golden day of grace. Are you aware what you may forfeit by waiting only one day longer? Your soul, which was so dearly bought by the precious blood of Christ, may yet be lost, and the atonement made for all the world be of no avail to you, simply because you do not love Jesus who first loved you. But you might say, you love Jesus, but if you are not willing to follow him and obey all his commands you do not love him in deed and in truth, and you are none of his.

What is there in this world more worth having than the love of Jesus? It is that alone which can bear us through in all seasons and all the trials of life. It is as the poet says:

"A joy by day, a peace by night,
In storms a calm, in darkness light,
In pain a balm, in weakness might,
Is the wonderful love of Jesus."

Oh! there is great power and strength in the love of Jesus. It is a crown of victory to us in this life, and a crown of glory beyond. We who are truly possess-

ors of it are persuaded with Paul that nothing can separate us from the love of Christ. Sinner, will you not now think seriously and be persuaded to forsake sin? It is for your life that I am pleading with you to give your heart to Jesus whether you are young or old. He casteth none out that come to him, but will cleanse you and give you his Spirit which will enable you to love him. Then it will not be a burden to you to follow Jesus, but as the Psalmist says, "a delight;" for the peace of God is sweeter pleasure than earth can give. May all find the peace and be happy in my prayer.

EMMA M. WAMBOLD.

For the Herald of Truth.

WHAT ARE WE DOING FOR CHRIST?

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life. John 3:16.

The question presents itself to my mind whether we are spending our time in the service of God or in the service of sin, whether we are working for Christ or not. Some may say, "I am too young" or "too weak." This is a poor excuse. Let us think for a moment what we are doing for ourselves. Whether we are willing to give up all for Christ or not. The world often times has still too many charms for those who profess to serve the Lord; and if that is the case we are not right in the sight of God. Others may say that this or that which they may take pleasure in doing makes no difference, but Jesus requires of us that we should give up all for him and serve him with all our hearts. If we would be true Christians we have, indeed, a great work to do. We can not sit down at our ease. We must put on the whole armor of God that we may be able to resist the temptations of the enemy and overcome him. The apostle tells us that we should resist the devil and he will flee from us.

The Savior teaches us that we should let our light shine that men may see our good works and glorify our Father which is in heaven. I fear there are many who do not fully understand the meaning of these words. They go to balls and dances, to the saloons and pool rooms and engage in all manner of worldly amusements; but these things belong to the world and not to Christ and his kingdom, and if we would be the followers of Christ we must decidedly avoid these things. We must deny ourselves and carefully observe the teachings of the gospel and live a consecrated life, avoiding that which is evil and seeking after that which is pure and good. Arranged for S. S. MARTIN.

HERALD OF TRUTH.

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A. B. KOLB,

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Contents of this Number.

| | Page |
|--|------|
| Come to Christ Early..... | 81 |
| History of the Mennonite church..... | 81 |
| Sunday-school..... | 82 |
| Why not a Christian?..... | 82 |
| The Human Tongue..... | 84 |
| The eleventh hour..... | 84 |
| Save Thyself..... | 84 |
| Ways of the Mennonites..... | 86 |
| The great love of Jesus..... | 87 |
| What are we doing for Christ?..... | 87 |
| Editorials..... | 88 |
| Correspondence..... | 90 |
| Departed, list of burial..... | 91 |
| Blunders come short of the glory of God..... | 91 |
| Crises..... | 91 |
| Miscellany..... | 92 |
| Marriages and Deaths..... | 92 |

ORDERS FOR THE NEW HYMN AND TUNE BOOK.—We trust all who have not yet written will order early to avoid delay in shipping, and be in time for the opening of the Sunday Schools.

WEBSTER'S UNABRIDGED DICTIONARY FOR \$5.—The original edition of Webster's unabridged dictionary, without the illustrations, containing 12,000 synonyms, has been republished and is now sold for \$5, transportation to be paid by the purchaser. It contains the same matter that was in the edition of 1846.

We will give this dictionary as a premium for the HERALD OF TRUTH. To any one sending us ten new subscriptions to the HERALD OF TRUTH, at \$1 each,

we will give this book as a premium express charges to be paid by the person receiving the book. Ministers at half rate cannot be counted in this list and the English and German papers at \$1.50 must be counted as one subscriber. This is an excellent opportunity for young men who desire this dictionary.

TO THOSE IN ARREARS.—It is the old story over again, and we don't wonder that our readers grow weary of it, but business is business, and we must meet these things, unpleasant as they may be. Our bills must be met, and the time of payment often comes around before we are ready. We have heavy payments to meet in the early part of April, and as this is the month in which, in many parts of the country, general settlements are held for the year, we wish to ask the dear friends who are making their general settlements at that time to kindly remember the printer, and send us the amount due us, however small. So many small sums make a large one in the aggregate. We should like to have every subscriber that owes us one or more years, to try and send us the amount by the middle of April, if possible. There are some of our accounts that have been standing a long time and we hope our friends will do the very best they can and so help us to meet our obligations promptly. We are sending out bills to all that are in arrears and we hope they will kindly respond at an early date.

A NUMBER OF BROTHERS AND SISTERS have recently contributed to the Herald Poor Fund, for which we return them our hearty thanks. In this manner our well-to-do brethren can do something which will bring blessings upon themselves and upon those to whom this paper is sent free. There is an unusual number of requests this year to send the HERALD to poor people, and we hope to receive a sufficient number of contributions to supply all these requests for the paper. Christ says, "The poor ye have always with you, and *whenever ye will ye may do them good.*" Let us all help according the means God has given.

THE TUNE found on the last page of the Monthly Lesson Helps for April is a sample page from the new book, Hymns and Tunes, just published at this office.

POCKET EDITION OF THE HYMN AND TUNE BOOK.—To those who have ordered the Pocket Edition of the Hymn and Tune book we would ask to have patience till we can get the binding done. We arranged to finish a number of the plain edition first, but will shortly finish some of the Pocket Edition, to supply all who desire them. The price of the

Pocket Edition by mail..... .75
" " per doz. by mail.. \$8.40
Plain Edition, Cloth, " " .50
" " per doz. " " 6.00
" " per 100 by freight .. 42.00
Freight to be paid by purchaser.

THE HYMN AND TUNE BOOK.—There has been a little delay in the finishing of the new Hymn and Tune book, which however is now overcome and orders for the book are being filled, but as we now have over 1,000 books ordered, we must kindly ask our friends to be patient. We can turn them out quite rapidly, and it will not be long before we can fill all the present orders. The book is well liked by those who are already using it. Price 50 cents a copy; \$6 a dozen post paid; \$42 per hundred, freight to be paid by the purchaser.

SPECIAL NOTICE.—Our people will please observe, when they order Hymn books, that we now have a HYMN BOOK and a HYMN AND TUNE BOOK. The HYMN BOOK is the OLD BOOK without tunes and costs 60 cents a copy. The HYMN AND TUNE BOOK is the NEW BOOK with NOTES or TUNES and costs 50 cents per copy. When you order be sure and say plainly which you desire. Mistakes have already occurred in this way and we therefore make this request, so that our customers may be sure to get what they want, without the annoyance of writing several times and the expense of sending the books back.

HYMN BOOKS.—The Mennonite Publishing Co., is doing an extensive business in Hymn books. Last fall we printed a new edition of the Russian Mennonite Hymn book. This book is in the German language, 12mo. and measures 5½ x 7½ inches and contains 912 pages. The plain edition costs \$1.50 and the full bound Morocco \$3.50. This is the third

American edition and the three editions aggregate 7,000 copies.

We have also just completed a new edition of the "Allgemeine Liedersammlung," which is extensively used in some of our largest congregations. The book contains 464 pages with nearly 400 Hymns including an appendix of English Hymns. This book has passed through six editions aggregating not less than 12,000 books.

The new Hymn and Tune book is also just completed in an edition numbering 3,000 copies, and we are now working on another German Hymn book of about 600 pages for another congregation. We are getting the book electrotyped and an edition of 2,000 copies will be printed just as soon as the plates can be completed.

The Mennonite Publishing Company is well prepared for work of this kind, and in fact for printing of any kind, and if any of our brethren, or others also, contemplate the publishing of any good books, pamphlets, catalogues, or commercial printing, as bill heads, letter heads, circulars, tracts, &c., we solicit your patronage. Send for prices. We should like to see our own church people do what they can to help their own church printing house. The apostle says, "Do good unto all men, especially to them that are of the household of faith." Gal. 6:10.

SUNDAY SCHOOL SUPPLIES.—The time for opening Sunday schools is at hand, and we are glad to learn that some have opened their schools already, and we hope much good may be done by the schools, and that in many hearts the foundation for future usefulness may be laid by the patient, earnest efforts of those who consecrate themselves to the work of instructing the children in our congregations.

To carry on this work properly books and papers of various kinds are necessary. The first requisite seems to be an appropriate singing book. We have for a number of years supplied the "Bible School Hymns and Sacred Songs," in English and the Pilger-Lieder in German, and also the Philharmonia. These books have given good satisfaction, and will still be supplied to all who desire them. The "Bible School Hymns" and "Pilger-Lieder" are especially adapted as Sunday school song books, while the Philharmonia is a book more especially intended for church music; though it con-

tains a large number of tunes and hymns that are appropriate and well adapted for Sunday schools and young people, and with these it contains nearly all the old, popular and well established tunes and hymns contained in older hymn books. In this book both English and German hymns are given.

And last but not least we have now the new Hymn and Tune book lately compiled by a committee chosen by the several conferences of our church. This book is intended for both Sunday school and church services, and it would be a grand thing for our churches if in our Sunday schools our children and young people would sing the same tunes and hymns that are sung in churches by the older people. It would help the church singing very much indeed. This fact should not be forgotten, neither by the old or young.

As books of instructions in the Sunday school, we have first of all Bibles and Testaments in their variety. We can furnish Testaments and Bibles at very low rates. We can furnish them at as low prices as they can be purchased anywhere, except the English Bibles and Testaments published by the American Bible Society, which can be obtained at the society prices at any of their depositories, and where schools have access to the depositories they can get them without the cost of postage or express charges. In neighborhoods where the depositories do not exist, we can supply them at the rates given in our catalogues, which covers about the cost of shipping and charges of transportation. We also have a very fine line of Teachers' Bibles ranging in price from \$1.25 to \$5. per copy. Write for prices.

We have also a series of question books in English and German for the different classes. We have in English the Infant lesson, very simple, for the smaller scholars. Then the Primary Question book, the Intermediate, and the Bible class question book, for the larger scholars. These Question books were compiled under the sanction of the bishops of the Lancaster Co., Pa. Conference, and are well adapted for our schools and perhaps taking all things into consideration would be the very best helps both for teachers and scholars, and it might be as well as for the good of the church if these could be used much more generally in our schools throughout the

country than they are. We recommend them to the careful examination of all our schools, and think they would be beneficial, even where other helps are used.

Aside from the Question books, which have now been in use, and used very profitably too, for a number of years, we have been brought to see and to feel the necessity of Lesson Helps, corresponding with the International lessons used throughout the whole country, and to meet the continually growing demand for them, we now publish, commencing with April 1st, a "Lesson Monthly," giving explanations and comments on a certain selected portion of scripture, so that now our people can have their choice, whether to use the Bible and Testament only, or the Question books with the Bible and Testament, or the "Lesson Monthly" we supply them all as will be seen in our circular of Sunday school helps, or in the ad. on the last page of the HERALD.

In addition to the helps referred to above we have also the children's papers, "The Words of Cheer," and "Welcome Tidings" in English and "Der Christliche Jugendfreund" and "Angenehme Stunden" in the German. These can be very profitably circulated among the scholars, and will give scholars encouragement and supply them with good edifying reading.

We also have a very fine line of cards with illustrations and scripture verses for rewards; also tickets of different colors, &c. See price list.

This much for the scholars. In teaching in Sunday school teachers often want other helps beside the Lesson-leaves; a good Concordance, a Bible Dictionary, a book of notes on the New Testament, or a complete commentary and other books of like kind are useful and can all be obtained of the Mennonite Publishing Co. An examination of our catalogue will assist you in selecting the books you may need, or write us and we will give the desired information.

LOW RATES TO THE WEST.—Now's your time to go West. Tickets to all points in the Northwest, West and South-west are being sold via the Lake Shore & Michigan Southern R'y, at greatly reduced rates.

For full information call on

F. W. CANTRICK, Ticket Agent.

WE WOULD AGAIN kindly urge our friends who send us obituary notices for publication to be very precise in the matter of details. Write the names, dates, places and all the figures very carefully, so that if a mistake is made it can be *rightly* charged to us. In a good many instances we have to do the very best we can in the matter of making out names and dates, &c., and to be then charged, as we have been, with gross carelessness, when we have puzzled ourselves over it and almost tired the patience of the composers, we sometimes feel to lay the blame for mistakes on those who sent us carelessly written copy. We are at all times glad to receive such notices for publication, but we must urge that those who send them be very explicit in giving data, and write carefully with ink on one side of the sheet only. This will save us much trouble and the dissatisfaction of some who charge us with carelessness.

CONFERENCES.

ANNUAL.

FOR CANADA, in Eby's meeting house, Berlin, Waterloo Co., Ontario on Friday the 30th of May. Brethren from other churches are cordially invited to be present. Brethren coming from a distance will stop off at Berlin.

FOR ILLINOIS, in Cullom, Livingston Co., on Friday the 16th of May. The Illinois Central depot is only about a quarter of a mile from the church. Brethren there will be glad to have others from a distance be with them at the time of conference.

FOR OHIO, in Nold's meeting house, in Columbia Co., on the third Friday in May (16th.). The bishops' meeting will be held on Thursday the 15th. The nearest station is Lettonia, on the Pittsburg, Fort Wayne & Chicago R. R. A kind and hearty invitation is extended to all, and in particular to ministers and deacons east, west, north and south to be present and help build on that rock which shall never be removed. Those wishing to attend, will, upon informing Bro. Jacob Stauffer, Lettonia, Ohio, of the time they expect to arrive, be met by him at the station.

SEMI-ANNUAL.

IN EBY'S MEETING HOUSE, Berlin, Waterloo Co., Ont., on Friday the 11th of April.

IN THE FRANCONIA meeting house, Montgomery Co., Pa., on Thursday the 1st of May.

IN BRUBACHER'S meeting house, Lancaster Co., Pa., (about three miles east of Lancaster City) on Friday the 28th of March.

CORRESPONDENCE.

FROM MAHONING CO., OHIO.—Pre. Solomon Beery of Rockingham county, Virginia, is visiting the brotherhood in Mahoning county, Ohio. He conducted the regular services at Oberholzer's church on Feb. 9th, and also filled an appointment at the school-house in East Lewistown the same evening. No doubt more appointments will be made for him before he leaves. Both of these meetings were well attended.

ENCOURAGING.—To that which I read in the first number of the HERALD for 1890, page 8, "From a Minister," I would add, "God grant that His commands and will may be obeyed so for as man shall and can do so. Such workers are needed among us who have emigrated from South Russia. Then many a one who is now hurrying with speedy steps toward destruction could be recalled and brought back to the divine life, and we would again be happy because of our children as God has promised his people in his word. JOHN HARDER, SEN. Inman, Kansas.

FROM BUCKS CO., PA.—Our ministering brother John F. Rittenhouse recently visited with the family of his son-in-law Joseph Wismer and friends, preached in the Plumstead Meeting house on the 16th of February, and in Doylestown on the 23d and at Deep Run on the 2d of Mar. On Monday the 3d he left for his home in Lincoln Co., Ontario. We trust he reached home safely and found his family well. May we all live so that the Lord may say to us at the end of life, "Well done, thou good and faithful servant; enter thou into the joys of thy Lord."

S. G.

DEGRAFF, OHIO, MARCH, 5th 1890.—A lamentable accident happened at the home of Johnston Ansley, living in this county. Saturday evening the 1st of Mar. Clarence Roberts, a young man some nineteen years of age, was visiting at his Uncle's Mr. Ansley's family, and went to the barn with his cousin Jesse Ansley, a youth some seventeen years of age, to help him do the feeding. While there he playfully pulled a revolver and told Jesse to throw up his hands or he would shoot. Jesse threw up his hands, and Clarence, thinking the revolver not loaded, pulled the trigger, and there was a flash and a report, and his cousin dropped to the floor with a ball in his stomach. All that medical skill could suggest was done to save his life, but he died at 2 o'clock Monday morning. The sad calamity has plunged the family into the deepest sorrow and distress. Can we hope that it will prove a warning to others? B.

FROM LOUISVILLE, CLAY CO., ILL.—I am always glad to hear through the HERALD from the different churches, especially from Bucks and Montgomery counties, Pa. where I was brought up and lived 34 years ago. My prayer is that God would continue to bless those churches that they may uphold and practice the true faith and gospel of our Lord Jesus Christ. I again ask the Brethren, if any of them come out west to kindly stop with us. I have not seen any of our ministers for several years, and I do believe if some would stop here in going west or east a church might be established here. Brethren going west to find cheap homes would do well to see our country. It is a splendid section for apples. Over 60,000 barrels were shipped out of this county (Clay Co.) last fall. Land is worth from two dollars to two hundred dollars per acre. Any person desiring further information may address

A. F. DETWEILER.
Louisville, Clay Co., Ill.

FROM BERLIN, WATERLOO CO., ONT.—The churches in Waterloo, Wilmot, Blethen and Dumfries townships recently had a very pleasant visit from a number of brethren and sisters, viz: Pre Gilbert Beards and Bro. Jacob Sherck of Bertie, Deacon Christopher Hoover and wife of South Cayuga and Bro. Andrew Kratz and wife from the Twenty. The first four arrived at Berlin on Saturday the 8th of February, and the others came a few days later. Bro. Beards preached in nine meeting-houses and the blessing of God was upon every service; for we could feel that the Lord was very near. These meetings were well attended by the brethren and sisters, and some also by the young people, yet I had to think at several of these meetings, Where do the lambs of the flock stay when the sheep assemble to partake of the bread and water of life? Or if they have not yet become the lambs of Jesus, where are they that they do not pursue the narrow way with us?

The "la gripe," which spread over our whole country, has almost left us again.

The weather has been very mild here this winter, and there has been no sleighing of any account.

SAMUEL S. BOWMAN.

FROM THURMAN, ARAPAHOE CO., COL.—In the first place I am under great obligations to a kind heavenly Father for the love and mercy he has shown to us, both temporally and spiritually. So that we can say it is through the kindness of the Lord that we are still here in this world of grace.

We recently enjoyed a very pleasant visit from Bro. Joseph Schlegel of Milford, Seward Co., Nebraska. He has shown himself a very diligent worker in

the vineyard of the Lord, and showed us plainly by the word of God where salvation for all mankind may be found, namely in Christ Jesus. We also rejoiced to see one person return from the error of his ways and come back to the fold of Christ to serve his Master for the rest of his days. May God give him grace and strength to hold out faithfully unto the end.

There were also three young persons who, as I believe, yielded to the working and pleading of the Spirit and consecrated themselves to the Lord to follow him. They were received into church membership by water baptism, May God bless them and make them strong in the faith and keep them by grace and power divine, that they may never forget what the Lord has done for them. May they at all times remember the words of the Lord, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me."

The church at this place has been receiving a number of additions, as brethren and sisters continue to move in here and make their home with us. May God add his blessing that there may be a corresponding spiritual growth, that we may ever be diligent to walk in love, and at last be found worthy to enter that heavenly home which Jesus has prepared for all those that love him and keep his commandments.

I will add that Bro. Schlegel filled eight appointments for us during his stay, and encouraged us to press forward in the way of truth and holiness. These admonitions were greatly appreciated by us and edified us on our way of life.

We feel thankful for his love and efforts among us. May God reward him in this life and in all eternity.

JOSEPH SCHROCK.
Thurman, Arapahoe Co., Col.

For the Herald of Truth.
DEPARTED!

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years," says David in the 90th Psalm. We see that as it was then it still is, and sometimes more, since the HERALD for 1889 tells us of fifteen persons who passed the 90th milestone of their years and some almost reached the hundredth. The largest number of deaths announced in the HERALD occurred between the ages of 70 and 80 years, except those under ten years. Of these there were 111 and of this number 53 were less than a year of age at the time of death. Thus we see that we are at all times ripe for the harvest of death.

I have again compiled a list of the deaths published in the HERALD, giving the age between the decades of years.

The total number was, however, slightly less than that published in the year before as will be seen by the following table:

| | |
|-----------------------|----|
| Under one year,..... | 55 |
| Between 1 and 10..... | 56 |
| " 10 " 20..... | 37 |
| " 20 " 30..... | 39 |
| " 30 " 40..... | 36 |
| " 40 " 50..... | 25 |
| " 50 " 60..... | 34 |
| " 60 " 70..... | 61 |
| " 70 " 80..... | 84 |
| " 80 " 90..... | 52 |
| " 90 " 100..... | 15 |

Total 494

Of this number 148 died under the age of 20 years! Therefore, O youth, be converted unto God before he cometh.

J. E. BORTNIEGER.
Middlebury, Ind.

For the Herald of Truth.

SINNERS COME SHORT OF THE
GLORY OF GOD.

"For all have sinned, and come short of the glory of God." Rom. 3:23.

After we have passed the years of accountability we more or less violate God's holy law, and this violation is sin. Every transgression is sin, says the apostle Paul, and sin, when it is finished, bringeth forth death, being dead in trespasses and sin consequently having no favor nor peace with God, our Creator, nor enjoying the honor and glory of God. Thus man is under the dominion of Satan, the prince of darkness. But by giving room to the grace of God which bringeth salvation, we can be brought out from Satan's power, and bondage of sin, unto that marvelous light and power of God.

During this change there will be a conflict, Satan still trying to hold his power, but God, who is a shield and high tower of the penitent and believing sinner, can enable those to overcome, who look to him, and to become conquerors by grace through faith in the Lord Jesus Christ. An impenitent sinner has nothing to console himself on in reality; for while remaining under the wrath and displeasure of almighty God, he has nothing to await but that awful door of misery and eternal woe. There is indeed nothing to glory in this. But a child of God may glory in the Lord, "But he that glorieth let him glory in the Lord." 2 Cor. 10:17. By acknowledging our sin, becoming truly penitent with a godly sorrow, by repentance towards God, and a living faith in the Lord Jesus Christ, and earnest prayer, pardon, rest and peace will follow. Christ is the justifier and we the justified, being washed and cleansed by the blood of Jesus, which was shed upon the cross. Then we are adopted into the family of God, and are made heirs of God, and joint heirs

with Christ, if so be that we suffer having God's Spirit in our hearts, which beareth witness with our spirit, that we are the children of God and are awaiting that inheritance, which fadeeth not away, forever reserved in heaven.

Now, having the love of God shed in our heart, and enjoying perfect peace, joy and happiness therein, we can freely and joyfully glory in the Lord. It is rejoicing to know that God hath no pleasure in the death of the wicked, but desires that all come to a newness of life and live for him. We rejoice also that he is an impartial God—no respecter of persons—and that the terms of Salvation are suited to all conditions of people. None are too poor, too degraded, too illiterate. It requires no gold nor silver to be accepted of God and Christ. We cannot buy heaven, salvation is offered on equal terms for all, therefore let no one become discouraged. Though all have sinned yet all may become saints, washed and cleansed by the precious blood of Christ. This fountain of blood is inexhaustible: every soul may be washed and cleansed from every sin to live in holiness. For as in Adam all died even so in Christ shall all be made alive. The sinner, the dying, coming to Christ by faith, shall be cleansed and saved from the eternal death. Enter the ark of safety before it is too late and escape, for the deluge of sin and death is sweeping over the land. May we ever grow in grace and in the knowledge of our Lord and Savior Jesus Christ. Amen.

J. D. HERSHEY.

"GRIEFS" must come to the Home, as well as joys. They may be counted as among its most precious disciplines, its deepest blessings. The shadow which see passing over other homes, and which we think of with dread—or dare not think of—as some day to reach us, when it falls, is found to be an overshadowing of angel's wings, an overshadowing of God. In the darkness that needs Him so much, He is found a present help. We can bear the soul's strength is discovered. We can bear what we thought we could not bear. The spirit is uplifted, subdued, purified, the made tender. When death enters the home it hallows it. It brings a hush, a sacred silence, a holy peace. There is the troubles are swept away. There is a loss, one keenly felt—a loss out of the home, out of the heart; but there is a gain. The loss, for a time; the gain spiritual. The loss, for a time; the gain, if we will, for eternity. Life, henceforth, may be less glad, but it can hardly fail to be more thoughtful, more earnest. Death is less dreaded, because more familiar. The spiritual world is nearer, since one we loved has entered there; more real, since we have a treasure in it. The home has begun to form beyond."

Miscellany.

A PASTOR of the State Church in Prussia was recently arrested, convicted and fined for soliciting contributions to give poor children a Christmas donation—without having asked and obtained permission of the police authorities. He appealed to the highest jurisdiction, but in vain.

STATISTICS of Wesleyan Methodism in England for the past year show that the majority of new members added to that body have come from the Sunday school and that but for these accessions the membership would have diminished instead of increased as it has. The Wesleyans propose a closer alliance between their Sunday schools and churches, so that the former may have representation in the councils of the latter, and the latter have more influence in the organization and works of the former.

IT IS SAD to see how at the present day these called Christian churches wink at and encourage the follies of this world by taking into her communion men and women whose lives are wholly given up to the worship of social position, and of obedience to fashion's behests. Who can read the accounts of the social pageant, the lavish display, and the wasteful extravagance indulged in by the upper social classes in their balls and parties, where hundreds of thousands of dollars are spent worse than uselessly, without the reflection that these people have departed far, far from the example of the Man of Sorrows? We are led to wonder whether the travel-stained, foot-sore Nazarene would find recognition among these, his professed followers, were he to appear among them as he appeared in Judea nearly 1,900 years ago. Nay, we need not wonder! Were he to come among these professed Christians to-day, as he came to the Jews, he would just as surely be rejected by those who profess to be his own now as he was rejected by his own then.

Married.

SCHWARTZTRUBER—YORDY.—On the 16th of February, 1890, in the Amish Mennonite church near Thurman, Arapahoe county, Col., by Joseph Schlegel of Milford, Seward county, Nebraska, Peter Schwartztruber and Emma Yordy, both of Arapahoe county, Col.

YODER—HARTZLER.—On the 13th of Feb., in Logan county, Ohio, by Pre. Jonas Yoder, Christopher B. Yoder and Phebe A. Hartzler, both of Logan county, Ohio.

"O may this pair increasing find
Substantial pleasures for the mind,
Happy together may they be
And both united, Lord, to me."

O guide them safe this desert through,
Mid all the cares of life and love;
At length with joy thy face to see,
In fairer, better worlds above."

MARTIN—COBAUGH.—On the 18th of Feb., 1890, in Clarke Co., Ohio, Pre. David Martin of Franklin Co., Ohio, to Barbara Cobaugh of the first named place.

STUTZMAN—ERB.—On the 2d of March, near Milford, Seward county, Neb., by Bishop Joseph Schlegel, John Stutzman and Katie Erb. Ceremonies at the Amish Mennonite church in Otis township. May the Lord bless this union.

KRABILL—ALLMAN.—On the 23d of Feb., in Washington county, Iowa, at the residence of the bride's father, by Benj. Eicher, Peter Krabill of Henry county and Fanny Allman of Washington county.

ALLMAN—TROYER.—On the 27th of Feb., in Crawford township, Washington county, Iowa, by Benjamin Eicher, Peter Allman of Washington county and Lydia Troyer of Johnson county, Iowa.

DYLER—HOSTETLER.—On the 25th of Feb., in Milford county, Pa., by Nathan D. Yoder, D. H. Byler of Lawrence county, Pa., and Mattie L. Hostetler of Milford county, Pa.

LINDEMAN—HERR.—On the 28th of Nov., at the home of the bride's mother, in Lancaster county, Pa., by Bishop Isaac Eby, J. B. Lindeman of Mechanicsburg, Cumberland county, Pa., and Barbara Herr of Lancaster county, Pa. The bride has been for a number of years one of our worthy correspondents to the HERALD, and has written many instructive and encouraging articles. Brother and Sister Lindeman have our sincere wishes that in entering their new relation the flowers of happiness should be pressed at their pathway through a long life, and that they shall be pierced lightly by the thorns of sorrow which are found upon the sweetest roses.

DIED.

ESHELMAN.—On the 26th of December 1889, near Stryker, Ohio, Barbara Esheleman, aged 73 years, 11 months and 28 days. She was blind, and was a sufferer for 13 years. On the morning of her last day on earth she seemed as usual; she got up and ate her breakfast and was then led out on the porch by her daughter, who then went away a few steps to help her brother. He looked back and saw his mother sinking down. He ran to her side to help her up, saying, "Good-by, mother." They laid her on a bed, but the spark of life had fled. To the friends who had come to help her children at lastingly she expressed her hope that her son Peter was coming on a visit from Davis county, Ind. He came the same evening, only to see the mortal remains of his beloved mother. She was a widow for 20 years and 16 days, and leaves 6 children and many friends to mourn their loss. She was a member of the Amish Mennonite church and was buried on the 29th in the Lockport burying ground. Services by Chr. Stuckey and Chr. Freyberger from 2 Peter 3.

BEILER.—On the 3d of January, near Belleville, Milford county, Pa., of consumption, Lizzie, daughter of Samuel L. Beiler, aged 16 years, 11 months and 24 days. She was a faithful member of the Amish Mennonite church, and leaves her father, three brothers and many young friends to mourn their great loss; yet they mourn not as those who have no hope. The writer visited her at different times during her sickness, and from the testimony she gave we feel assured that she trusted fully in God for a future of eternal happiness. Her last words were "Good-by to you all," after which she fell asleep in Jesus. Although prepared for death, yet her departure was a heavy

stroke upon her many friends. Buried on the 15th in the Amish graveyard near Belleville, followed to her last resting place by many friends. Funeral services by the writer, N. D. Yoder.

STUTZMAN.—On the 3d of January, in Fulton county, Ohio, Sem, son of Jonas and — Stutzman, aged 2 years, 11 months and 23 days. He leaves his parents, and 9 brothers and sisters. He was buried on the 4th in the Amish Mennonite graveyard. Services by Chr. Stuckey and Chr. Freyberger.

MYERS.—On the 1st of March 1890, in New Britain, Bucks county, Pa., Hannah, widow of Isaac Meyers, aged 82 years, 2 months and 16 days. She was buried on the 5th at Blooming Glen.

"Our mother's eyes are closed in death.
To us she speaks no more,
We mourn her loss, but hope we soon
Shall meet on Canaan's shore."

CARR.—On the 26th of February, in Doylestown Twp., Bucks county, Pa., David Carr. He was the 1st of March at the Dunkard church in New Britain. Services by S. Gross and S. Godshalk.

LUGIBEL.—On the 24th of February, near Pettisville, Fulton county, Ohio, Veronica Lugibel, aged 4 days less than 35 years. She was a sister in the Amish church and was buried on the 26th in the Amish graveyard. Funeral services by D. Wyse and Chr. Freyberger from Ezek. 33 in German and by Christian Stuckey in English from John 11:25, to a large concourse of friends assembled in the meeting house. She leaves a sorrowing husband, 4 small children and an aged mother who has already followed 4 of her daughters (all leaving little children behind), 2 daughters-in-law and 9 brothers and sisters to the grave.

ERBSKORN.—On the 20th of February, in Clinton Twp., Ohio, wife of John Erbskorn, aged 41 years, 7 months and 14 days. She leaves her sorrowing husband and 8 children, of whom two were but three hours old when the mother died. She was a sister in the so called Egli branch of the church, and was buried on the 22d. Services by Daniel and Joseph Rupp in German and Joseph Egli in English from Phil. 1:23.

ZIMMERMAN.—On Sunday the 23d of Feb., near Washingtonville, Ohio, Elizabeth Zimmerman, aged 91 years, less 4 days. She was buried on the 25th at the Binder meeting house. Funeral services by Abram Brubacher in German and Solomon Beery in English. Text, Heb. 4:8-13.

MILLER.—On the 12th of February, near Chalm, Holmes county, Ohio, of lung fever, Sister Catharine, wife of Daniel C. Miller, aged 36 years, 2 months and 5 days. She was buried on the 14 in Benedict Miller's burying ground. Services by D. Troyer and Sem Miller. She was a faithful disciple of Christ in the Amish Mennonite church, and leaves her sorrowing husband and 8 children and a number of brothers, sisters, friends and acquaintances to mourn her early death; yet the living hope that she had consoles us with thought that she is now at rest.

KING.—On the 21st of February, in Mennontownship, Milford county, Pa., Fannie Y., wife of Jacob S. King, aged 57 years, 5 months and 23 days.

HARSHBARGER.—On the 25th of February, near Mattawana, Milford county, Pa., Salie, daughter of Jonas and Polly Harshbarger, aged 7 years, 4 months and 5 days. As she felt death coming very near, she gave her father and mother and brothers and sisters each a farewell kiss, and when she saw them

weeping she said "Do not weep for me; I am going home." Oh! what a precious gift is the grace of God which has power to prepare the heart of a dying child or of an aged care-worn believer with sweet rest and peace, even in the moment when the soul is parting from the body. How blessed it is in that solemn hour to feel assured, by grace, that all is well; "I am going home."

BRACH.—On the 25th of February 1890, in Walnut Creek Twp., Holmes county, Ohio, Amanda Ellen, daughter of Solomon and Sarah Beachy, aged 16 years, 3 months and 1 day. Buried at Walnut Creek meeting-house. Funeral services by Fred Mast, and Isaac A. Miller, from John 16:16 and Luke 8:52.

SMILEY.—February 26th, near Goshen Ind., of tumor of the liver and dropsy, widow Mary Smiley, aged 53 years and 17 days. She was a faithful member of the Amish Mennonite church for many years and fully resigned to the will of God. The writer visited her a number of times, but never heard her murmur or complain once but she always said, "as the Lord willeth I am satisfied." She leaves one son and seven daughters to mourn their loss, but they can fully trust that it was her eternal gain. Buried on the 28th. Services by Levi Weaver in German and D. J. Johns in English from 1 Cor. 15:42-49.

DETWELER.—On the 16th of February, in Salford, Montgomery county, Pa., of influenza, Bro. Samuel M. Detweiler, aged 64 years, 11 months and 5 days. He was buried on the 20th at Salford Mennonite church. Funeral services at the home by Jacob C. Moyer, and at the church by Henry S. Bower from John 11:28, latter clause, "The master is here and calleth for thee."

HERROLD.—On the 1st of February 1890, in Snyder county, Pa., of heart disease, Nathan Herrold, aged 66 years, 6 months and 18 days. He leaves a sorrowing widow and one son and many relatives to mourn their loss, but those that have no hope. He was a brother in the Old Mennonite church. He left good evidence of a happy end. May God bless the bereaved family. Buried at the Grub church where many friends and relatives met. Services by John Kurtz and William Graybill. Text, Rev. 14:13.

HEATWOLE.—Feb. 21st, near New Erection church, in Rockingham county, Va., Sarah Frances Heatwole, aged 41 years, 7 months and 19 days. She was buried on the 23d in the Weaver church burying ground, followed by a large concourse of relatives and sympathizing friends. Funeral services were held by J. N. Driver and Samuel Coffman, from Job 14:14. The deceased was for a number of years a faithful member of the Mennonite church. She leaves an aged mother and one son, to mourn their sad loss. In her last moments she gave her mother good-by, then called her son, gave him good-by and told him to meet her in heaven. Her husband and three children have preceded her to the Spirit world, where we hope she has now gone to join them in that upper and better kingdom, where there will be no more family separation, and where they can praise their Redeemer with nobler songs than they could in this world of sin.

ROSENBERGER.—On the 19th of January, in Bucks county, Pa., Eliza, wife of Jacob Rosenberg, aged about 65 years. She was buried on the 22d, at Line Lexington Mennonite meeting-house, where services were held by Jonas Price of Lancaster county, from Job 29:2-5. Hilary Crenshaw conducted the services at the residence. She leaves a husband and a number of children to mourn her death.

FISHER.—On the 11th of February 1890, in Salisbury township, Lancaster county, Pa., of typhoid pneumonia, Anna C., wife of C. L. Fisher, and daughter of Levi and Lydia King, aged 50 years, 6 months and 15 days. She was buried in the Amish Mennonite burying ground on the 14th in Salisbury township, near Gap, Pa., where a large concourse of friends and relatives assembled to pay the last tribute of respect to the beloved sister. She was a faithful member of the Amish Mennonite church and leaves a husband and 2 children to mourn their loss. She will be missed by all who knew her. Appropriate remarks were made by Christian and Gideon Stoltzfus from 2 Cor. 5:1.

"Weep not for me, my friends so dear,
Nor shed for me the sorrowing tear,
I am not dead, but only sleep;
My silent slumber, O, how sweet!"

No longer is my mortal frame
The seat of suffering, grief and pain;
Serene and tranquil in my sleep,
My lonely slumber O how sweet.

She sleeps with Jesus, blessed sleep.
Dear children do not for her weep;
Prepare to meet in heaven above,
Where all is happiness and love.

FREED.—On the 26th of February, 1890, in Hancock county, Ohio, of spinal affection, Mary Freed, aged 19 years, 9 months and 1 day. Buried on the 30th, followed to the grave by many sympathizing friends and relatives. Services by C. B. Brenneman and John Shenk, Text, Rev. 14:13. Of three children born to Father Freed by his first wife, one only, a daughter Angeline, remains, her home being in Texas. Of three children born to him by his second wife Mary in the last enter to the house "not made with hands, eternal in the heavens." The last of three flowers plucked in full bloom. She obeyed the injunction, "Remember now thy Creator, in the days of thy youth, while the evil days come not nor the years draw near when thou shalt say, I have no pleasure in them." She accepted Christ, and became a member of the Mennonite church in her fifteenth year, leaving to her friends and relatives the consolation that she pleased God and was beloved of him. Dear young brethren and sisters of Hancock and Allen counties, remember one of your number is gone, to be no more with you here. She will no more join her voice with yours here in singing praises to God. You will no more see her smiling face, or behold her pleasant countenance. She has now with us in heaven only devotion for the last time. Think of these things. How solemn to think that Mary is gone; but, happy thought, she is gone to be with Jesus, and if we live true and faithful to Jesus we shall be permitted to meet her again in the better world.

FREED.—On the 21st of February, in Lederachville, Montgomery county, Pa., of paralysis of the brain, Bro. Jacob K. Freed, aged 61 years, 8 months and 27 days. On the 20th he was in his usual health and attended the funeral of Deborah Wile. In the evening he commenced to complain, and as he continued to grow worse he took his bed and a doctor was called, but in spite of all that loving hands and medical skill could do Bro. Freed began to sink rapidly, his one side having become paralyzed, and on the following morning at 3 o'clock the spirit took its flight, paralysis of the brain having also set in during the night. He was loved and respected by a large circle of relatives and friends and was a consistent member of the church, ever zealous in the cause of Christ and the teaching and practice of the faith once delivered unto the saints.

He leaves 6 sons and 3 daughters to mourn his departure, his wife having preceded him to the spirit world. His remains were buried in the Salford Mennonite burying ground. Funeral services at the house by J. C. Moyer, and at the church by Isaac Moyer from Rev. 21:6, 7.

WILE.—On the 19th of February, in Morwood, Montgomery county, Pa., of cancer, Deborah, wife of Samuel Wile, aged 60 years. Last August the cancer was removed, but a new growth soon came and caused her death. She leaves her husband and 2 children to mourn their loss. She was buried at the Franconia Mennonite meeting-house.

BERKEY.—On the 24th of February, 1890, near Middlebury, Elkhart county, Ind., of dropsy, caused by scarlet fever, Mary Alta, daughter of Daniel C. and Lydia Berkey, aged 5 years, 4 months and 27 days. Buried at Forest Grove. Services by Levi Weaver in English, and Jonas and Seth Troyer in German. Text, Luke 8:52. A few days before she died, although very weak she sang in a clear voice the hymn, "I hear thy welcome voice."

BLOUGH.—On the 20th of February, in Elkhart township, Elkhart county, Ind., of consumption, Barbara, wife of Christian Blough, aged 72 years, 5 months and 28 days. She was born in Somerset county, Pa., August 2, 1817. Buried on the 23d in the Waterford graveyard. A large number of relatives and friends followed her to her last resting place. A few days prior to her death she was received into the church by water baptism and died in the hope of meeting her God in peace. She leaves a husband and 8 children to mourn the departure of the beloved mother. Services by Noah Metzler from Psa. 139:14.

KAUFFMAN.—On the 12th of February, in Indiana county, Pa., Sarah, wife of Samuel Kauffman, died, aged 28 years, 9 months and 14 days. Her maiden name was Heckman and she was born in Juniata county. Funeral services by D. Hall from Psalm 23.

KAUFFMAN.—On the 8th of February, 1890, near Churchtown, Lancaster county, Pa., of the infirmities of old age, Joel Kauffman, aged 87 years, 11 months and 13 days. He leaves three sons and one daughter. He was buried on the 12th. He united with the Amish Mennonite church a few years ago. Services by John Zimmerman in English and Gideon Stoltzfus in German. We hope he has gone to a better world. May they all be ready to meet him in that better land where death can never come.

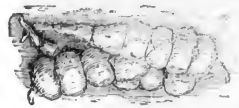
SWOVILLAND.—On the 25th of February, in Harrison township, Elkhart county, Ind., of consumption, Elizabeth, wife of Andrew Swovilland, aged 49 years, 4 months and 23 days. Buried at Yellow Creek on the 27th. Services by Henry Shum and Noah Metzler. Sister Elizabeth has long been a member of the Mennonite church. During her last illness her thoughts were seemingly turned heavenward. It was her desire to have services at their house every Sunday afternoon. May this affliction leave an impression upon the family. Peace to her ashes.

O dear mother, God has called thee,
From this earth and us away,
Up to his home beyond the skies,
To dwell with him forever ay.

O dear mother, we do miss thee,
Since thy voice we hear no more;
But we know thou art with Jesus
Over on our blissful shore.

O, your days were full of trouble,
All your days of pain are past,
Thou art gone to that best refuge
Safe in Jesus' home at last.

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TIME TABLE.

Lake Shore & Michigan Southern R. R.
Passenger trains after Dec. 1st, 1889, depart at Elkhart as follows standard time:

GOING WEST, leave.
No. 1, Vestib. Lim. Express 6.50 A. M.
Toledo Express 8.00 "
No. 9, Pacific Express 8.45 A. M.
No. 27, Chicago Acc. 7.00 "
No. 3, Special Chicago Express 8.05 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.00 "

GOING EAST—MAIN LINE, leave.
No. 12, Night Express 8.30 A. M.
Grand Rapids Express 4.45 "
No. 22, Mail 11.45 "
No. 6, Fast New York Ex. 6.15 P. M.
Grand Rapids Express 1.20 "

GOING EAST—AIR LINE, leave.
No. 2, Special New York Express 12.45 P. M.
No. 8, Atlantic Express 11.40 "
No. 4, Limited Express 8.30 "
No. 28, To Goshen only 8.35 "
Train 3 to Goshen only 7.45 A. M.
E to Goshen only 3.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

Train F from Goshen 11.30 A. M.
Train H from " 5.45 P. M.
No. 24, Acc. from Chicago 8.10 "
Goshen Passengers change to No. 28.
No. 27, from Goshen 6.30 A. M.
Passengers change cars at Elkhart if going West.

SUNDAY TRAINS.
Nos. 12, 4, 6 and 8, East. Nos. 9 and 6 West.

TRAINS ARRIVE—MAIN LINE
Grand Rapids Express 12.40 P. M.
" 7.40 "
No. 25, Michigan Accommodation. 2.55 "

Tickets can be obtained for all prominent points between Boston and San Francisco.

A. J. Smith, Gen. Pass. Ag't., Cleveland, O.
P. P. Wright, Gen. Sup., Cleveland, Ohio.
F. W. Cantrick, Ticket Ag't., Elkhart, Ind.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after Nov. 24th, 1889, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave.
No. 2, Mail and Express 4.29 P. M.
No. 4, Cincinnati & Louisville Ex. 11.25 A. M.
No. 6, Ind. & St. Louis Express 4.29 A. M.
No. 22, Goshen Accommodation 9.00 A. M.

GOING NORTH, leave.
No. 1, Mail and Express 10.10 A. M.
No. 3, Michigan Express 4.50 P. M.
No. 5, Grand Rapids Express 12.05 A. M.
No. 21, Elkhart Acc'n, arrives 10.10 A. M.
No. 9, Way Freight, arrives 11.15 A. M.

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, P. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R.
At Anderson Junction with C. C. & I. R. R'y for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.

EDGAR H. BECKLEY Gen'l Ticket Ag't.

O. W. LAMPORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 27.—No. 7.

ELKHART, IND., APRIL 1, 1890.

Whole No. 416.

For the Herald of Truth.
THE RESURRECTION MORN.

Calm and silent, clothed in darkness
All the land in slumber lay;
Eastern skies but faintly showing
Signs of the returning day.

Swiftly from the courts of heaven
Down a shining angel soared,
Came to where in death lay sleeping
Christ, the much rejected Lord.

Like the lightning was his visage,
White his garments as the snow,
And the keepers shook with terror,
And as dead men were they now.

Here two powers face each other,
Both with fear the world had given;
Yet the difference, ah what was it?
One was Rome, and one was heaven.

Then the angel, drawing nearer,
With the power 'th' Almighty gave,
From the door the stone rolled backward—
Open was the Savior's grave.

Lo, the power that cleansed the leper,
Cured the palsied, healed the blind
Speaks, and from his deathly slumber
WAKES THE SAVIOR OF MANKIND.

Soldiers and the powers of nature,
Overcome by power divine,—
Forth the Savior comes in triumph,—
Frustrate wicked men's design.

He is risen, death is conquered,
And the grave has lost its sting;
Death is swallowed up in victory,
Christ has triumphed, He is King.

Women to the grave came, weeping,
Hoping there the Lord to see;
But the grave no longer held him,
He had gone to Galilee.

Then the angel said unto them,
"Fear not ye," nor be dismayed
"For I know that ye seek Jesus,
He is risen, as he said."

"See, the place where they had laid him
Now is empty—he is gone;
Death no longer could retain him
Now the mighty work is done.

Go and tell the poor disciples
That they need no more despair,
Up in Galilee ye'll find him,
Lo, I've told you, he is there."

Christ still lives and reigns victorious,
Let us all his praise proclaim;
Everlasting, great and glorious,
Is the precious Savior's name.

Sinners, come in tears of gladness
For the enemy is slain,
Jesus banishes our sadness
Gives us life and light again.

Joy on earth and joy in heaven
Songs of praise all nations sing
Christ has all salvation given
He is Savior, He is King. A. B. K.

For the Herald of Truth.
HISTORY OF THE MENNONITE CHURCH.

(Continued.)

When, about the end of September or the beginning of October, Denck reached Basle, he was bowed and suffering in both soul and body, in consequence of the persecution, slander, distress, misery and sorrow which he had borne. His friend Oecolampad took compassion on him. A few weeks later a fatal sickness put an end to his sufferings. He is said to have fallen asleep calmly and peacefully.

With Denck the community of the Brethren lost their most prominent leader. Henry Bullinger calls him "a prominent pillar of Anabaptism and the leader of the Anabaptists, Martin Bucer styles him the 'pope' and Urbanus Rhegius the 'abbot' of the Brethren." Berthold Haller writes of him to Zwingle under date of December 2d, 1527: "Denck the Apollon of the Anabaptists." As early as the year 1526 a certain Gynoraer declared Denck to be the "head of those who are rebaptized."

Sebastian Franck states that Denck was "a quiet, pious, rustic man." Wolfgang Capito says that Denck's "exemplary life, modesty, selfpossession manner and address drew the people toward him wonderfully."

The chronicler John Kessler, who was personally acquainted with Denck, relates: "And in the first place one came here from St. Gallen, called John Denck. * * * a very learned, versatile and humble person."

Somewhat later Kessler said: "This Hans Denck was excellently practiced in the letter of the holy Scriptures and sufficiently instructed in the three principal languages." "In person he was tall, friendly and of modest demeanor, nay, greatly to be praised, if he had not stained his mind and teachings with such horrible errors."

"In Denck, that most excellent youth," says Joachim Vadian, "all talents were indeed so exceptionally developed that he preceded his years, and more so than he appeared." John Salat, clerk of the court in the city of Luzerne, writes in his chronicle. To this newly formed sect there united himself in the year 1526 one, called John Denck, who was a school teacher in St. Sebald in Nuremberg, a very learned man in three languages, who became so prominent that he was esteemed as one of the most advanced, and amongst them (the Anabaptists) as a chief teacher and bishop. Otherwise in his demeanor and life he was a pious, discreet man, etc.

In the short period of his labors Denck also made himself prominent as a writer. His work on "Who indeed loves the truth," etc., passed through at least three editions; the writing on free will ("What is said") four; "The ordinances of God" at least five; the little book "Of the law of God," at least seven, "Of the true love," five; the "Protestation," at least three editions. A few copies of a very interesting explanation of the prophet Micha, by Denck have been found again. Denck's tract, "Several principal discourses," passed through numerous editions as appendix to the "Deutsche Theologie." Not knowing that this came from the pen of the "Arch-Anabaptist," many thousands were edified by it.

One of the most important of Denck's labors was the translation of the books of the prophets in the old Testament which he accomplished together with Ludwig Hetzer. This work had, it seems, been already begun by these two men in Strasbourg and hence was, as is shown in the preface written on the 13th of April 1527, completed by them at Worms and printed there by P. Schoeffer some time before Martin Luther's translation. Within three years there appeared thirteen different editions of the Denck-Hetzer translation of the prophets, in folio, quarto, octavo, Duodecimo form, in Strasbourg, Augsburg, Hagenau, etc. Each one of these editions was republished several times; the first edition was reprinted five times in one year, and in 1528 appeared the eleventh edition. The Augsburg edition was republished five times within nine months. Later on four additional editions of this book appeared.

The translators declared in the preface that they "spared not their greatest diligence, were not ashamed to inquire where they hoped for answer, omitted no reading, despised nothing, brought forth everything, in order to render an exact translation." They declared themselves willing to leave theirs if God would permit a better one to appear. Yet they pray for God's sake not to judge, before it was known, not to accuse before it burns, because to accuse and condemn is very readily done.

In a private letter Luther expressed himself favorably in a certain sense regarding this work. On the 4th of May 1527 he wrote to Wenzeslaus Link that the Worms translation of the prophets was one not to be despised; that the authors had used diligence; yet that no one could attain everything. Soon, however, he declared publicly, I believe that no false prophet and factious spirit can translate correctly, as it appears in the Worms translation of the prophets." The Lutheran magistrate of Nuremberg immediately prohibited its publication.

Still more remarkable is the conduct of the Zurich theologians. It is plainly shown that they had used Denck's interpretation in their translation of the prophets, which they published in 1529; yet they condemned the former most resolutely: In the preface to their book we read, "Who would not shun and shudder at the translation which proceeded from those who were the leaders of the sects and factions? Who would ever trust such for a faithful rendering of those passages in the prophets which speak of Christ, the preserver of the world, spoken and prophesied by true men and God?" Later adherents of Zwingli declare that the men against whom this was said showed more love for truth and impartiality in their work than those who declared these things against them.

Hubmayer had been studying in the university of Freiburg since 1503, and was admitted to its faculty in 1523. Already in 1512 he received a call as professor of theology in Ingolstadt, which call he accepted. In 1515 he was elected Protector of the renowned high school. In the following year he became pastor in the cathedral of Regensburg, and a historian of that time speaks of the unusually large crowds which his sermons attracted. Because he did not preach in a manner to cause the Chapter's ears to itch (2 Tim. 4:3), the latter in 1519, thought it impossible to endure him any longer. He accepted the pastorate of the church in the little country town of Waldshut, where he was baptized about Easter 1525 by William Reublin and hereby united to the community of the Brethren. Fleeing from Waldshut in 1526 before the advancing Austrian army, he turned toward Switzerland. Here he was imprisoned, and is said to have recanted, but to have

declared his recantation void soon after his release in Constance. Shortly afterwards we find him in Augsburg where Denck was staying at that time. In the same year (1526) he came to Moravia. In Nickolsburg, with Lienhart von Lichtenstein, he found protection from persecution, in which place he worked zealously, writing and preaching, so that several churches were formed in and about Nickolsburg. Hubmayer was finally imprisoned in the castle of Gravenstein in Vienna and was burnt there on the 10th of March 1528. Eight days afterward his wife was drowned. (Mart. Mir. P. 448). Thielem van Braght here calls Hubmayer a learned and eloquent man, whom the papists called a doctor of the Holy Scriptures. Sebastian Franck says of him in his "Chronica," page 350: "To the opinion of the liberty of man, both to good and to evil he adhered and taught it so rigidly, that he wrote a little book thereof to Margrave George. Luther's teaching, that God also causeth sin and worketh both good and evil in man—as if He was the cause of our iniquities!—he likewise looked upon as the greatest heresy and blasphemy."

(He held that) both before, in and after the fall the Spirit remained sincere, and never consented unto sin, and therefore the Spirit never lost its freedom, but only the flesh (has lost its freedom), although the Spirit had, as a captive, also to partake unwillingly (of the forbidden fruit) yet not from a desire. Therefore the Spirit still willed to do good, and would check, curb and conquer the flesh; and urge and force the reluctant flesh unto that which is good. That after the restoration from the fall (through Christ) the man who believes fully has been restituted so that he is in all things more entirely free than, or at all events as free as before the fall.

Also, how could it be possible to call all Christians priests, freemen and children of the Spirit and light, if they had not again overcome the lost freedom with the Spirit and Christ? The law is not only possible, but easy to be obeyed, because to the believer all things are possible.

(To be continued.)

For the Herald of Truth.

THE BIBLE IS THE WORK OF GOD.

Ever since God created Adam and Eve the divine Spirit has wrought with human frailty to instruct man. It was so with Adam and Eve; with Noah; with Abraham, Isaac and Jacob; with Joseph in going down captive into Egypt; with Moses in delivering the Israelites from their thralldom; with their wanderings forty years through the wilderness where he fed and protected them, and gave them a law from Mount Sinai by which

to be governed. God wrought with the Israelites during the seventy years of their Babylonian captivity. Ezekiel the 1st chapter gives the scene of the captive priest and prophet in the thirtieth year, and the fifth year of Jehoaichin's captivity by the River Chebar. In that chariot of Deity, glowing in fire and amber and lightnings, with its complex wheels so high that they were dreadfully set round and about with eyes, there were living creatures with four faces, three were brute and one was human and high over all sat the Son of God on a throne. Here mingled and commingled the elements of an awful incomprehensibility. The history of all the past and future had been symbolized; the Creator of all is seated high above them all. He commands Ezekiel to make known the condition of Israel's transgressions.

The Divine Savior, or second Adam, was promised to the first man and woman after their transgression, and renewed the generations that followed by God's inspired prophets. As Christ is the New Testament truth, so is He the old revelation. The old was the type, the new the reality. He is the seed promised to Eve, the Shiloh of the dying Jacob, the prophet of Moses. He is the star and scepter of the erring Balaam. He is the Messiah of King David. He is the superhuman king of the reigning Solomon, and the servant of God of the Messianic Isaiah. He is the branch of Jeremiah, the priest of Zechariah, and the divine messenger of Malachiah. The Savior is every where in the inspired revelations truth.

God's promise embraces the proclamation, exaltation, and glorification of the Savior, His incarnation, His saving gospel, His expiatory and atoning death all call us to repentance and obedience to realize our condition. Even in the thunder's roar in the lightning's flash, from shining stars or fading flowers from the church yard, or the funeral train of our dear friends we receive warnings and calls. The Savior came to take away the sins of this world.

"I saw one hanging on a tree,
In agonies and blood;
He fixed his languid eyes on me,
As near his cross I stood.

"O, never, till my latest breath,
Shall I forget that look;
It seemed to change me with his death.
Though not a word he spoke.

"My conscience felt and owned the guilt.
It plunged me in despair;
I saw my sins his blood hath spilt,
And helped to nail him there.

"A second look he gave, which said,
'I freely all forgive;
This blood is for thy ransom paid;
I die that thou may'st live.'"

NICODEMUS C. BIGLER.

THE UNCHANGEABLE LOVE OF GOD.

For the Herald of Truth.

"Jesus Christ, the same yesterday, and to-day, and forever." Heb. 13:8.

Dear friends, who are yet standing aloof from God and His promises, do you sometimes think of the wonderful love, the merciful Father bestows upon us weak, frail mortals, both spiritually and temporally, from day to day? His love is beyond degree, and is incomparable. Jesus, while on earth among sinful men, had to endure many a mocking, and was despised and betrayed by Judas. And was led out to the place of crucifixion, and was there nailed to the cross and hung between heaven and earth, shedding his precious blood on Calvary's Mount for our sins. He has done so much for us; can we not do something for the dear Savior? we can find no other such a friend in this world who would submit to be crucified for our sins, like this dear Jesus of Nazareth, God's only begotten Son. "For greater love has no man than that he lay down his life for his friends." Sinners, for which is your love the greater, the acceptance of the dear Savior, or the perishable rubies of this present sinful world? How glorious if we accept the Savior, but how sorrowful if the world is our choice. For He says, "All things shall pass away, but my words shall not pass away." And whatsoever we sow, we shall also reap. Therefore let us try and sow the good seed, that we reap life incorruptible.

"Though all things change, He changes not.
He ne'er forgets, though oft forgot,
His love's unchangeably the same,
And enduring as his name."

He is not like men who so often deceive each other in this life. Human hearts and looks deceive us, but his love is ever the same. If we put our whole trust in Jesus we will never be deceived or led astray, for he says, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." John 14:6. Dear sinners, although you forget your Creator, and are wandering away from the fold of God, the Lord your Shepherd never forgets you, though you try to forget Him. He knocks and pleads for admittance day and night. Will you make room for Him in your hearts? You cannot get away from God. He is everywhere, although you sometimes feel as if you would rather not hear anything of Him. My dear friends, if you put off repentance from time to time until your dying day, you would give a thousand worlds like ours if you only would have lived a Christian life, in the land of Bibles, while you had time and opportunity to do so. In such a case how would your record read? Could you say, Yes, my name is written there, in the Lamb's Book of Life? It is not all of life to live, nor all of

death to die. After death comes the judgment, and then, where will your eternity be spent? In heaven to sing the everlasting song with the redeemed who have made their robes white in the blood of the Lamb, where there is joy and peace for ever and ever, or in everlasting perdition, where there is weeping and gnashing of teeth? Dear friends, which will be your selection. Oh! how sad it would be, if you would be too late to enter that beautiful golden gate. Your well-wishing friend.

"When we get home, when the morning is
And forth from the city of gold, [come,
Angels of God, coming down, shall call home
All of those who belong to His fold:

Will you be there, loved ones to greet,
Or will you forever be lost?
What is thy choice, fleeting pleasures of earth,
Or a home when death's river is crossed?

O, then what raptured greetings
On Canaan's happy shore
What knitting severed friendships up,
Where partings are no more."

ELLA H. BRUBAKER.

For the Herald of Truth.

WHY NOT?

Since reading the article entitled, Why are Christians not more in earnest? I have been thinking seriously that there are many thousands of professors who are not in earnest, even concerning the salvation of their own souls, and much less for the salvation of the souls of others. On every hand we see there is much to be done in the cause of the Master, while there is a lack of willing hands and earnest hearts to do it. While we think of this lack it may be well for us to look into our own hearts, and examine closely to see if we ourselves are in earnest. I fear we might be looking at the want of interest in others, and grieve over their unfaithfulness, while we might be thinking and grieving to better purpose if we would work at our own hearts.

One reason why we ourselves may be lacking interest in the spiritual work is because the cares of this world and the deceitfulness of riches have so large a place in our hearts and in the pursuits of our lives. We cannot bind ourselves to the cares of this life from early morning till late at night six days out of the seven, and then expect to be truly in earnest for Christ, probably a part of the Lord's Day, one day in the week. We need no admonitions at least comparatively few, to be in earnest in our worldly pursuits. As a rule we are earnest enough in this. It is right to be in proper earnest in this matter, but this should not claim our attention so fully that we do little or nothing in the spiritual work. We are commanded to labor for our earthly support, and the most earnest Christians are faithful in this. It has also been proven a noticeable fact

that when one fails to look to his worldly interests, he seldom does anything of consequence in the spiritual life. So we may clearly see that what is required of us is not to have our hearts fixed upon earthly pursuits and earthly gain to such an extent that we become unmindful of the more important duties of the spiritual life.

When Jesus came to earth he was faithful to be about his Father's business. There was a time for him to labor (no doubt earnestly) as a carpenter and there was a time for him to engage solely in the teaching of his gospel. This he did earnestly. Once he, with his disciples, was so intently engaged in the work that they had not even so much time as to eat. He is our example. Our work is not apportioned to us as his was to him, neither is our work given to each one alike. One may find his duties to be all his life much of the time to engage in worldly pursuits, though not to the exclusion of his spiritual duties, while another may find that the spiritual work may sometimes claim nearly his whole time and attention. But we need to be in sincere earnest, and do faithfully as unto the Lord whatever is required of us.

Why not more in earnest? We see souls unsaved on every hand idly spending the precious time God has given them to use for His glory, yet we seem not in earnest to help them into the right ways of the Lord. Souls are unsaved and seem bent on ruin and destruction by delighting in and pursuing the very things in life which war against the soul, and fill this present life with misery, and take away their hope for the life to come; yet we seem to have no earnest desire in our hearts to have them saved.

What spirit is it that prompts us to action or inaction? If we had the spirit of Christ it would appear that we would be like him. When we fail to be in earnest as He was it would appear as though we were actuated by a different spirit. The word tells us that if we have not the spirit of Christ we are none of his. If we have not that spirit it is no wonder that we are not in earnest for the salvation of souls. We may indeed suppose we are the children of God because we obey some forms of the doctrine of his word, yet lack the Spirit entirely. This will surely leave us with but little concern for the salvation of perishing souls.

Probably when we come to answer seriously the question, Why Not? we must confess that it is because we have not looked for and received sufficient fullness of grace through His Spirit. The Spirit is not in us, or we would be in earnest. Let us fervently pray for more Spirit, more power, more earnestness; and then expect an answer to our prayer; then likely not so many God-fearing, earnest souls will inquire why we are not more in earnest for the saving of souls.

Arranged for LEVI BLOUGH.

For the Herald of Truth.
PRINCIPLES AND METHODS.

CHOOSING MINISTERS.

The first work towards organizing a Christian church is to interpret the Scriptures, from which is formulated a certain code of recognized principles; and, so far as the interpretation is correct, these principles are binding and unalterable. And, in order to practice and to teach to others these principles, certain methods or rules are adopted. In a religious sense, principles originate with God and methods with men; in other words, principles are divine and methods are human. The harmonious blending of these is God's order of propagating religion in the world. God's work is perfect; and man's work is imperfect, and ever needs our diligent effort to make it more perfect. Times and circumstances therefore require changes of methods but not of principles.

We, as a people, perhaps, frequently attach too much importance to methods as though they were principles, as though they were sacred and divine; and are therefore not as successful in Christian work as we should be or otherwise would be. This partiality to old customs and methods on the part of some makes it a very delicate matter for any one to suggest even the necessity of any material change of methods. But those who love the truth should never be afraid of a friendly investigation in search after truth. We therefore ask the forbearance of those who read this article, especially of our ministering brethren.

There is a demand, and we believe a rapidly growing demand for some important changes in some of our church methods, at least in some parts of the brotherhood. The subject upon which we wish to present some thoughts is in a line of comparison between *our present and former methods of choosing ministers and deacons*.

By a reference to our church history we find that our method for this has materially changed from those formerly used. And we are of opinion that, in some respects, at least, our former methods are much to be preferred to the method used by many of our churches at present. When and why the *lot* came into general use in the church for this purpose our church history seems to give no account. Our Confession of Faith does not even name it in this connection. In a book printed in Europe about 1554, entitled *Menno Simon's Instructions*, page 78 we quote the following: "According to the Scriptures the sending of true preachers was performed in two ways: Some were called by God alone, without any human instrumentality, as was the case with the prophets and apostles. Others were called through the medium of the pious, as may be seen from Acts. 1:14; 1 Tim 3; Tit. 1, &c." And a

portion of the 20th article of our confession of faith, page 168, reads thus: "Therefore should all true believers, who stand in the need of a faithful minister after seeking the face of God, with ardent prayer and supplication, look out for a faithful and pious brother who is able to keep under his body and bring it in subjection; and in whom the fruit of the spirit is evidently and clearly seen; and him, after he is chosen by the united voices of the church, and duly examined by the elders and ministers of the church concerning the unity of his faith with the word of God, in all points, and with the ordinance of the church, that he may be found qualified to teach and instruct others in the way of life and truth, as being well acquainted with it himself. And such an one after he is thus found to be capable, shall in the name of the Lord, come forth to teach and instruct the people, proclaiming to them the will and counsel of the Lord. And after there are manifest indications, that the preaching of the gospel is intrusted unto him by the Lord in that he is a workman that needeth not be ashamed, rightly dividing the word of truth, and that by his preaching he bringeth forth fruit; the church may then, when after examination he is found to be in unity with the church, in their faith, according to the word of God, choose and elect him by their united voices, to be their elder, pastor or minister, which shall be confirmed by the laying on the hands of the presbytery. He shall then have full privilege to labor in God's husbandry, &c."

We think there are some important considerations taken into account in the above methods, as formerly used that are entirely lost in the use of the *lot*. For instance, by our present method, brethren are forced (so to speak) into the life work of the ministry whether or not they are endowed with the necessary zeal, talent, adaptability to the work or the necessary persuasive gift of speech so necessary to make one efficient in this holy calling. The new Testament scriptures very clearly recognize the use and need of talent, and our confession of faith, as above quoted, seems to have provided especially for these emergencies by putting brethren upon trial, to see if the preaching of the gospel is entrusted unto them. See also *Martyrs Mirror*, pages 618, 638, 1002, 1051, and 1056. It is very questionable whether it is expedient to hold a brother to the position of minister who, after fair trial, desires to be released on account of inefficiency. The gospel should not be preached by constraint.

Our long established rule of supplying each congregation or district with ministers selected from the congregation or district is certainly altogether consistent with our belief and practice; but we think these ministers should be *choice* of at

least a majority of the congregation. The nearer this election could be made by the united voice of the congregation the better. But some will object and say that in our present method we have God's choice and that is to be preferred to our own. We reply that, whether or not, those are God's choice depends largely, if not altogether, upon the real motives and the spiritual condition of those who place these brethren into the *lot* before the Lord. Just here is where much dissatisfaction arises. A lack of faith and trust in God has stayed many a blessing—has lost many a legacy. We have no good reason to believe otherwise than that the special blessings mentioned in Mark 16:17,18 were to accompany those who believe through all the time, but through spiritual weaknesses due to ourselves, as we believe, they are now lost to us. And we are of opinion that in the use of the *lot* under similar circumstances we frequently fall out of the expected and desired blessing.

But, in his theological dictionary, speaking of the *lot* says, "The matter therefore to be determined, in order to avoid guilt, should be important and no other possible way left to determine it; and the making the appeal solemn and grave, if we would escape the guilt of taking the name of God in vain. Wantonly, without necessity and in a ludicrous manner to make this appeal must be therefore highly blamable, and if thus the *decisory lot* when wantonly and unnecessarily employed be criminal, equally if not more so, must the *divinatory lot* be, which is employed for discovering the will of God: this being no means of God's appointment must be superstitious and the height of presumption."

There are circumstances, however, in which we think the *lot* could be safely used. For instance, if it were the rule to elect brethren directly by vote, that the greatest number of votes from the congregation constituted a call or election, it would no doubt frequently occur that two or more brethren would receive the same number of votes: then we think the matter could be safely decided by *lot*. It is not improbable that its use as recorded in Acts. 1:26, was under circumstances of this kind. We wish to be understood, however, as having spoken advisably here and more than anything else for the purpose of illustrating. We think that where a change is deemed expedient by a conference it should adopt such methods as will best meet its own demands. We should always endeavor to be consistent and avoid subjecting ourselves to mere presumption. We should not expect too much uniformity in method, especially as our churches are not subject to a general conference. What is best suited to one place may not be best suited to another. Again in the above quotation we see that a call to the ministry by the Holy

Ghost was recognized. There are brethren sometimes who feel the operation of the spirit in that degree and way as to constitute a call to the ministry. When such are thought to be qualified and in every way acceptable to the church, we see no good reason why they should not be ordained as ministers.

And again, on page 162 in a book entitled *Conversation on Saving Faith*, we find these words: "That the apostles were afterwards, as faithful followers of Christ and leaders of the church, diligent in these matters, namely, in choosing through prayer and supplication to God, brethren who were to provide all the churches in cities and on circuits, with bishops, pastors and leaders, and to ordain to these offices such men as took heed unto themselves, &c." From this we learn that in former times there were certain ones set apart whose duty it was to provide all the churches with bishops, pastors and leaders. Could we conceive of any time in the past when such a method was more needed than now? There are isolated families, and little groups of our members, scattered about in almost every State in the Union. who have no pastor or leader, and who are hungering and thirsting for the preached word as we teach it; and many others who are not members but who have been taught our doctrine in youth and who still hold it dear, are drifting into other churches for the want of the fostering care of our own. The command is "Go into all the world and preach the gospel." From accounts in many places the cry is frequent and earnest, "Come over and help us." There are many places where churches could be established if we would avail ourselves of the proper means and the proper times. Our method therefore of merely supplying our own congregations, at home, with ministers needs extending to the supplying of others where it is not practicable to ordain ministers. * * *

For the Herald of Truth
PREPARE TO MEET THY GOD.

You who are "halting between two opinions." Delay no longer, but seek Christ while he may be found, and call upon him while he is near; for "Those who seek me early shall find me."

"Lay up for yourselves treasures in heaven, where no thief approacheth, neither moth corrupteth." For where your treasure is will your heart be also."

You who are thinking only about the riches of this world remember that all of our good fortune we can take with us out of life in "cold, dead hands, is what we have given away."

It is written "What will it profit a man if he gain the whole world and lose his own soul;" and "It is easier for a camel to go through the eye of a needle, than

for a rich man to enter into the kingdom of God."

"Do good to them that hate you;" and "As ye would that men should do to you, do ye even so to them."

Should we not always be ready to "stand up for Jesus?" for "Whosoever shall be ashamed of Christ, and of his words, in this adulterous and sinful generation; of him also shall the son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand."

"Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the son of man's sake. Rejoice ye in that day, and leap for joy: for behold your reward is greater in heaven." "And ye shall be hated of all men for my sake: but he that endureth to the end shall be saved."

"Watch ye, therefore, for ye know not when the master of the house cometh, at even, at midnight, or at noon: lest coming suddenly he find you sleeping;" for "Blessed are those servants, whom the Lord, when he cometh, shall find watching." ELLA SNYDER.

Mt. Zion, Henry Co., Mo.

For the Herald of Truth
TO THEM THAT LOVE GOD.

"And we know that all things work together for good, to them that love God, to them who are the called according to his purpose. Rom. 8:28."

The Lord takes pleasure in those who love and obey him, and believe that all things work together for their good. Even when such persons meet with sorrow, trials, and temptation, and have to bear with injustice or neglect, they know that if they are faithful they will not be tried above what they are able to bear. They know that the Lord will ever make a way for them to bear their lot. They are willing to bear the chastisement of the Lord, feeling that they are God's children, that He knows what is best for them, that it is His nature to sympathize with His children. They rest in His love; and as their persons, so their services are accepted in the beloved. Their prayer is His delight: He views their motives, and passes by their mistakes. He regards their wishes and desires, and says in their failure, "It is well that it was in thine heart."

But in suffering, persecution and reproach we must remember that it must be for righteousness' sake, and the re-

proach must be uttered falsely. Their is no blessedness in provoking persecution willfully, or by our own imprudent acts, or our own folly. The blessedness of these Christian virtues consists partly in the present peace, and consolation which attends them, and partly in the future reward of divine approbation. Well for us it is when we have come to that strength of faith which enables us to know that all things work together for good to those who love God, and can say with Paul, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in distresses for Christ's sake, for when I am weak then I am strong." "According as we are willing to be weak, when weakness is our duty, do we soar above the level of the brutes and approach the spirit of Him whose strength was made perfect in peace. The highest exercise of strength is to refrain from exercising strength. It is much easier for an enduring person to speak out in protestation or reproach, when suffering from injustice or neglect, than to repress all show of strength, even of deep feeling, and to bear in uncomplaining weakness the trials of their sad lot. It is only when a soul is truly strong in the strength which God supplies through his eternal Son that the soul can be restfully weak at the call of God; for the highest attainment of spiritual strength is shown in spiritual submissiveness.

Love is the connecting link between God and man, and is the weapon that severs the cords that binds our hearts to earth. If we yield to his love and give him a heart-whole devotion, we will never regret it. But God cannot reveal His perfect love to us until we have come into so close a union with Him that no earthly thing can stand between. How often we fail to recognize the clasp of the loving hand by which we are led when we have to pass through the furnace of affliction. How often we do not realize our need of this loving Friend until He lays His chastening rod upon us; for it is then that our hearts are more easily influenced and drawn heavenward. No matter how far away we may have wandered, in the hour of deep affliction we are unconsciously drawn nearer to God as to a dear friend, whose love we appreciate so much the more because of its being bestowed in a time of greatest need.

What a blessed privilege to have been called according to his purpose, and become willing to submit to the guidance of his love and power, that we may be able to comprehend what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that we might be filled of God.

Let us all give heed to the voice of the Spirit and not grieve Him away. Let us all seek to live nearer to God, to derive

strength from him daily, to grow in grace, to become perfect even as our Father in heaven is perfect; lest we come short of that glorious home in heaven which He has prepared for all those who love Him and know that all things work together for their good.

But to retain this love, we must fully abide in Christ, and obey all the commands required of us, then the Holy Spirit bears witness with our spirit that we are the children of God and that as such we dwell in God and God in us. God's plans are various by which He draws earth's wanderers into his fold. Some are called to suffer greater trials than others, but happy are they who have learned the lesson hardest of all to learn, namely, to suffer and be still when the Father bids us pass under the rod that our hearts may be weaned from earth and become submissive to His will. Our heavenly Father knows our spiritual need, and knows the most effective remedy. The hand that afflicts will also heal; for He chastens only in love to draw us to Him.

SISTER C.

For the Herald of Truth.

A CRYING NEED.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:2,5.

These passages of scripture contain lessons of good for us all, but refer more strictly to the ministers of the gospel, whom God has sent to proclaim to the world a Savior's dying love.

There are ministers, as well as laymembers, who do not do their duty. They do not fully realize their mission here on earth. In the language of the text, Paul earnestly admonishes his son Timothy in his work of the ministry. He urges him to exhort with long suffering and doctrine, to watch in all things, and to make full proof of his ministry, &c. He desired him to prove to the world that his labors were for the saving of souls and not for worldly honor or gain. He also tells him to "do the work of an evangelist," and what we need to-day is more ministers to obey the gospel call. Calls are made in many places for more helpers in the vineyard of the Lord. The harvest is great, but the laborers are few.

Perhaps there are some who are able both physically and mentally to "do the work of an evangelist," but their financial circumstances hinder them. Then there may be some who are blessed with all they need in this life and could spend their days laboring for their Master, but they do not see the great need of doing it and hence they leave it undone. Dear

brethren do not let love of comfort or worldly gain keep you from engaging in this needful work.

You do not know the joy you may bring to the scattered ones by visiting them and preaching the comforting words of the gospel to them.

The minister of the gospel has many cares and responsibilities resting upon him, but he also has many precious promises to rest upon and the good pleasure of a loving Savior to cheer him on in his work. There are dear brethren who, notwithstanding the afflictions and separations from their families they have to endure, are obeying the gospel call and from time to time visit the small churches and scattered members, and preach the gospel of Christ to them. Their labors are appreciated and much good has already been done in this way. No one, that has not experienced it, can not realize how much joy it brings to the scattered ones when they are visited by brethren and sisters from other places. It refreshes them and encourages them to press onward in the good work. Dear brothers and sisters, let us not cease to pray for ourselves and our ministers that God may make us all useful instruments in his glorious cause. C. M. B.

For the Herald of Truth.

WHAT CAN I DO?

The farmer was swinging his cradle through the golden, waving wheat; two of his sons who had not yet strength to bind the grain, followed him with rakes and raked up the swaths in sheaves which he would bind while they carried together the bundles for him to set up in shocks. The sun was hot, the work was hard, but with their united efforts the field was harvested without hiring help which the farmer could not have well afforded.

While they were thus engaged in the heat of the day, a younger lad of five summers approached them, humming a childish melody and earnestly inquired, "What can I do?" "You can carry water for us," the tired farmer replied, when off he ran and soon reappeared, relieving the busy workers from their burning thirst. This awakened a train of thought in the mind of the husbandman, who now glanced with the vision of faith over the great harvest field of the world, the vineyard of the Lord. The laborers in this great harvest field have before them a great work which they are in duty bound to perform though the raging elements oppress them. Must the few (Ministers) do all the work themselves while others, though perhaps not so strong, sit idly in the shade and see them almost groan under the pressing work, while the assistance each one, though weak, could render, would relieve them, cheer them,

and vastly facilitate the work? In the concentration of means lies the power of effectual labor, and the results are greatly increased by the combination of efforts.

The oft repeated plea that we are too weak, too unworthy, too unqualified and too awkward to do any effective work in the great harvest field of the Lord is only a suggestion emanating from Satan, the enemy of God's faithful laborers; and its weakness is demonstrated in the fact that no Christian child who has hands to labor, a voice to speak, or a light to set before the world, has not in possession the means as well as the gift to assist in the work in God's vineyard. If you are not gifted with the power to swing the cradle you may carry the sheaves; if you have not the strength to carry the sheaves you may carry the water for the laborers, for "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10:42.

We need not all be ministers to work, for we do not all possess the same gifts; besides there are a great many different ways to preach to others. All however come under these two divisions: by our words, and by our deeds. If we are not gifted with eloquence, we may have possessions with which to make friends to Jesus, by giving to those who are needy, as to those who are required to sacrifice time and money to proclaim the way of salvation. We may also, by means of the public press, labor to enhance the cause of Christ's Kingdom.

The hand is just as needful to the body as the foot, or the eye as the ear, yet all these members do not perform the same functions. Each labors in its own respective sphere, yet all are needful to the body, and as soon as either fails to perform its duty the whole body is maimed. If the body had only one sense, man would be a pitiful being. He could determine only one line of objects. But with the five senses working together in harmony he is able to determine an unlimited variety of objects, both visible and invisible. If he had only the sense of feeling he could know nothing but what he feels; or if he had only the sense of seeing he could know only what he sees, etc. Just so with the concentrated efforts of a body of workers, if they labor together more good may be accomplished.

A. METZLER.

THE PHARISEES watched Jesus very closely, that they might "catch him in his word." Do you know the world is just as watchful of Christians to-day? We must be careful that we live daily, right where we ought to be, so that men can find no cause in us to speak reproachfully of the cause of Christ.

For the Herald of Truth.

WHY COMPROMISE?

When a man becomes convicted of sin, and would become a Christian, he is required to "forsake all and follow Jesus." Forsake means a good deal, viz. to abandon, to desert, to leave; hence he must leave all his little idols and petty little habits—and the great ones too—which are almost a part of himself. He will even be required to forsake father and mother and dear ones, that is, if they would have him do otherwise than the Word requires. Here is where the test of sincerity comes in.

If a man is willing to forsake every thing, yea, even himself, for Christ's sake, then we may believe that he will prosper. But he is then only ready to be adopted into the family of God's children. Which the Father will do through the merits of the cleansing blood of the Son, as soon as the sinner has truly forsaken all, and repented, and laid all, even soul and body, with all that he has, on the altar of consecration. He is then, at once, without any hesitation on the Lord's part, made "a new creature in Christ Jesus," "washed in the blood of the Lamb," born of the Spirit into the kingdom, by the only one way, which is Christ. Thus all who are born again are children of the same Father, and full brothers and sisters in the one same great family, without respect to person, creed or circumstances. At this point, God requires, the beginning of a devout and zealous life-time service, without any compromise with the devil.

But here comes the very strongest and hardest of trials, which in many cases are met by the new Christian with apparently feeble resistance, and besides the many fights and combats he must stand with the enemy of God and men. He meets and sees so many such peculiar duties which are at first quite a cross to perform, and which the devil tries to make appear of but very little but which are really of great importance, and by trying to make his cross a little lighter, yet makes it more burdensome by not doing what he knows is his duty. He compromises right here and there with the devil, yet partially unaware of the danger he places himself into, and not fully realizing that "he that knoweth to do good and doeth it not, to him it is sin."

This is often, quite too often, applicable not only to babes, but to would-be men in Christ Jesus.

Christian reader, rehearse your own experience. Do you not probably remember of the many instances in which you shrank from duty because it was somewhat of a cross to bear, or perhaps because other christian professors did not do so either, or because it went somewhat contrary to or different from the rules of custom, and yet saw that it really should be done and that it was duty? But don't

you also remember how miserable you felt, and how your conscience condemned you, after the opportunity of doing good was gone; probably when a sinner died, whom you had never asked to give his heart to God, or when you saw a chance of speaking a comforting word to some broken hearted brother or sister, or to pray with and for your unconverted friends and did not?

"For our rejoicing is this, the testimony of our conscience,"—2 Cor. 1:12; also, "for if our heart condemn us, God is greater than our heart, and knoweth all things." 1 John 3:20. Beloved, let us hold a firm and unwavering resolution by the grace of God, never to compromise once with the devil, but let us stand boldly and bravely, and conquer all unwillingness to perform that which duty may bring before us. "If ye know these things happy are ye, if ye do them." On the contrary, if we do not these things, we lose power, become weak, cold, and careless: and almost before we are aware it we are back in sin, but probably still "having the form of godliness, and denying the power thereof."

To be a Christian, is not to be called a Christian, or to appear like one, but simply to BE one, and that means to work, for Christ and in the strongest sense of the word; and not to work means to backslide. One reason that the tide of Christianity is flowing at such a low ebb, is because too many Christians compromise with the devil and do not stand up boldly enough for right and true godliness. To be led by the Spirit of God and his word is a grand thing; because we are sure to be led straight forward into all truths, but not around duty or away from temptation. We cannot expect entirely to evade meeting temptations, but it is our business to be well equipped to meet them, having on the breastplate of righteousness, the shield of faith, the sword of the Spirit, and the helmet of SALVATION. The Lord said, "My grace is sufficient for you," and on the strength of this promise I mean to be faithful in my calling which is in Christ Jesus. I believe that there are yet too many Christians bound and held back by the devil, so that they are afraid or ashamed to come out and let their light shine. Some are even afraid to pray in public, yes, even at home, where no one hears them but their own family. There are people who are afraid to denounce some things that even the world knows is not profitable to godliness, such as frequenting saloons, defiling their bodies and polluting the air with the unhealthy fumes of much tobacco, etc. They are afraid of offending some of their so-called Christian friends who indulge in these things, or of meeting the disapproval of the world. Have we forsaken ALL unless we do this? "Think not that I am come to send peace on earth; I am not come to send peace but a sword." Matt. 10:34. Please

read Matt. 10:32-42. The trouble with many Christians is that rather than use the sword of the Spirit, which is the word of God, and cut down the works of the devil they will compromise with the devil and allow the cause of Christ to suffer. Let us not forget that the word is represented as being sharper than a two edged sword, and if we do not thrust it forward into the enemy, the enemy will crowd it back and pierce our own soul.

Soliciting private correspondence, I remain a wellwisher to God's cause and his children.

R. I. YODER,

Smithville, Wayne Co., Ohio.

THE GRATEFUL SOLDIER.

John Craig, a distinguished minister, and colleague of Knox, having gone to reside in Bologna, in a convent of Dominicans, found a copy of "Calvin's Institutes," which God made the means of his conversion to the reformed faith. He was seized as a heretic soon after, and carried to Rome, where he was condemned to be burnt; but on the evening preceding the day of execution, the reigning pontiff died, and, according to custom, the doors of all the prisons were thrown open. All others were released; but heretics, after being permitted to go outside the walls, were conducted to their cells. That night, however, a tumult was excited, and Craig and his companions escaped.

They had entered a small inn, at some distance from Rome, when they were overtaken by a party of soldiers sent to apprehend them. On entering the house, the captain looked Craig steadfastly in the face, and asked him if he remembered having relieved a poor wounded soldier, in the neighborhood of Bologna; Craig had forgotten it. "But," said the captain, "I am the man; I shall requite your kindness; you are at liberty; your companions I must take away with me; but for your sake, I shall treat them with all possible lenity." He gave him all the money he had, and Craig escaped. But his money soon failed him; yet God, who feeds the ravens, did not let him starve. Lying at the side of a wood, full of gloomy apprehensions, a dog came running up to him with a purse in his teeth. Suspecting some evil, he attempted to drive the animal away, but in vain. He at length took the purse, and found in it a sum of money which carried him to Vienna.—*Arctine's Cyclopaedia.*

FESTIVALS for money suppress the grace of giving, and turn the whole church life into worldly spirit. The festival method of raising money has no countenance in the Bible, but is condemned by its principles and spirit.

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, J. Asst. Editors
A. B. KOLB, J.

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Contents of this Number.

| | Page |
|---|------|
| The Resurrection Morning | 97 |
| History of the Mennonite Church | 97 |
| The Bible is the Work of God | 98 |
| The Unchangeable love of God | 99 |
| Why Not? | 99 |
| Principles and Methods | 100 |
| Prepare to meet thy God | 101 |
| To them that love God | 101 |
| A Crying Need | 102 |
| What can I do? | 102 |
| Why Compromise? | 103 |
| The grateful soldier | 103 |
| Editorial | 104 |
| Correspondence | 105 |
| Knee Troubles | 105 |
| Is the Military profession a calling for a Christian? | 106 |
| Marriages and deaths | 106 |

ONE NUMBER OF "WELCOME TIDINGS" FREE TO SUNDAY SCHOOLS.—Sunday Schools in which our little paper, "Welcome Tidings" has not yet been distributed will be supplied with one back number free by simply asking for it and telling us how many copies are wanted. We will do this to every Sunday school that asks for copies as long as the back numbers hold out. First orders received will be first delivered. In ordering, give the name and address of the person to whom the papers are to be sent, the name of the Sunday School and the number of copies wanted.

SUNDAY SCHOOL LESSON HELPS.—

Quite a number of orders have already been received for our Lesson Helps, and we expect a good many more in the next few days. Those who have received them speak very encouragingly of them, and we sincerely hope that by means of them a greater interest and more love for the study of God's word will be awakened in both teacher and pupil and the Sunday school work among the churches advanced. Sunday school superintendents and teachers who have not yet received a copy of our Lesson Monthly will please order one to their address at once.

HYMN AND TUNE BOOK.—Beside the regular edition of the Hymn and Tune Book we have also published a Pocket Edition. The music in both editions is in shaped or character notes. The regular or plain edition is printed on heavy machine calendered paper, bound in full cloth binding, with the name, "HYMNS AND TUNES" stamped in gilt on the side. The size is 4½x6 inches and one inch thick.

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WE HAVE NOT been able to finish the Hymn and Tune Book quite as rapidly as the orders for the same are coming in; but we are doing our best, and trust our friends who do not receive the book quite so soon as they had expected will be patient a little longer. The earliest orders are nearly supplied and the later ones will be shipped in the order received. The book is giving good satisfaction and orders for it are crowding in quite rapidly. Further details concerning the book will be noticed elsewhere.

WEBSTER'S UNABRIDGED DICTIONARY

FOR \$5.—The original edition of Webster's unabridged dictionary, without the illustrations, containing 12,000 synonyms, has been republished and is now sold for \$5, transportation to be paid by the purchaser. It contains the same matter that was in the edition of 1846.

We will give this dictionary as a premium for the HERALD OF TRUTH. To any one sending us ten new subscriptions to the HERALD OF TRUTH, at \$1 each, we will give this book as a premium express charges to be paid by the person receiving the book. Ministers at half rate cannot be counted in this list and the English and German papers at \$1.50 must be counted as one subscriber. This is an excellent opportunity for young men who desire this dictionary.

THE LINES in memory of Anna Culbertson were selected by K. and E. Hartman, Savannah, Ohio. We failed to credit them with the selection and make notice of it now for the satisfaction of the friends who read the selection.

EASTER THOUGHTS.—"When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." It is a picture at which the man of the world looks with awe and admiration. The almost incomprehensible unselfishness of our Savior is a subject of wonder to us all. But when the truth flashes upon us and we fully realize that he came into the world for us, that he lived for us, and that he suffered and finally died the most ignoble death for us because we were sinners and enemies, deeper and holier emotions are awakened in our breasts, and we exclaim with the apostle, "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

The atonement is wonderful in its plan and in its completeness. Nothing so precious to the Father as the only begotten Son; yet that the world might be saved and have access to the Father, He spared not this beloved Son, but gave him as a sacrifice that by his death the ransom re-

quired of the most High might be fully paid, and the world would be free from bondage.

How the bodily suffering of the child moves the heart of the fond parent! How much more the heart of the parent bleeds at seeing the child cruelly treated, tortured and abused in every way can only be imagined. Consider then, O soul, the love of the heavenly Father to the world in permitting his only Son to be martyred by the world for its own sake. Consider likewise with what pity the Father looked upon the Son, writhing in mental and mortal agony on the cross. Such terrible suffering that made him call out in the depth of his agony, "My God, my God, why hast thou forsaken me!"

But the Father saw beyond this. The death of his Son should be repaid by bringing about the means by which sons and daughters might be born unto him from those for whom Jesus died. The death of Jesus in dishonor was to be followed by his resurrection in power and in glory. The powers of death could not retain him, but must recede at the superior power of LIFE. And since Jesus is clothed with Life, since by his resurrection he has become Life itself he has also the power to bestow life upon all who come unto Him. This is the crowning thought of the whole matter, the crowning work of Christ's life, giving life unto the world, not mortal, temporal life, but immortal, everlasting life. In his atonement we believe and in his power to give life we trust, and although we were sinners, we cling with unshaking confidence to the fact that Christ died for sinners and was raised again for our justification, that we, by putting on Christ, becoming partakers of his spirit, and by grace living for and in him here, might become partakers with him of the glories prepared for the children of God in the world beyond. K.

CHURCH NEWS.

FROM HAW PATCH, LA GRANGE CO., IND.—A brother writing from the above place states that recently two young souls have become willing to give up all and follow Jesus. Let the good work go on. There are yet thousands who know that they ought to do the same; and may they accept their Savior before acceptance will be no longer possible.

CONFERENCES.

ANNUAL.

The Annual Conference for Kansas and Nebraska will be held on the 2d and 3d of May at the West Liberty church, near Monitor, McPherson Co., Kansas, all Ministers, Deacons, brethren and sisters, are cordially invited to attend. Those who come on the Rock Island R. R. will notify M. Coopridge, or the undersigned, and stop at Groveland, and those who come on the Santa Fe R. R. will notify A. Hosteller, and stop at Conway. The address of all of the foregoing is Monitor. Except Coopridge's which is Groveland. C. H. Hershberger.

The Amish Mennonite brethren will hold their annual district Conference of northern Indiana, in the Clinton church, Elkhart Co., Ind., on Thursday the 15th of May 1890. Bishops, Ministers, and Deacons of both the Amish and Old Mennonite churches are heartily invited to be present on the occasion. Goshen is the nearest railroad station, situated on the Lake Shore and Michigan Southern, the C. W. & M. and the C. & St. L. Railroads. If persons coming from abroad will write to D. J. Johns, Goshen, Ind., they will be met at the station.

FOR OHIO, in Nold's meeting house, in Columbiana Co., on the third Friday in May (16th). The bishops' meeting will be held on Thursday the 15th. The nearest station is Leetonia, on the Pittsburg, Fort Wayne & Chicago R. R. A kind and hearty invitation is extended to all, and in particular to ministers and deacons east, west, north and south to be present and help build on that rock which shall never be removed. Those wishing to attend, will, upon informing Bro. Jacob Stauffer, Leetonia, Ohio, of the time they expect to arrive, be met by him at the station.

FOR CANADA, in Eby's meeting house, Berlin, Waterloo Co., Ontario on Friday the 30th of May. Brethren from other churches are cordially invited to be present. Brethren coming from a distance will stop off at Berlin.

FOR ILLINOIS, in Cullom, Livingston Co., on Friday the 30th of May. The Illinois Central depot is only about a quarter of a mile from the church. Brethren there will be glad to have others from a distance be with them at the time of conference.

SEMI-ANNUAL.

In Eby's meeting house, Berlin, Waterloo Co., Ont., on Friday the 11th of April.

IN THE FRANCONIA meeting house, Montgomery Co., Pa., on Thursday the 1st of May.

The Semi-annual Conference of Virginia will meet at Weaver's Church, Mid-

dle District, Rockingham county, the 2d Friday in May. A hearty invitation is extended to all that desire to do so, to visit us at that time, especially ministers and deacons. The nearest station is at Harrisonburg, where those coming from a distance will stop. They had better write to some of the brethren who will meet them. The brethren Samuel Brunk, C. W. Burkholder, Eli Brunk and John Brunk are the nearest. I would be glad to meet any that will write to me. Those writing to me will address me at Suters, Rockingham Co., Va. The two brethren first named above get their mail at Harrisonburg, Va., the last two at Dale Eterprise, Va. EMANUEL SUTER.

CORRESPONDENCE.

FROM CLEAR SPRING, MD.—The brethren Philip Parrott of Chambersburg, Pa., and Henry Baer from Middleburg, Md., were with us on Sunday the 9th of March and preached very interesting discourses from John 8:56. God bless the truths presented by those brethren, that their labors may not have been in vain.

M. E. G.

FROM WEST LIBERTY, OHIO.—Bro. J. F. Funk of Elkhart, Ind., and Bro. D. J. Johns of Goshen, Ind., are at present (Mar. 22.) with us here in Logan Co., Ohio, holding very interesting meetings and admonishing all to live so that the Lord may say to us at the end of life, "Well done thou good and faithful servant; enter thou into the joys of thy Lord." May the Lord bless the words that have been spoken, is the wish of the writer. B.

FROM MUMMANSBURG, ADAMS CO., PA.—We had a very mild winter thus far, although it is colder now. Bro J. M. Herr of Allen, Cumberland Co., Pa., preached an interesting sermon from Gen. 7:1, (last Sunday Feb. 23.) a week ago. There is an appointment made for Bro. Martin Whistler of Hanover, York Co., Pa., tomorrow afternoon Mar. 9th. Such visits are encouraging, especially for a weak congregation. May the good Lord bless these visits that they may redound to His honor and glory. May others favor us with such visits at our meeting house at Mummansburg. With greetings and many good wishes I am your brother in faith. JACOB F. BUCHER.

FROM ABILENE, TAYLOR CO., TEXAS.—Greetings to all the brethren and sisters in the Lord. We are still well, for which we are thankful to God. I believe this is a healthy and mild climate and a good country for all kinds of grain, fruit and cotton. Everything grows well here. There was no winter here, and thousands of cattle and sheep fed on the grassy

plains. The ground was frozen only once. Some say that oats were sown in January and corn planted in February. At present hundreds of acres are being planted with cotton. Harvest begins with the beginning of May and of several kinds of grain two crops can be raised each year.

The people here are not wild and lawless as they are sometimes represented to be, but are very friendly and helpful, and are glad when people come so that they may get schools and neighbors.

There are churches of almost every denomination here, but no Mennonite or Dunkard churches as yet. The country is being rapidly settled; still there is good prairie and timber land to be had near the railroad for from \$5.00 to \$6.00 per acre. We live two miles from the railroad, and seven miles from Abilene. We like the country well and would be pleased to have old Amish Mennonite Ministers visit us. Some will say, we are dress Christians. I do not wish to judge any one. He who walks uprightly is well pleasing to God. The Lord sees the heart, and by the fruit the tree is known. If all remained faithful to that which they promised in the beginning there would not be so much trouble in the churches. D. D. MILLER.

FROM FREDERICK CO., VA.—Dear brethren and all readers and writers for the HERALD, it has been some time since I have penned a few lines for the HERALD. Feeling my weakness and seeing the pages of the HERALD well filled with good reading matter, penned by our dear brethren and sisters, I feel as though there is nothing left for me to write, unless it be on the subject of a name. It seems to me that the very essence of an article is lost if the writer fails to sign his or her name and address. Dear brethren, we do not know who will get our letters to read. It may be a far away friend that will be made glad to hear that we are in the land of the living and are engaged in the good work, or it may be some one that is inquiring into the faith and practice of the Mennonite church that is living far from any Mennonite settlement. It gives them an opportunity to write to us if they have our address, in regard to our country, our mode of living, and how we worship and serve God. I have been made glad to answer such letters of inquiry.

The readers of the HERALD have noticed some account of a friend living in California who wishes to become a member of the Mennonite church. Seeing my address in the HERALD he wrote to me in regard to church matters. We have kept up a correspondence ever since. I am glad to state he has fully made up his mind to come to Virginia and be united with us in the faith. He says a man can do but little by himself. We expect him here in a few days.

Dear brethren, we may feel our nothingness, but let us go on our way rejoicing, serving the Lord according to his precious gospel. Let us not be afraid to do good, if our name will do good let it accompany the article. If I have written anything that is not good please forgive the writer. Hoping all things will work together for good to them that believe in the Lord, I am yours in brotherly love.

C. EBERSOLE.

Stephen City, Frederick Co., Va.

THE RACE TROUBLES.

Our Virginia brethren, or at least some of them, have taken exception to the article under the above caption, which appeared in the columns of this paper some time ago, and to which they replied, expressing their sentiments frankly, and as we suppose, impartially, and it is but just to myself as well as to them that I should add a few remarks. As has already been stated by way of explanation in the remarks following the letter signed by seven of our Virginia brethren, my former article seemed to give the idea that the condition of the negro in the South was in general a pitiable one. In this I have erred, since I have never thought that our brethren in the South would misuse or abuse any man because of the color of his skin. Cruelty is practiced upon the negro in the South, as well as elsewhere, but such cruelty is not general, but in localities only, however large in extent some of these localities may be.

What was stated concerning the kicking, cuffing and abusing of the negro, giving him small pay for his labor and charging him high prices for his goods, may not be true generally, but these very things came under the observations of an eye-witness whose word I do not for a moment doubt. This eye-witness was for some time in and about Kingston, Georgia, Chattanooga, Tennessee, and other localities, and the cruelty he saw there and everywhere practiced upon the "insolent" and "impudent" negro was sufficient to sicken northern instincts and feelings. Being heartily roused up by a high interest in the matter, this same eye-witness made inquiry wherever he stopped concerning these modes of treatment, and from the answers he got it would seem that in the far south at least the localities in which such treatment was heaped upon the negro were pretty large and not at all distant from each other. "He must be treated so or he will be impudent" was generally the excuse.

Our Virginia brethren have given their views freely and we have given ours, and I write this to do justice to both sides, and hope that whatever remains to be said will be said privately and that we will not use these "Race troubles" to bring about possible church troubles. I

rejoice in my heart that our Virginia brethren desire that our church paper be kept free and unsoiled of politics and anything that is not conducive of good, and the peace and prosperity of the church, and for this reason I refrain from quoting anything from letters which their letter in the HERALD called forth. With the earnest desire that brotherly love and harmony may continue I would kindly ask the brethren to forbear, and if they wish to have anything explained in the article in question, to do so *privately*, and I shall try to do all satisfactorily. Let us remember the word of the Lord in Matt. 18.

A. B. KOLB.

Elkhart, Ind.

IS THE MILITARY PROFESSION A CALLING FOR A CHRISTIAN?

"If ye love me, keep my commandments."—John 14:15.

There are at the present time, in the army and navy, a number of earnest and devoted men engaged in promoting evangelical religion, some of them standing out boldly as preachers of the Gospel. There is much to admire in the attitude of these men. They are confessing Christ under difficult and trying circumstances, no doubt in many instances at the cost of much obloquy and reproach. The good influence which they shed around them is cause for rejoicing. In the garrison and on ship-board, such men shine as lights in a dark place, and may well put to shame the inactivity of many of us, who have no such difficulties to contend with.

But there is another side to this subject, which cannot be thought of too seriously. These men stand before the world as *fighting Christians*. By the position they take up, are they not in effect throwing the mantle of Christianity over the practice of war?—than which, nothing can be more contrary to the teaching of their Divine Master, who not only forbids all acts of cruelty, but the very thoughts and feelings from which they spring. Are they not placing a stumbling block in the way of the heathen, who are ready enough to reject the Gospel on account of the evil deeds of its professors? And in cases where this mutilated Christianity is accepted, will it not tend to perpetuate all which all good men must deplore?

We admit there is a manifest distinction between *aggressive* and *defensive* war. A man may enter a volunteer corps with the benevolent purpose of defending his country, knowing he will not be called upon to invade the territory of others. But even if we were disposed to concede that a war of pure defense is allowable to Christians, the admission would hardly justify their taking up the profession of a soldier. A man who en-

ters the army binds himself to obey the orders of his superior. His superior may command him to take part in an aggressive war; to slaughter people whose country we have invaded for our own selfish purposes; to shoot down Chinese, Afghans, Egyptians, or natives of the Sudan, who had never molested England, and against whom we had no just cause of quarrel. A leading British statesman some years ago asserted that nearly all our recent wars were *unnecessary*. An unnecessary war can be nothing less than murder, and surely no Christian is at liberty to commit murder at the word of command. We are enjoined in scripture not to yield our members as instruments of unrighteousness unto sin, but to perpetrate acts of cruelty and injustice in carrying out the crooked policy of a statesman, must surely be an infringement of this precept. If war *must* be, it may fairly be left to those who profess no allegiance to the Prince of Peace.

It is related by the excellent missionary, Moffat, that a poor African was once heard lamenting over his dog, and when questioned as to the cause of his distress, he said that his dog had been of great service to him in hunting, but it had devoured a few leaves of the New Testament, and he feared that the animal would be of no further use. This anecdote may serve to illustrate the conclusion of a simple, unsophisticated mind on the pacific influence of the Gospel. How greatly then must the heathen be perplexed when they see the nations which profess Christianity are the greatest destroyers of their species! Can we wonder they should conclude a religion to be of little worth which has such small authority over the lives of its disciples?

We have already admitted that war is at times engaged in from a benevolent motive. Men who take up arms to resist an invasion of their country, and for the protection of the innocent, and prepared to sacrifice their lives for the sake of others, demand our sympathy and respect. In a Christian point of view, we believe they are wrong. It has been observed that all the precepts in the New Testament which forbid warlike action are leveled at *defensive* war. It does not appear to be contemplated that a Christian would ever be found acting the part of an aggressor. But the British army too often acts this part, even in the present day. Mr. Gladstone is reported to have said of the Egyptian war, waged so lately under his authority, "that thousands of people who were fighting for their country have been put to the sword." Surely no man who seeks to follow Christ, and obey his precepts, can bind himself to engage in work like this! Slaughter and devastation, perpetrated at the word of command, cannot fail to be repulsive to a renewed mind. To burn, to destroy, to mutilate, to make

widows and orphans in carrying out purposes of state, is the avowed intention of the army. The men whom our soldiers may be called upon to meet in conflict are largely those who have been forced into the ranks by conscription, sorely against their will; while the barbarous nations who do battle with our troops in the far East and South, are people who have never been brought under the peaceable rule of the Gospel. What must they think of Christians who come among them with the Bible in one hand and the sword in the other?

It may perhaps be said that war is at times necessary. But if it be forbidden to the Christian, it can never be necessary to him. An honored minister of the Society of Friends lately used these words: "It is *not* necessary that we should live, but it is necessary that we should obey the commands of Christ." This may be a hard lesson to learn, but the experience of this Society in troublesome times, both in Ireland and America, bears striking witness to the truth, that it is safer to trust in God than in fleets and armies. "Who is he that will harm you if ye be followers of that which is good?"

We can easily conceive that there may be Christian soldiers, who, having been converted after entering the army, remain in it from conscientious motives. They find themselves in a position to influence others for good, and they do not feel at liberty to retire from it. The Duke of Wellington's opinion ought to weigh with such, when he gave utterance to those telling words. "Men who have nice notions about religion have no business to be soldiers;" or the admission of that prince of warriors, Napoleon the First, who pronounced war to be: "the business of barbarians."

A little domestic scene, witnessed in early life, made a deep impression on my mind. A colonel of artillery, a fine, noble-looking man, sat on one side of the fire, and my father, a minister of the Society of Friends, on the other. They were discussing the lawfulness of war, and the conclusion arrived at was expressed by the colonel, to the best of my recollection, in words like these: "Well, I do believe you Quakers are right after all." If we, who hold the Christian principles of peace had but the courage of our convictions, and were more faithful in expressing them, many a Christian brother might be delivered from the network in which he is entangled.

Christianity enjoins us to love our neighbor; to love even our enemy. The military system ignores this command, or fulfills it only by half. A soldier may love the *soul* of his opponent, but is required to act as though he hated his *body*. He may preach the Gospel to him, or present him with a Bible, but if commanded, he must stab him to the heart.

This was not the way of our Divine Master. He went about not only preaching the Gospel, but healing sickness and all manner of disease; raising the dead, and feeding the hungry; manifesting His love for the bodies as well as for the souls of men. And his teaching was in accordance with his example. He required not only faith, but obedience. "Why call ye me 'Lord, Lord!' and do not the things which I say?"

At the last Wesleyan Conference, it was stated in a memorial from the county of Kent that many young men from Wesleyan families enter the army. What can our Wesleyan friends be thinking of to allow their sons to become machines for slaughter? Are they prepared for them to take part in scenes like those which lately occurred at the battle of El Teb, as described by an eye witness? "All our officers," he says, "fought like devils." One of them, "with firm lips, thirsting for more blood." Another, "a splendid boy, crying to be at the niggers again." The narrator boasts that he himself took a splendid spear, and killed a great many wounded men with it; it went into their hearts like lightning, and their blood flowed out on the sand." This he attempts to justify on the plea that the wounded were still dangerous.

When our Wesleyan parents transfer their sons from the chapel, and the prayer meeting and the class, to the battlefield, are they not acting in a manifest contradiction to the teaching of their honored founders? John Wesley said: "Shall Christians assist the Prince of Hell, who was a murderer from the beginning, by telling the world the benefit of war?" Adam Clarke is still more pointed. "War he asserts, 'is as contrary to the spirit of Christianity as murder; nothing can justify nations in shedding each other's blood.'"

Those who are most familiar with warfare are generally the men who denounce it most. A military officer stated but the other day that he would never have been in the army if he had always been a Christian. Hedley Vickers expressed himself to the same effect. Two non-commissioned officers, who had come under the influence of the Gospel, have, in my own hearing, touchingly bewailed the false position in which they felt themselves to be placed. One of them, a sergeant in the Camerons, said he was very thankful that when sent off to the wars with his regiment, he, being a steady man, was appointed on the military police, and thus spared imbruing his hands in blood. With such facts and experiences before us, is it not strange that any Christian should willingly remain in the army, or send his son to such a school? "Come out from among them, and be ye separate," is a voice to which he is surely bound to listen.—A MEMBER OF THE SOCIETY OF FRIENDS.

ROME'S RECORD.

We cannot compete in bitterness with a church that burned John Oldcastle and scattered the ashes of Wickliffe, and massacred the Waldenses and exterminated the Albigenes, and roasted over slow fires Nicholas Ridley, and had medals struck in honor of St. Bartholomew's massacre, and dug the Inquisition, and took God's dear children and cut out their tongues, and poured hot lead into their ears, and tore out their nails with pincers, and let water fall on their heads until it wore to the brain, and wrenched their bodies limb from limb, and into the wine press of its wrath threw the red clusters of a million human hearts till under the trampling of their feet the blood foamed to the lid of their imperiled chalice — *Tal-mage*.

CHILD INEBRIATES IN AUSTRIA.

Recent medical returns in Vienna show an alarming increase in cases of drunkenness among children. A child of four and another of eight died a short time ago from the effects of drink. Four children became the victims of epileptic fits from the same cause. One child—a boy of five—took two or three glasses of brandy a day; a boy of four was accustomed to drink daily sixty to eighty grammes of cogniac. In a large number of cases of nervous affection the origin has been traced to strong liquor. Shocking to say, many children intoxicated by imbibing spirits simply drinking part of what they have been sent to fetch for their parents, but perhaps the worst instance of the kind was one of a boy five years of age, who was treated in a private hospital at Berlin last year for delirium tremens. His father kept a cabaret, but the business was conducted by the lad's grandfather. The latter had given him gin for two years, and it afforded the horrible old reprobate pleasure to see the child drink with the customers. His mother gave him a glass of Hungarian wine every day at dinner "to strengthen him," and in the evening he drank Bavarian beer with his father. — *London Standard*.

Married.

HOSTETTER-BATTERMAN.—On the 23d of January, by Pre Daniel Shank, Bro. Amos Hostetter of Sell's Station, to Sister Anna Mary Batterman of Munnasburg, Adams Co., Pa.

ESHELMAN-REIFF.—On the 28th of January 1890, at the residence of Bishop Michael Horst, in Maugansville, Md., David H. Eschelman of near Hagerstown, Md. and Lizzie L. Reiff of Mountdale, Md. God bless the couple on their journey through life.

BYLER-YODER.—On the 9th of January 1890 at the residence of Michael Yoder, Phelps county, Nebraska, to Yost H. Yoder Isaac Byler and Mary Yoder. May God bless this union.

LINES.

By A. P. SHENK.

On the death of Rachel, wife of Daniel Shenk, who died Feb. 19th 1890, in Allen county, Ohio.

O, husband dear, companion true,
How can I bear with you to part;
You've been so kind, so loving too—
To leave you surely grieves my heart.

My children too, so dear to me,
Will be so lonely when I'm gone,
With them and you no more to be,
It pains me, yet God's will done.

I fain would longer with you stay
And labor for your good and theirs;
Help lead them on the narrow way,
That they with Jesus might be heirs.

But since 'tis Jesus calls to me,
And bids me go with Him to live,
I will at once submissive be,
No longer I'll lament or grieve.

You need no longer care for me,
Nor bring me food, nor even think
To quench my thirst again, for see!
I've living water now to drink.

Husband, be faithful to your Lord;
Rely on Him for saving grace;
He will your faithful ones reward,
And bring you to that happy place.

Dear children, all be good and kind
And learn to love the Savior too,
Your father you must always mind,
And what he bids you, gladly do.

I'm going to that happy place
Where tears no more bedim the eyes;
Where glory beams on every face,
And where there are no more good-byes.

And now dear husband, children too,
Since I can here no longer stay,
I'll bid you, for awhile, adieu,
And take my flight to realms of day.

DIED.

MOYER.—On the 12th of February 1890, near Campden, Lincoln county, Ontario, Jacob L. Moyer, aged nearly 87 years. He was buried on the 14th. A large number of friends and relatives assembled to pay their last tribute of respect. Peace to his ashes.

GROB.—On the 3d of March 1890, on the Lake Shore, Lincoln county, Ontario, David Grob, aged 85 years, 2 months and 22 days. He was buried at the Moyer church on the 7th. He had been helpless for some time and seemed willing and ready to meet the call of death.

BRELY.—On the 13th of March, near Spring Hill, Fulton county, Ohio, infant child of Sem and Beely, aged 8 months. Buried on the 15th in the Amish graveyard. Services by D. Wyse and Chr. Freyenberg from Mal. 3:15—18. A solemn call to the sorrowing parents.

BILGER.—On the 1st of March, in Hilltown, Bucks county, Pa., Mrs. — Bilger, aged 77 years. She was buried at the Hilltown church.

BRACHY.—On the 13th of February, in Olathe, Johnson county, Kansas, Etie, wife of Abner Beachy, aged, 29 years, 7 months and 7 days. Her little child died at birth, and on the 14th services were held from 1 Thess. 14:15, after which the bodies of mother and infant were brought to the home of her aged parents, Bro. and Sister Schwartz, and her brother, in Holmes county, Ohio, where they arrived at Berlin on the 16th, and were there buried at

3 o'clock the same afternoon. Services were held from Rev. 7:13—17. The mother was ready to go, for although she loved her family, yet she loved Jesus still more and for his sake she could bear her sufferings patiently, knowing that He bore much more for her. On the day before her death she called her children to her bedside and bade them all be good, telling them that she was going to Jesus, and that they would soon follow. She leaves her bereaved husband and 3 children to mourn their loss, yet they believe that she is at rest, for she died with a living hope.

BURKHOLDER.—March 2d near Lititz, Lancaster county, Pa., of the "lagrippe" and catarrhal fever, Sister Susan, wife of Bro. John Burkholder, aged 74 years, 5 months and 16 days.

BURKHOLDER.—March 3d, near Lititz, Lancaster county, Pa., of Apoplexy, Bro. John Burkholder, aged 76 years, 6 months and 7 days. These were husband and wife. Buried on the 6th. Text, John 8:51. Buried at Hess' meeting house. They were laid in one grave, and it was a very solemn and impressive scene.

BRUBACHER.—March 4th, near Lexington, Lancaster county, Pa., of dropsy, Sister Maria, wife of Bro. Isaac H. Brubacher, aged 51 years, 2 months and 20 days. Funeral on the 7th. Text, Rev. 21:6—8. Buried at Hammer Creek meeting house. A large congregation assembled to sympathize with the bereft family. May the Lord comfort them. Sister Brubacher was a faithful member of the old Mennonite church.

LIVINGSTON.—On the 3d of March 1890, in Bowine, Kent county, Michigan, of an abscess on the neck, Christina, maiden name Weaver, wife of Moses Livingston, aged 65 years, 10 months and 13 days. She was sick only a short time, but suffered severely, yet she bore it with Christian patience. She was ready to depart this life and be with Christ, and longed for the change. She was married in 1841, and moved with her family to Kent county, Michigan, in 1866. She was the mother of 8 children, 7 of whom are living, and who with their father deeply felt her loss. She had 35 grand-children, 27 of them are living, and all in this community. She was for many years a devoted and faithful sister in the church, her place was never vacant in the church, when circumstances permitted. She was much concerned for the unsaved, and for the building up of the church. Always ready to lend a helping hand to the suffering. A large number of friends and neighbors attended the funeral. Services by Peter Keim, and Chr. Wenger, from Phil. 1:21, and Bro. Long from 1 Peter 5:10.

KURTZ.—On the 17th of March 1890, of inflammation of the lungs, in Wallace Twp., Perth county, Ontario, Bro. Gerhard Kurtz, aged 71 years and 10 months. He was buried on the 5th in the Wallace Mennonite graveyard near his home. Services by Isaac W. Weber in German and English from Luke 12:40. Bro. Kurtz was born in Bavaria, Germany, and came to Canada 43 years ago, and moved to Wallace in 1869 where he resided since. He was admitted to church membership about 25 years ago and lived faithful to his vows until his death. He leaves a wife and ten grown children to mourn their loss. He and his wife were the first members of our church in these parts, and for a long time the meetings were held in their home.

GINGRICH.—On the 10th of January, near Amish, Johnson county, Iowa, of membranous croup, Barbara, daughter of Jacob and Elizabeth Gingrich, aged 27 years, 7 months and 29 days. She was buried on the 11th in the Deer Creek graveyard, where a good many friends and relatives assembled. Funeral services by Noah Metzler, from Matt. 24:44.

WYSE.—On the 7th of March, near Pettisville, Fulton county, Ohio, of consumption, Christina, wife of Samuel Wyse, aged 49 years, 8 months and 22 days. She was buried near Spring Hill, in Schwartzendruber's family

SEESER.—On the 9th of March, in St. Joseph county, Ind., Melvin Grover, son of Alpha and Mary Seese, aged 1 year, 8 months and 9 days. Funeral services in the Olive meeting-house by Noah Metzler and Jonas Loucks from 2 Kings 4:26.

BERRY.—On the 6th of March, 1890, in Rockingham county, Va., Lily Mabelle, daughter of John H. and Maggie S. Berry, aged 4 years, 6 months and 6 days. Funeral services at the Mill Creek Dunkard church by Daniel Heatwole and A. Burkholder, Text, John 9:4.

LAPP.—On the 24th of February, at the residence of her son-in-law, Solomon Stoltzfus, in Upper Leacock township, Lancaster county, Pa., of lagrippe, Barbara, widow of Michael Lapp, aged 88 years, 5 months and 4 days. She united with the Amish Mennonite church in her youth, and remained a faithful member to the time of her death. She always felt a deep interest in the welfare of her children and to all other friends. She left seven daughters, 24 grandchildren, 56 great-grandchildren, and 2 great-great-grandchildren. Services were held at the house by Jonathan Kauffman and Benjamin Stoltzfus.

ZOOK.—On the 7th of March 1890, in Lawrence county, Pa., of inflammation of the stomach, Jacob Zook, aged 74 years, 1 month and 1 day. Buried at the church near Wilmington. He was a faithful follower of the Savior and was beloved by all. Funeral services by the writer, J. R. Zook and Rudy Byler.

MUSSELMAN.—On the 8th of March, near Petersburg, Lancaster county, Pa., of dropsy, Sister Catharine Musselman, aged about 73 years. She was buried on the 10th at the Petersburg M. H. Funeral services from Mark 7:37. Sister Musselman, though unable to speak or hear (she being a deaf mute), felt a desire to receive the ordinances of God's house. After she had been baptized and had partaken of the communion and observed "feet-washing," she made signs expressing her joy. Peace to her ashes.

PETERS.—On the 8th of February, 1890, in Emmet county, Mich., of heart disease, John Peters, aged 35 years, 10 months and 20 days. Buried on the 11th. He leaves a wife and 3 small children to mourn the loss of a kind husband and loving father. A week previous to his death he became alarmed about his salvation. He began to seek the Lord and prayed till he found peace with God. Two days before his death he stated where he wished to be buried, and told his sorrowing companion not to worry, but to trust in the Lord and he would provide a way for her and the children. Funeral services by John Stutzman and Pre. Tindal.

"Dearest husband, thou hast left us,
Here thy love we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal,
Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

KANEN.—On the 16th of March, at South Bend, Ind., Elmer, son of William and Anna Kanen, aged 9 months and 20 days. He was buried at Yellow Creek on the 19th. Little Elmer was called away quite unexpectedly. He was in reasonable health in the morning and passed away that day into the spirit world. May this loud call be the means of leading the bereft father and mother to Jesus. Funeral services by Noah Metzler, from Matt. 24:44.

WYSE.—On the 7th of March, near Pettisville, Fulton county, Ohio, of consumption, Christina, wife of Samuel Wyse, aged 49 years, 8 months and 22 days. She was buried near Spring Hill, in Schwartzendruber's family

graveyard. Funeral services to a large congregation of friends in the meeting-house by D. Wyse and Chr. Freyenberg, from 2 Cor. 5:1. She leaves a deeply bereaved husband, with whom she had lived in matrimony for 22 years, 2 months and 22 days. They had three sons and one daughter, of whom the latter preceded her in death. She was a faithful member in the Amish Mennonite church.

HERSPERGER.—On the 25th of February 1890, in Clear Spring Twp., LaGrange county, Ind., of a relapse of influenza, Jacob Hersperger, aged 82 years, 5 months and 14 days. He was born near Johnstown, Pa. Buried on the 27th, a large number of relatives and friends following him to his last resting place. The last few days his sufferings were great, yet he bore them with patience. He leaves a sorrowing widow and eight children. He was a member of the Amish Mennonite church and was always a willing and helpful hand in church duties as well as in temporal matters. He tried to live at peace with everybody as much as possible. Funeral services were held by Daniel Hostetler and David Kauffman.

HOCHSTETLER.—On the 17th of March, four miles southeast of Middlebury, LaGrange county, Ind., of consumption, Pre. Samuel Hochstetler, aged 51 years, 3 months and 9 days. He was patient in trial and when he suddenly grew worse he said that he would soon be gone, and prayed earnestly to God. Next morning the spirit had taken its flight. He was a dearly beloved brother in the old Amish Mennonite church. He leaves a deeply bereaved wife, ten children and many friends to mourn his departure, and who assembled on the 18th at the family burial place. Funeral services by A. A. Troyer and D. S. Kauffman, from the latter part of John 5, and 1 Cor. 15:19.

BUZZARD.—On the 23d of February, 1890, near Bangor, Northampton county, Pa., Sarah, wife of Enos Buzzard, aged 66 years, 10 months and 25 days. Buried at Hicksville. Funeral services by William Cushman, Text, Phil. 1:21, "For me to live is Christ, and to die is gain."

WINGER.—On the 6th of March in Ayrton, Gray county, Ont., Isaac Winger, aged 78 years and 16 days. He was born in Lancaster county, Pa., on the 18th of February, 1812. At the age of 12 years he emigrated to Canada with his mother and relatives who came as pioneers to the country. He was married to Mary Bowman on the 26th of March 1839. He leaves his wife and 2 sons to mourn his death. He united with the Mennonite church in his younger days, but left the church afterwards, but never joined any other church. Being of delicate health he turned to the tailor's trade. Later he engaged in mercantile business, and also in the milling business in company with his sons, in which they were very successful. His mind seemed to be altogether on the world. He cherished skeptical ideas more or less, and read infidel writings. In his sickness he showed some uneasiness regarding his future. The writer was called to his bedside, and after much talk and many prayers by his children and others who were interested in his salvation, he was by the grace of God and mercy of Jesus brought to see his errors, and in great distress of mind and suffering of the body he truly repented. He saw himself a great sinner and transgressor, and took his refuge to Jesus, deploring his great folly. He warned all others to repent and be converted and flee from the wrath of God. He departed in peace. He was buried in the graveyard given by himself for the interment of his family and others. Funeral services were held by the writer, Isaac W. Weber, from John 3:5—14, 15. May God comfort and bless the surviving friends and give

them grace to walk the way of life and holiness unto the end.

GROSS.—On the 8th of March, near Cross Keys, Doylestown Twp., Bucks county, Pa., of whooping cough and catarrh, Walter, infant son of Henry W. and Susan Elizabeth Gross, aged 8 months and 18 days. Buried on the 12th in the Mount Hope cemetery. Services at the house by Pre. Patten. May our kind heavenly Father comfort the bereaved parents in their sad affliction.

BUCKWALTER.—March 18th, near Manheim, Lancaster county, Pa., Sister Elizabeth Buckwalter, widow, aged 83 years, 3 months and 12 days. Funeral on the 21st. Texts: Rev. 7:16, 17. Buried at the Petersburg meeting house. A goodly number assembled to pay the last respects for the beloved Sister. She was a very modest and faithful member of the Old Mennonite church.

FORRY.—March 15th, near Columbia, Lancaster county, Pa., John M., only child of John C., and Anna Forry, aged 10 months and 15 days. Funeral on the 18th. Text: Rev. 3:10—22. Buried in the family graveyard. Many assembled to prove their sympathy for the bereft parents.

Letters Received.

WITH MONEY.

A—M S Alderfer, John C Albrecht, Jos Allebaugh, Jacob S Augspurger.

B—Daniel Bachman, M D Beery, M B Beery, W H Brucker, E L Brubaker, D H Bender, Justus H Bare, D R Byer, Samuel Brink, C K Brubaker, J Baltzer, E Breuneman, N Hlosser, John Blosser, F M Byers, J H Beery, D K Breuneman, Francis Reiler, John Felder, J Bagen, Lavina Bilschey, H Buller.

C—Elizabeth Culp, S Cockley, I Christoper, J Conrad, D E Creigh, Jacob Cresswell, W R Eschelman.

D—Aaron Dyck, John Dyck, D K Durr, J G Detweiler, D A Diener.

E—A Ewerl, Jacob Engel, Jacob Ebersole, Peter Eschman, D Eschman, John Enns, F R Eschman, E Ewerl, Jos Erb, Hetty Eschman, Ed Eschman, E Eschman, Fred Eschman, J K Klassen, S W Miller, John Eschman, J K Klassen, J Friesen, Klias H Fisher.

G—H Gerbrand, Amanda Gell, J G Gell, D C Grabe, Charlotte Garber, John Garber, Mary Grove, Mrs E F Glenn, J K Greenwald, Chr. Geisler, Isaac Garber, H A Hunter, J R Horning, J L Harlin, John F Hershey, Mrs Martha Hess, A Heibler, L Hoover, Mary E Horst, Jacob Hahr, Samuel Hartman, J K Hildebrand, A A Hersberger, P Hirschy, B G Horning.

J—H F Jantzen, Lowry Johnson, John Jantzen, K M S Kindig, Amanda C Keller, Ed Kindig, Adam Korhans, J G Kilschesser, J K Klassen, Jos Koch, Jos Kauffman, Isaac Kulp, Levi J Kauffman, Noah Keim, Jacob King, Peter Krocker, A K Kauffman, Nancy Kauffman.

L—Ab Loewen, Sarah E Lapp, Ben Lehman, H H Landis, A C Livingston, D L Lathrop.

M—John S Miller, Abm M Moyer, May M Miller, W M Martin, Emanuel Mower, T L Miller, Moses B Miller, Tobias A Miller, F V Moser, A Miller, John Middelburg.

N—Jacob K Nisley, Ephraim Nisley, D A Nisley, John Nye, R B Nisley.

O—A C Oesch, F C Ortmann, John Overdorf, D D Otto, Jacob D Oesch.

P—Peter Pauls, Samuel Plank, S M Peachy, J W Plank.

R—H Rank, A L Roth, J E Ramseyer, J Kuyvenacht, Rosa Kinsmuth, Wm Kempel, Jacob Roth, C K Ruti, C Kuyvenacht, G Kuyvenacht, David C Rupp, J E Ramseyer, J O Kiser.

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T—D Toews, Lydia Troyer, C Thies, J M Tschelter, John Tins.

W—Adam Wenger, John Wayne, D Wolk, John S Weidman, S S Weaver, D Wolk, John Wolk, Isaac W. Weber, J W. Weber, J S Widenmeyer, Bro. Wyse, Y—Fried Voller, Jos Voller, H Vanger, S Voller, S J Voller, Manasses Voller, T Voller, S Voller, Elias Voller, A S Voller, M S Voller.

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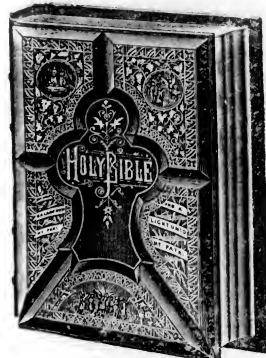
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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after Dec. 1st, 1889, de part at Elkhart as follows standard time:

| GOING WEST, leave | |
|---|------------|
| No. 1, Vestib. Lim. Express..... | 6.50 A. M. |
| Toledo Express..... | 8.00 " |
| No. 9, Pacific Express..... | 8.45 A. M. |
| No. 27, Chicago Acc..... | 7.00 " |
| No. 3, Special Chicago Express..... | 3.05 P. M. |
| No. 5, Fast St. Louis & Chicago Exp. 6.00 " | |

| GOING EAST—MAIN LINE, leave | |
|-------------------------------|------------|
| No. 12, Night Express..... | 3.30 A. M. |
| Grand Rapids Express..... | 4.45 " |
| No. 22, Mail..... | 11.45 " |
| No. 6, Fast New York Exp..... | 6.15 P. M. |
| Grand Rapids Express..... | 1.30 " |

| GOING EAST—AIR LINE, leave | |
|--------------------------------------|-------------|
| No. 2, Special New York Express..... | 12.45 P. M. |
| No. 8, Atlantic Express..... | 11.40 " |
| No. 4, Limited Express..... | 8.30 " |
| No. 28, To Goshen only..... | 8.35 " |
| Train G to Goshen only..... | 7.45 A. M. |
| E to Goshen only..... | 3.10 P. M. |

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

| | |
|--|-------------|
| Train F from Goshen..... | 11.30 A. M. |
| Train H from "..... | 5.45 P. M. |
| No. 24, Acc. from Chicago..... | 8.10 " |
| Goshen Passengers change to No. 28. | |
| No. 27, from Goshen..... | 6.30 A. M. |
| Passengers change cars at Elkhart if going West. | |

SUNDAY TRAINS.
Nos. 12, 4, 6 and 8, East. Nos. 9 and 5 West.

| TRAINS ARRIVE—MAIN LINE | |
|-------------------------------------|-------------|
| Grand Rapids Express..... | 12.40 P. M. |
| "..... | 7.40 " |
| No. 25, Michigan Accommodation..... | 2.55 " |

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Cincinnati, Wabash & Michigan R'y.

Passenger trains after Nov. 24th, 1889, will leave Jackson St. Depot, Elkhart, as follows:

| GOING SOUTH, leave | |
|--|------------|
| No. 2, Mail and Express..... | 4.31 P. M. |
| No. 4, Cincinnati & Louisville Ex..... | 8.45 A. M. |
| No. 6, Ind. & St. Louis Express..... | 4.20 A. M. |
| No. 10, Way Freight..... | 2.00 P. M. |

| GOING NORTH, leave | |
|----------------------------------|-------------|
| No. 1, Mail and Express..... | 10.14 A. M. |
| No. 3, Michigan Express..... | 5.18 P. M. |
| No. 5, Grand Rapids Express..... | 12.05 A. M. |
| No. 9, Way Freight, arrives..... | 11.45 A. M. |

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 27.—No. 8.

ELKHART, IND., APRIL 15, 1890.

Whole No. 417.

For the Herald of Truth.
PROFIT BY OTHERS' MISTAKES.

When Judas Iscariot saw
The depth of his damnable crime,
A feeling of terror and awe
Filled his self-loving soul for a time.

The dear, loving face of his Lord,
Was ever before him, and this
Made him think of those sorrowful words;
"Betrayest thou me with a kiss?"

Till at last he resolved to return,
To the chief priests, the silver (his hire)
Which now was beginning to burn
In his hands like hot coals of fire.

But as they, being cold, haughty men,
Refused to accept it, he flung
The money away, being then
With the bitterest remorse sorely stung.

A remorse that soon made him a wreck,
And cut like a keen-edged knife;
Till he fastened a rope round his neck,
And ended his miserable life.

Oh, what must his anguish have been,
When he realized plainly his fate;
When he pictured before him that den
Of despair as his future estate.

He'd fain have lived over the time
That he had so grossly misspent;
And thus have avoided the crime—
But alas, 'twas too late to repent.

For after a deed has been done,
'Tis done, and grief alters it not;
Nor will aught but the blood of the Son
Remove from the soul sin's dark blot.

Why then comes this bitter remorse?
Always after the deed has been done?
If it were to precede why of course
Wrong deeds we'd be more apt to shun.

But perhaps 't is enough that we know,
That sin brings its anguish and aches
To us as to Judas, and so
Let us profit by others' mistakes.

CHAS. W. McCLINTIC.

For the Herald of Truth.
YOUR ACTIONS.

Dear reader, have you thought of what you are doing? Are your actions corresponding with your confession of faith?

Young man, I ask you what are your thoughts of the future? Are they of worldly pleasure or amusements, or are they of spiritual enjoyments, and are you serving God as a true and faithful serv-

ant? Many young men have sold themselves for a glass of strong drink which is poison to their souls. There is nothing that ruins the minds of young men more in so short a time than to use strong drink. In their folly and ignorance they think they are making men of themselves by frequenting the bar-room, learning to use bad language, profane and unbecoming words; yet in reality they are only ruining their manhood and their good prospects for the future.

Dear reader, I hope that you are not guilty of such a course of conduct. I hope that your actions are such that will lead others to the light, to the Savior of our souls. There are those who have promised to forsake their evil ways and follow Jesus, but who, when they came among their former comrades, were overcome by the temptations of Satan and led astray. Young man, if you have made a covenant with God, let these worldly amusements lead you into forbidden paths. When one comes to you and invites you to go with him to the bar room do not accept the invitation, but tell them that a drunkard cannot enter heaven, nor any thing that is unclean, and that the bar-room is an open gateway to drunkenness.

Jesus died to save us and invites us to come unto him and receive eternal life. Now, young man, I would kindly ask you to study what you wish the end of your life to be, whether despair and eternal sorrow, or joy and eternal happiness. If you have your thoughts on the things of this world, seeking to satisfy the carnal man, your treasure will be on earth and your end most miserable and sad. But if your thoughts are set on heavenly things, and you are seeking to serve God with the strength and ability which you have, building on that solid rock which is Christ Jesus, the Rock of Ages, then the end of your pilgrimage here will be joyful. When sickness, and sorrow and pain have passed away you enter into the portals of that blessed home of rest with joy meeting those dearly beloved friends which have gone before. Let your lights shine, that you may lead others to Jesus; for to gain a soul for Christ is to save a soul which money cannot buy. Freely Christ has given, and freely let us receive.

J. B. SHOUP.

For the Herald of Truth.
THE NARROW WAY.

All the people in the world are taking a long journey, they are traveling to a far distant country, but they are not all traveling on the same road and they are not all going to the same country. There are two roads and every person is walking in one or the other of them. At the beginning of each road is a gate, one of these gates is very wide; it is always standing open, and the path into which it leads is broad and looks sunny and pleasant, and very many people are walking there. The other gate is strait and narrow. It is shut, but when any one knocks it is always opened directly, and over it is written, "Knock, and it shall be opened unto you." The path to which this strait gate leads is very narrow. People often think it looks dull and gloomy, so they turn away from it to walk in the broad way. Very few are seen in the narrow road, but those who are there like it very much and wish others to walk with them. They say the way is a way of pleasantness, and the path is the path of peace.

Where do these two roads end? The narrow road leads to a bright and glorious and happy land, a country where there is no pain nor sorrow, where the inhabitants shall not say, "I am sick," where all tears are wiped away. But the broad road leads to another and very different country, it ends in a place where there is weeping, and wailing and gnashing of teeth. There is a way which seemeth to be right, but the end thereof is the way of death, Prov. 16:25. Jesus told his disciples of these two gates and of the two ways, to which they lead. He said, "Enter ye in at the strait gate; for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life and few there be that find it." Do you know what is meant by all this? The broad way is the way of sin and forgetfulness of God and it leads to death. The narrow way is the way of repentance and faith and holiness and it leads to heaven. In which of these two roads are you walking?

Kent Co., Mich.

A SISTER.

For the Herald of Truth.
DIVINE LAW.

As the Divine law is perfect, expressing the immensity of the Divine nature, all men should reverence it, and hold it in strict obedience. Christ said: "I came not to destroy the law but to fulfill it." The Divine law of Jesus Christ is given by precept, examples, and inspiration. The violation of this law is sin and death. Paul said: I knew not sin, if the law had not said, Thou shalt not lust, "For until the law sin was in the world; but sin is not imputed, when there is no law." (Rom. 5: 13.) Hence the necessity of repentance and faith, and thus boldly coming to the mercy seat for grace, in the name of Jesus, who is our propitiation for sin and death, which will lead to life everlasting, disobedience, however, to everlasting death." The wages of sin is death." (Rom. 6: 23.) The institutor of those laws is omnipotent, and omniscient, and omnipresent. He sent his only begotten Son into the world to redeem the whole human family, and make them again free agents to choose life or death. Therefore all those who strictly live in obedience to the Divine command's as revealed in the law, and gospel shall live for ever more with God and Christ, and all the holy saints, and dwell with the evangelic host to sing hallelujahs without ceasing, where there will be no more death, but joy unspeakably great at the right hand of God. May this be our every lot. Amen. S. GODSHALK.

For the Herald of Truth.
WE KEEP HIS COMMANDMENTS
BECAUSE WE LOVE HIM.

“If ye love me, keep my commandments,” John 14:15.

There are many who profess to love Jesus, yet are not willing to keep His commandments. Let our profession be what it may we must seek Christ within us, and not merely from without. So long as the heart is hard and obdurate, impure and unholy, our outward religion and performance are vain and displeasing to the Lord. This is clearly seen in the writings of his holy prophets, and in the gospel. God complained of Israel, saying, "Bring no more vain oblations, incense is an abomination unto me," etc. Isa. 1:14.

If we should daily attend on public worship, praying much, and saying, Lord, Lord, and with all this not do the will of the Father which is in heaven by keeping his commandments, it would not be pleasing to the Lord. As our inner religion of the heart cannot subsist and stand the test except it be shown in our outward walk and conversation, and in using the appointed means, so likewise our outward good works cannot stand the test and be acceptable to God if they are not wrought by faith in the inner man. For this reason

it would be vain to say, "If only the heart is good it does not matter for externals." On the other hand, it would be equally fruitless and pernicious to say, "I keep His commandments, I am baptized, I go to hear the Word preached, and partake of the Lord's Supper; what need I more? Of course, I know I often do not as I might do, but every one does that, and John said, "If we say that we have no sin we deceive ourselves, and the truth is not in us." All this order were the Pharisees, with all their self-righteousness, when Jesus said, "He that is without sin among you, let him first cast a stone at her." John 8:7. They all felt condemned. They had all their religion and divine service in outward ceremonies, the tradition of the elders, and the commandments of men. For this the Lord reproves them when he says, "This people draweth nigh unto me with their lips, but their heart is far from me; but in vain they do worship me, teaching for doctrine the commandments of men."

Let us all consider attentively, no matter what profession we have made, that all who pretend to serve the Lord after the traditions and commandments of men, serve him in vain. If we would serve and obey God aright, and in a manner acceptable to him, we must serve him in his own appointed ways according to his word and commandments. First of all, our hearts must be changed, cleansed and purified from all sin and uncleanness. The cleansing of the heart is of the highest importance, a work which we cannot accomplish of ourselves, but which must be done by the co-operating power and influence of the Holy Spirit. As the Father of mercies it is not willing that any should perish, but that all should come to repentance and live, therefore the divine spirit of grace interposes with purifying, cleansing, and healing influence to prepare the heart to be a dwelling for Himself. Then the believer will find that there are two laws in his members, the law of God and the law of sin, and that these are warring the one against the other; the spirit against the flesh, and the flesh against the spirit. The flesh excites to sin and strives to lead the mind from God. The spirit reproves the sinner; warns and convinces him of his dangerous condition, and admonishes him to turn from the evil of his ways and walk in newness of life and live.

Paul said, "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness." We must be made willing with all our heart, to forsake and renounce sin and all ungodliness, and with all our soul to submit to the divine molding and teaching of the Spirit of grace. Peter said "Seeing ye have purified yourselves in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, being

born again, not of corruptible seed, but of incorruptible, by the word of God." If we are truly converted to God, our hearts and thoughts changed, we will have a desire to pray and be in communion with God. We will love to read the Scriptures, to meditate upon them, and to adapt our lives fully in accordance with His precepts and commands. We love to think of heavenly things, and converse about heavenly things. The soul accepting Christ as its Savior, acknowledges his right to rule in it, and reign over it, and be willing to obey his commands with pleasure.

A SISTER.

For the Herald of Truth.
THE MERCY OF GOD.

Should we not feel thankful to our kind Heavenly Father when we think what He has done for us? He has provided for these natural bodies of ours, and more than all else He has given us, His only Son, Jesus, to redeem our souls from eternal death. If God had turned away from our first parents after they had disobeyed His commandments, and would no longer have loved them, we would all have to perish. But He still loved these souls whom He had created, and was not willing that one should perish. He gave them a promise that he would send One, who would redeem us from this bondage of sin. In the fullness of time this promise was fulfilled and Christ was born, and "laid in a manger, because there was no room for Him in the inn." How often do our hearts become cold and proud; how often does that enemy tempt us and try to draw us away from following Jesus! If we serve this Prince of darkness, will he have anything to give us after we leave this world? No, he will then only be our tormentor; but if we follow Jesus, love and serve Him we have the promise of a beautiful home in heaven; for He says, "Where I am, there shall my servant be also."

Are we His faithful servants? or are we only "Honoring Him with our lips," while our hearts remain far from Him? Oh, let us examine ourselves closely and see if we are serving in the way the Bible tells us that we shall. God is merciful. He is not willing that one soul should perish, but that all would come to repentance and live. Dear friends, let us who have started out to serve Him not be discouraged when trials and temptations come in our way. Jesus says, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." He has also promised not to permit us to be tempted above that we are able to bear, but will, with the temptation, also make a way for us to escape. Let us try then by His help to be faithful unto the end and then we have the promise of being saved. F. S. M.

F. S. M.

CHRIST CRUCIFIED.

PAUL, referring in his First Epistle to the Corinthians to the period when he first came to Corinth, and also to his purpose in coming to that city, says: "For I determined to know nothing among you save Jesus Christ and him crucified." (I Cor. 2:2.) Referring, also, to his ministry, as it had been conducted there, he says: "But we preach Christ crucified." (I Cor. 1, 23.) By the term crucified, as here used, he undoubtedly meant the historic fact, as stated in the Gospel narrative, that Jesus of Nazareth had been put to death on the cross of Calvary. He proclaimed this fact, and meant to do so.

The Apostle, however, did not stop with the mere fact itself, but added thereto the *doctrine* which explains the nature, design and relations of the death of Christ, considered with reference to the salvation of sinners. In the same epistle he says: "For I delivered unto you first of all that which I also received, how that Christ *died* for *our sins* according to the Scriptures." (1 Cor. 15: 3.) He not only stated the fact of Christ's death, but thus explained the fact, and in this way delivered unto the Corinthians what he designates as "the testimony of God." His knowledge on this subject, as he declared to the Galatians, came to him "by the revelation of Jesus Christ." (Gal. 1: 12.) "Christ crucified," in the sense in which he preached him at Corinth, was not an idea which he had borrowed from the other Apostles, or which he himself originated. He "received" the idea by a direct and special revelation to him; and he made it his business when at Corinth, as well as elsewhere, to preach it to others. He preached the *doctrine* as well as the fact of "Christ crucified."

The death of Christ, according to this doctrine, is a *sacrificial offering* for human sinfulness, and, as such, the *basis* upon which God proceeds in the pardon, justification and salvation of sinners. Hence holds relation to the government of God, alike in respect to God and man, without any parallel in any other death that ever occurred. "Behold the Lamb of God," said John the Baptist in reference to Jesus, "which taketh away the sin of the world." (John 1:29.) Paul says: "For he (God) made him (Christ) to be sin (sinoffering) for us, who knew no sin, that he might be made the righteousness of God in him." (2 Cor. 5:21) Again he says: "Whom (Christ) God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness, that he might be just and the justifier of him which believeth in Jesus." (Rom. 3:25, 26.) What John the Baptist said, and what the Apostle says in the two passages above quoted,

clearly refer to the death of Christ, and make this death a *sin-offering* in human behalf.

This doctrine, as Paul tells us, was to the unbelieving Jews at Corinth "a stumbling-block," and to the Greeks "foolishness." These Jews did not believe that Jesus was the true Messiah, or that the Messiah whom they expected would be crucified, as was the fact with Jesus. Hence "Christ crucified," as preached by Paul, was to them a stumbling-block." The unbelieving Greeks looked upon the doctrine as "foolishness," or as an empty and silly fable, having no foundation in truth, and worthy of no credence. (1 Cor. 1:23.) These Jews and Greeks are not the only persons in the history of this world who have thus treated the New Testament doctrine of "Christ crucified." No one, upon simply looking at the spectacle of Christ dying as a man on the cross, would place any such construction upon the scene presented to his eye, or attach any special significance to that death. He certainly would not see Paul's doctrine in the death of the humble and despised Nazarene. Mere reason, left purely to its own resources, and with no other light than that furnished by itself, if believing in the historic reality of Christ's death, might look upon it as a martyrdom and an outrage to innocence; but plainly it would never rise to the Pauline view of this death. The view, by its very terms, passes above and beyond the natural range of reason; and hence it is not surprising that the unbelieving Jews and Greeks in Corinth, considered with reference to their own *standpoint*, treated Paul's preaching of "Christ crucified" as he says they did.

What, then, is the *authority* on which this doctrine must rest for its validity and claim to human acceptance? The one and only answer to this question is that the doctrine must rest on the *special* and *supernatural* appointment of God himself, made known to man by a *supernatural* revelation. The whole idea of the Bible Christ is coming to this world, and in dying in this world for the purpose set forth in that Book passes outside of and beyond the circle of natural law, and beyond the circle in which reason under this law moves. It hence follows that mere reason, while it may consider and determine the question whether the idea is revealed, and ascertain what the idea is as thus revealed, is not competent from its own resources either to discover the idea, or object to it on the ground of inexpediency, insufficiency, or irrelevancy. The plain truth is that the doctrine of "Christ crucified" must, as to its *merits* itself considered be accepted, if at all, on the basis of God's *authority* attached to a revelation of his own purpose and appointment.

This authority we have in the Bible; and what we have to do is not to speculate about the doctrine, or frame merely hu-

man theories in regard to it, and above all not from our ignorance to object to it, but simply to read the word of God, ascertain its meaning by a candid and just interpretation of its language, and then believe the truth as thus made known. When the Bible says that "Christ hath redeemed us from the curse of the law, being made a curse for us," or that in him "we have redemption through his blood, the forgiveness of sins," or that he "his own self bare our sins in his own body on the tree," or, that "Christ was once offered to bear the sins of many," or when it teaches the same doctrine in any form of expression, then we are to believe the doctrine thus taught, no matter about the theories of men on the subject, no matter about their objections, and no matter about the incompetency of reason to discover the doctrine by its own light, or rationally explain it. It is enough for reason, and enough for all practical purposes, that we find the doctrine in a credible revelation from God. This one point being settled, then all points are settled that are of any consequence.

If men would bring the doctrine of "Christ crucified" directly to the test of the Bible, and study that Book with a docile and child-like faith, accepting without question what it teaches, they would greatly simplify their own mental processes on the subject. The doctrine thus studied would to them be neither "a stumbling-block" nor "foolishness," but would be "Christ, the power of God and the wisdom of God," and Christ made unto the soul "wisdom, and righteousness, and sanctification, and redemption." Direct and believing contact with the Bible will put "Christ crucified" in the head and in the heart as nothing else can do it. The Bible, to the devout student thereof, tells its own story on this subject with a vividness, a power, and completeness that nothing else can equal. The Gospel narrative, supplemented by the Apostolic Epistles, is the divine Christology for the head and the heart, of this sin-cursed world. It is worth more than all the merely human treatises on creeds about Christ and his works that were ever written. Let God's statement have the absolute precedence, and treat all other statements as merely subordinate, auxiliary and explanatory. — *The Independent*.

A man must be himself in order to do his best work in the world. He can never be a success through trying to be just like somebody else.

FAITH ought to show itself at its best when the need of it is greatest. Hence it is that when everything seems to go against us we ought to be surest that all is going well; for, at such a time above all others, it is clear that God is choosing for us, since we should never have chosen this for ourselves.

THE FOUR CALLS.

The Spirit came in childhood,
And pleaded, Let me in;
But ah! the door was bolted
By thoughtlessness in sin.
"I am too young," the child replied,
"I will not yield to-day,
There's time enough to-morrow."
The Spirit went his way.

Again he came and pleaded,
In youth's bright happy hour;
He called, but heard no answer,
For, lured by Satan's power,
The youth lay dreaming idly then,
And saying, "Not to-day,
Not till I've tried earth's pleasures."
The Spirit turned away.

Again he came in mercy,
In manhood's vigorous prime,
But still he heard no welcome,
The merchant had no time;
No time for true repentance,
No time to think and pray,
And so repulsed and saddened
The Spirit turned away.

Once more he called and waited,
The man was old and ill,
He scarcely heard the whisper,
His heart was cold and chill.
"Go, leave me, when I need thee
I'll call for thee," he cried,
Then sinking on his pillow
Without a hope he died.

Selected by A SISTER.

For the Herald of Truth.
HOW TO MAKE HOME
PLEASANT.

How often do we hear of, and even see, unpleasant homes? Why is this so? is it not because the love of God is not there? Men and women sould too much. Sometimes the mother and children almost dread to see the father come to the house for fear they will be scolded again.

On the other hand too often the husband is at his work, trying to earn something to support his family the best he knows how, and when he comes home where all should be happy and cheerful, the wife and mother disrespectfully calls him the "old man" instead of saying pleasantly, "there comes your father" and before he arrives, has a scolding laid up ready for him which she does not fail to administer in the presence of the children as soon as he comes into the house. In this way the children will soon be set against one or both of the parents, and they try to get away from home as soon as they can find or make a chance.

How easily might the parents get over this state of affairs and make home the happiest place in this world? how many a home would be changed from a seat of tyranny, and oppression, and fretfulness, and war, to a place of happiness and joy, and peace, if every professing father and mother in the land would pray to God to fill their hearts with true love to God and man, so that they could forgive one another, and see each other's faults with allowance, and tell them to each other in kind words.

Then home would be a happy place and the children would love to stay as long as possible under the parental roof. The mother should teach the children to love their father, that when they see him coming it would be their delight to run and meet him. Instead of a frown the mother should meet him with a smile and kind words. If all professing Christians would always do unto others as they wish others to do unto them, there would be peace and happiness at home.

Let us love our neighbor (neighbor in our own house) as ourselves. Then we may have the right to profess to love Jesus whom we have not seen. Instead of teaching the children hard speeches, let us teach them to love our dear Savior, and show them that by that love we are making home as pleasant as we can. Home should be a place of happiness next to heaven. We should be careful what kind of example we show to our children. They will not always be with us. We should teach them the way of salvation while they are young, for we know not how soon we may be called away from them, then our work will be done, and we must give an account of what we have done.

BRO. AND SISTER L. Z. TROYER.

THOUGHTS ON ETERNITY.

Whether you are old, or whether you are young, whether you are decaying with sickness and infirmity, or whether you are blooming in health and vigor, every moment brings you nearer to eternity.

Eternity! Well weigh that word, and consider how matters stand between God and your soul. You are a sinner by nature, a sinner by practice, guilty, and undone for ever, unless Jesus delivers you, by giving you faith in his precious blood and righteousness. Have you received him? Does his "Spirit dwell in you? Have you redemption through his blood, even the forgiveness of sins? Has he "clothed you with the robe of his righteousness?" Does his Spirit "bear witness with your spirit that you are a child of God?" Have you peace with him, and do you rejoice in hope of the glory that shall be revealed?

If not, cry into Jesus, it is still the day of grace; he is willing, he is waiting to receive you, "and he is able to save them to the uttermost that come unto God by him." He created you, and "he is now exalted a Prince and a Savior, to give repentance and forgiveness of sins."

Ask him for these blessed gifts. Ask him to enable you to lay hold on him by faith, that he may receive you into the arms of his mercy; and then you shall never perish; none can pluck you thence; thus he will present you faultless before the presence of his glory with exceeding joy. Even so, Amen, and Amen.

"THEY HAVE NO PRAYERS AT THEIR HOUSE."

This was the reason which a little fellow gave for the wickedness of his school-mates, than which nothing could be more philosophically correct.

He was himself a proof of the truth of it, for he had felt the restraining power of family religion.

What a tremendous responsibility do we here discover resting upon professedly Christian parents, they have consecrated their children to God from their birth, and are under the most solemn obligation to use every available means for their conversion. There is no means more effectual than this. God has ordained it and blessed it. It was in the family that he first planted his Church, and it is by the family relation that he has extended it. Family worship is the nucleus which gathers around itself all other means of grace. Where there is family worship there will be family instruction, parental authority, regular attendance at the Sabbath school, and children seated with their parents in the house of God every Sabbath day. Thus, from the hour of their birth until they go out into the world, they are brought up in the nurture of the Lord.

Such parents can confidently commend their children, thus leaving them to a covenant-keeping God.

They feel that they have endeavored to train their children for his service to whom they have been given and cannot but hope that to his service they will be called. Such children God will take and use for his own glory. They have been educated for him and he appreciates the gift. The Baron Rothschild said he could not allow his children to think of religion; it would be fatal to their success in business; because to get and keep a fortune required all one's time and efforts. What a horrible consistency is this! Yet consistency it is. He had dedicated his children to the service of Mammon, and Mammon they must serve. They could not be allowed to think of, much less to worship, any other God. Where are the Christian parents who act with equal consistency concerning the dedication which they have voluntarily made of the children to the Lord? If we may argue from our own observation, it is to be feared they are lamentably few. It is a fact, that multitudes of Christian parents are so much engaged in making money, at self indulgence that they have no time to attend to their children. The neglect of family worship is the real source of all other neglect of parental duty. If this were attended to, at stated seasons in a proper manner, the effect would be most salutary upon parents as well as children. It is this which has distinguished the families of the pious amid abounding wickedness, from the ear-

liest times. It is by this means that the worship of the true God has been preserved in the world; while families of unfaithful professors of religion have degenerated, generation by generation into utter godlessness, though surrounded by all the other means of grace. Christian parents, do not think that the maintenance of family worship is simply a privilege, which you may forego because your own piety is at so low an ebb that you can get along comfortably without it. It is a duty which you owe to God in your children's behalf—a means of grace to them, which you are doubly bound to use. God requires it of you, and they themselves require it of you. It is that solemn habitual appeal in behalf of your household in the name of the Redeemer, to Almighty God, which furnishes the most powerful motives to filial obedience and affection, as well as to their own choice of a Christian life. If you neglect it you cannot complain. If your children not only fall into sin, but even bring your gray hair with sorrow to the grave. *Sel.* by ELLEN PLANK.

THE FLIGHT OF TIME.

In every age of the world the flight of time has been a subject of deep and solemn consideration. When the patriarch of Israel stood before the monarch of Egypt and listened to his question—"How old art thou?" it seemed to throw a melancholy interest over the past. Long as this aged man had lived, the time appeared to him to be but as a dream, and as he looked upon the numbered years which had laid his fathers in their sepulchres, and brought himself near to their resting-place, a spirit of sadness came over him.

No man has been more eloquent upon the flight of time than the man Uz—"Man that is born of woman is of few days and full of trouble. He cometh forth as a flower, and is cut down. He fleeth also as a shadow, and continueth not. His days are swifter than a weaver's shuttle; and as the eagle that hasteth to his prey."

Coming down the tide of time still further, we find the noble monarch of Israel and the sublime Isaiah, sending forth their sad numbers. "The days of man are as grass. As a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone, and the place thereof shall know it no more." "All flesh is grass, and the goodness thereof as the flower of the field."

The great apostle to the Gentiles writes to the Corinthians to be careful of their earthly relations, for the "time is short," and another apostle assures us "life is but a vapor that appeareth for a little time, and then vanisheth away." Whatever may be the true cause, in an apostate world, the flight of years casts a shadow over its generations. If sin had never en-

tered the world, probably tide of time would produce no such feelings as we now experience in its rapid passage. Death and decay would be unknown. Age succeeding age would bring no sad reverse, no melancholy change. If time departed, it would only add wisdom, loyalty and love to sinless hearts. But this is not the case. We are in a world where sin has entered, where the process of decay is constantly going on, and where death is always at work. We see monuments of art and genius arise under the hand of man. The finger of time touches them and they turn to ashes. The proudest productions of human power, the most magnificent structures which the skill or pride of man can rear, are destined to fall before the devouring ravages of time.

Surrounded thus with the evidences of frailty and decay, warned, at every step, of the certainty of our dissolution, as well as that grand catastrophe when the world shall burn, and the elements melt with fervent heat, will it be for us to number our fleeting days as to apply our hearts unto wisdom, and cause the fugitive hour to bear record of good to Him in whose hands are all our times, and who commands our breath.—*Sel.*

POMP AND VAINGLORY.

Popular churches go beyond cleanliness and neatness both in regard to their *person and church buildings*: They must paint, cushion and decorate in the latest style; get all the worldly learning and wisdom inside as possible, and exquisitely and gorgeously decorate after the popular styles, on the outside; besides costly glasses must be provided for both, stained and unstained, and the addition of as much timber above the comb as possible!!

The pagans are proud of their temples, the Chinese glory in their pagodas, the Mohammedans worship their magnificent mosques, the Catholics idolize their domes and shining cathedrals; and the popular Protestant church has long since sought to imitate and excel the magnificent structures in heathendom. What pride, what pomp, what show! In order to raise money for such purposes they often resort to monuments of rivalry and selfishness, in the shape of large stones in the pavement alongside the building, with the names of those making the largest donations to the church engraven thereon; and in beautifully colored window-glass, with all kinds of decorations, paintings and works of art, together with the names of the parties who furnished funds for such and such windows. What a premium on worldliness and exhibition of wealth in the church.

The long line of formal ceremonies and departure from apostolic simplicity that follows the erection of such temples of show and splendor is too well known to

need repetition. With all these glaring inconsistencies and sins, is it any wonder that there are not more unbelievers in the world than there are? The eyes of the world are not closed to such inconsistencies in the churches; they know what real Bible salvation is when they see it, and say:

"The radical people in their plainness, unpretention and strict compliance with the Bible, come nearer—by far—following Christ and his disciples, than those who sit in cushioned seats and listen to flowery speeches, and the operatic music by a hired choir."

Truly said. We clip the following this week from a rank infidel paper in regard to the foolish expenditure of money for stained glass windows too often found in large, high-towering-steeple churches, which will illustrate how the infidel world looks upon such things:

In Ft. Worth a lady asked me to particularly notice the "stained glass" windows in "our church," which cost \$500 a piece.

"But madam, I don't like to look at those stained glass windows," I replied. "Don't like to look at them! Why?"

"Because, whenever I look through one of those 'stained glass' I always see the dirty huts and hovels and ragged children of the poor working classes whom you have defrauded to get the money to pay for those windows. It all comes from the poor laboring classes. Then again, when I look at \$500 stained window glass, I see the 12,500 loaves of bread that \$500 would buy, that would make happy 12,500 little empty stomachs. I also see the stained 5 cent souls of the selfish Christians(?) who robbed their fellowmen in order to get the money for such foolish purposes. Christians(?) spend enough money every year for rum and tobacco, to feed and clothe all the poor."

The churches have so long conformed to the world that they have brought much reproach upon the cause of Christ. The heathen look upon Christians as thieves, drunkards and opium eaters, because rum tobacco and opium are shipped from so-called Christian lands. Who is responsible? The Bible is not, neither the class of persons who strictly adhere to its teachings; it is those sinful, faithless, hypocritical, world-conforming, fashion-following, slaves-to-rum professors found in church, who go into heathen lands as so-called missionaries of the cross, and "compass sea and land to make one proselyte" to such popular evils, making him "two-fold more the child of hell" than themselves.—*Firebrand.*

If a man finds that he is pretty generally in accord with local popular sentiment, he may take it for granted that he is wrong at many points—if not all.

MY MOTHER.

MÉTRE 14.

I ought to love my mother,
She loved me long ago;
There is on earth no other
That ever loved me so.
When a weak babe, much trial
I caused her, and much care;
For me no self-denial
Nor labor did she spare.

When in my cradle lying,
Or on her loving breast
She gently hushed my crying
And rocked her babe to rest.
When anything has ailed me,
To her I told my grief;
Her fond love never failed me,
In finding some relief.

What sight is that which near me,
Makes home a happy place,
And has such power to cheer me?
It is my mother's face.
What sound is that which ever
Makes my young heart rejoice
With tones that tire me never?
It is my mother's voice.

When she is ill, to tend her
My daily care shall be;
Such help as I can render
Will all be joy to me.
Though I can ne'er repay her
For all her tender care,
I'll honor and obey her
While God our lives shall spare.

Selected by ELIZABETH M. METZLER,
North Lima, Ohio.

For the Herald of Truth.
THE WAGES OF SIN AND THE
GIFT OF GOD.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

In God's word we read of two different deaths, spiritual death and natural death, or death of the body. God said to Adam and Eve, "In the day that ye eat of the forbidden fruit ye shall surely die." Gen. 2:17. God is all holiness and all righteousness, and cannot sin. If God would not punish us when we disobey his word, even in the least, He would not do right, but the all holy and all righteous God never will, nor ever can do this. Thus we can plainly see where fallen man would stand if it were not for the gift of God, the blessed plan of salvation through Jesus Christ. But God in his infinite love and tender mercy gave his only begotten Son to die in our stead, to meet the requirements of God, to fulfill the law and to satisfy the holy righteousness of the Father. Therefore he alone is worthy of being our righteousness. We need not say that we are not sinful, for the apostle Paul plainly says in Rom. 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." If we earnestly pray to God for wisdom and guidance by His holy spirit to read His word carefully, and then examine our

lives, the condition of the professing world and the way in which one neighbor treats the other, surprise, and shame, and sorrow fill our hearts. Great reason have we to look up thankfully to our loving heavenly Friend who is still so kind and true to those who love him and say, "O Lord, be merciful unto us in these last and dangerous days, where falsehood and deception go hand in hand, and the love of many waxes cold."

But here some may say, "This is not for me; for I am a Christian and was baptized; I have united with the church; I am good to the poor; I abstain from adultery, fornication, uncleanness, stealing, and murder, and try to be as good as I can and lead a moral life. I hope the Lord is well pleased with me." * * * Pause, gentle reader, will you with an upright heart and single eye look to yonder mount of Calvary? Do you see that sweet, innocent form nailed to the cross, bloodied and bloody in death's agony? O, who may this be who is willing to undergo the torture and agony of such treatment? It is the "Lamb of God which taketh away the sin of the world." John 1:29.

It is He who said, "Come unto me, all ye that labor and are heavy laden and I will give you rest." And again, "He that believeth on the Son hath everlasting life, and he that believeth not on the Son shall not see life, but the wrath of God abideth on him." John 3:36.

Jesus must be our all in all, our only righteousness. O, brothers and sisters, let us be careful that we do not put too much weight on ceremonies or on our own good works; "for all our righteousness is as filthy rags before God." Isaiah 64:6. Judas Iscariot sat down to the table with Jesus and his disciples, and yet he was a devil. John 6:70. How sad it is to see that so many professed Christians do not see the bright light of the gospel, but seem to be groping their way in darkness, seeking to satisfy themselves with false and empty hopes, probably based on self-righteousness. In 2 Peter 1: we read, "And besides this, giving all diligence, add to your faith virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness charity. He that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sin." And in Eph. 5, we read "Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and gave himself for us an offering and a sacrifice to God for a sweet smelling savor. But fornication, and all uncleanness or covetousness, let it not once be named among you, as becometh saints. Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know that no whoremonger, nor

unclean person, nor covetous man who is an idolater hath any inheritance in the kingdom of Christ," or of God. And again in Gal. 5:22, 23 we read, "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," against such there is no law." But alas, instead of these precious fruits we must see and hear the contrary such as wrath, strife, harsh words, filthy talking, love of money, slander, falsehood, deception, disrespect for neighbor, disrespect for the truth, etc.

Do we indeed flatter ourselves with the false hope that we may deceive the Almighty God? "O, be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6:7. It matters not if we say some of the above named passions are no sin; for John says, "All unrighteousness is sin." 1 John 5:17. It cannot be denied that these are the works of the flesh and show that we are carnally minded; and Paul says, "To be carnally minded is death; but to be spiritually minded is life and peace." It is indeed a cross to be looked upon as selfish and sometimes scorned and mocked because we do not enjoy ourselves and take part in such sinful indulgence. But alas, seeing the destructive power of sin, the tyrannical power of Satan and the strict judgment of God against sin, yea if we think of all these things, we cannot enjoy ourselves by taking part in sinful pleasure especially if we wish to be guiltless before an all-seeing and all-hearing God. We are taught in Scripture to love one another and in Rom. 12:9 we read, "Let love be without dissimulation; abhor that which is evil cleave to that which is good."

When we think of the love of God, then see such dear souls carelessly playing with sin as though it meant nothing, it often induces us to bow before the throne of Grace and pour out our hearts in humble petition for their poor souls, as did the Son of God when he was nailed to the cross: "Father, forgive them, for they know not what they do." Luke 23:34. Jesus says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This is the first commandment, and the second is like unto it, namely this, Thou shalt love thy neighbor as thyself. Mark 12:30, 31. God is worthy of our most sincere love and thankfulness for his many rich blessings and especially for the remission of sin and the gift of eternal life through Jesus Christ his Holy Son. If we thus truly love God we will also love our neighbor. Jesus says, "If ye love me, keep my commandments." John 14:15. "If a man say, I love God, and hateth his brother, he is a liar." 1 Jn. 4:20. "Whosoever hateth his brother is a murderer." 1 John 3:15. "He that hideth hatred with lying lips, and he that uttereth a slander is a fool. In the multitude of words wanteth not sin but he that re-

straineth his lips is wise." Prov. 10:18, 19. If our conversation is constantly about the faults and ignorance of other people and the passing affairs of this world and its management, we give undisputable evidence that our hearts are not filled with the love of God, and love to our neighbor; for "out of the abundance of the heart the mouth speaketh." Matt. 12:34.

Dear friends, how can we appear before God to give an account of the many vain and useless words that have dropped from our lips? Fathers and mothers are often very careless in what they say to their children. Here especially should we avoid the slightest form of falsehood. Can it be possible that you really believe that you are bringing up your child in the nurture and admonition of the Lord when in trying to make it mind, you tell it a falsehood? O fathers and mothers, beware! God's word will never give way for us, which says, "I, the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." Exod. 20:5, 6.

The lip of truth shall be established forever, but a lying tongue is but for a moment. "Lying lips are an abomination to the Lord, but they that deal truly are his delight." Prov. 12:19-22. All liars shall have their part in the lake which burneth with fire and brimstone." Rev. 21:8.

"The child is guided by your deeds—

With words it is not satisfied;

If not your deeds and words compete,

The child observes that thou hast lied.

His view is sharp though faint his word,

And childish yet in many things;

But always must he be the Lord's

Who to the Lord his children brings."

Jesus is the truth, and if we do not love the truth we do not love Jesus. John 14:6. O, how precious is the word of God with its many rich promises to those who love the Lord. What a comfort when in trials and temptations, when at times we are abused and ill-treated by our associates, we are permitted to bow in humble submission and look up to an ever true heavenly Father, who hath said through his holy Spirit, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:6; and again, "We know that all things work together for good to them that love the Lord." O what joy to know that it only brings us nearer to God, nearer to a loving Savior, and nearer to an eternal resting place, yea eternal life, which is the gift of God to sorrowful sinners through Jesus Christ our Lord.

That the Lord would all his rich blessings unto us all and give us light and knowledge, wisdom and understanding in his Holy word, is the earnest desire and prayer to God, of your unworthy, but well-wishing brother.

SAMUEL M. SCHROCK.

ARE WE IN NEED OF A NAVY
THAT SHALL "SWEEP THE
SEAS?"

[It is to be regretted that the American people are from time to time stirring up in different ways the "War Spirit." Through speeches, books and papers, and different military celebrations the spirit of war is continually stirred up and fostered. As a result of all this war agitation Congress is at present considering the advisability of largely increasing our Navy defenses. To show the folly of such a course is the purpose of the following article by Friend Josiah W. Leeds, representing the views of "Friends" on the question.]

In a speech, made a few days ago by William E. Gladstone, at the old town of Chester, not far from his home at Harwarden, surprise and regret were expressed that this Republic—turning aside from its traditions of the past—should of late have embarked upon the policy of building up and burdening itself with a great navy, according to the bad way of the old European nationalities. From one who, when he was a leader of the party in power in England, deliberately withdrew from a war (that of the Transvaal) which he was convinced had been unjustly undertaken, this observation upon the mistaken and dangerous policy—as he conceives it to be—which we have entered upon, comes with a good grace, and may be freely accepted as proffered in all sincerity and as dictated by a pure purpose of helpfulness. It is the language of wisdom, large experience, and common sense, and I feel assured that our people would do well to heed its friendly intimations.

Only about two years have elapsed, I believe, since a highly respectable delegation came hither from Great Britain, bearers of a memorial signed by between two and three hundred members of Parliament, commending to our President and Congress and the American people generally the desirability of entering into a definite treaty of arbitration between the two countries. Since then there has more than one international dispute been peaceably adjusted by arbitrators. So that, since the beginning of the century, as we are told, not less than sixty cases of disagreement have been amicably settled. With such a record before us, pointing the way to the happy disposition of all international disputes, how it is that we are suddenly awakening to the discovery that the immediate creation and equipment of a powerful navy, second to none in the world, is an immediate necessity?

Then there is the calling together of the delegates from all the American republics, a widely published purpose of which the gathering is to formulate a plan for the prevention of all wars between the States represented, by entering into an agreement to submit all cases in dispute, not

otherwise adjustable, to arbitration. This clause in Secretary Blaine's address of welcome to the delegates certainly reads well: "We believe that friendship, crowned with candor and maintained with good faith, will remove from American States the necessity of guarding boundary lines between themselves with fortifications and military force." Now, that has the sound of having been written with "candor," and "framed in good faith," and there is not apparent any reason why we should "read between the lines." Were there the remotest reason for believing this to be so, the Spanish-American delegates now at the national capital would straightway gather together their *impedimenta*, and report at the capitals of their respective republics with the greatest celerity. Obviously, the great clamor for navy preparation which has arisen at Washington, and is seconded in some other quarters, does not contemplate anything of aggressiveness in connection with our sister republics of this continent.

Well, then, what have we done, or what are we about to do, that all this haste for providing ourselves with an irresistible fleet of warships, monitors, dynamite cruisers, torpedo-boats, etc., is deemed to be urgently necessary? We do not propose to quarrel with any of our neighbors all the way down the west Atlantic and east Pacific seaboard to the mingling of the waters at the Straits of Magellan—a water way that a few years ago was declared by Chili and the Argentine Confederation to be neutral, and upon the shores of which the fortifications of neither nation, nor any other nation, were ever to be erected. And as regards England, France, Germany, and the other European powers, is there any reason why our reciprocal intentions and behavior should not be attended with as much "friendship," "candor," and "good faith" as our intercourse with the States of Mexico and the several republics of South America? At any rate, would it not be wise on our part, and reassuring and helpful to the nationalities on the other side of the Atlantic, burdened as they are with the accumulated charges of past wars, and of a state of preparation for possible impending conflicts almost equal to the cost of war itself, to worry along about as we have in the past, to deal openly and justly with our neighbors and acquaintances, whether they be Spanish-American, European, or Mongolian, and so make it apparent that friendship, candor, and good faith are a better defense than a big standing army, elaborate coast defenses, and a navy that is warranted to "sweep the seas?"

JOSIAH W. LEEDS.

He who is determined to have his own way in his ordinary daily life, is going to the Devil, whatever he may think is his destination.

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
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A. B. KOLB, }

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Contents of this Number.

| | Page |
|--------------------------------------|------|
| Profit by other's mistake | 113 |
| Your Actions | 114 |
| Divine Law | 114 |
| We keep His commandments because we | 114 |
| Christ Crucified | 115 |
| The four calls | 116 |
| How to make home pleasant | 116 |
| Thoughts on eternity | 116 |
| They have no prayers at their house | 116 |
| The flight of time | 117 |
| Pomp and vainglory | 117 |
| My mother | 118 |
| The wages of sin and the gift of God | 118 |
| Are we in need of a Navy? | 119 |
| Editorials | 120 |
| Correspondence | 122 |
| Come and see | 123 |
| God's way of working | 123 |
| True greatness | 124 |
| The fullness of Jesus | 124 |
| A boy guest | 124 |
| A look around Italy | 125 |
| Our Kind of Christianity | 125 |
| Marriages and Deaths | 125 |

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MENNONITE PUB. CO.,
Elkhart, Ind.

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To any one sending us ten subscriptions to the HERALD OF TRUTH, at \$1. each, (of which at least three should be new ones,) we will give this book as a premium, express charges to be paid by the person receiving the book. Ministers at half rate cannot be counted in this list and the English and German papers at \$1.50 must be counted as one subscriber. This is an excellent opportunity to obtain a good dictionary.

REDUCED PRICES.—One of the best German Dictionaries now published is C. T. Grieb's English-German and German-English Dictionary, published in two volumes. It is a very excellent work for those interested in the study of the languages. Price for the complete work is \$6.00. Half morocco \$7.50. We have used a copy of this work for 25 years.

HYMN AND TUNE BOOK is published in two editions: The Plain cloth binding and the Pocket Edition. The music in

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HYMN AND TUNE BOOK.—We have already sent out a large number of the above book and they have been received with favor by all who have examined them.

OUR LESSON HELPS have been received with favor, although a number prefer them with questions to each lesson. This want will be supplied in the May issue. Each Lesson will hereafter have appropriate questions, which will be a help to the teacher as well as to the scholar.

GERMAN LESSON HELPS.—Many of our Sunday-schools are still conducted in the German language, and the urgent demand for Lesson Helps for our German schools, has induced us to supply a German quarterly, and we take pleasure in announcing to the brotherhood that we can now also supply our German schools with Lesson Helps at the same rates as the English.

1 copy one year.....20 cents.
10 or more copies 1 year per copy 10 "
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We ask all our schools to use their own church Lesson Helps. Send for sample copies, either in English or German.

MENNONITE PUB. CO.,
Elkhart, Ind.

BRO. M. S. STEINER will start out again about the first of May to take subscriptions for the several papers published by the Mennonite Pub., Co., to sell Books and make Collections. Any one desiring books, or subscribe for any of our papers may safely entrust business of this kind to Bro. Steiner. We hope the brethren will extend to him a liberal patronage.

OUR COLLECTIONS ON THE HERALD OF TRUTH.—We again remind our patrons who are in arrears that we should be very thankful if they would remit the amounts they owe us. We are sending out bills to all who are in arrears and we trust they will make every effort to meet them, as we need the money. To some we have sent the paper for years without any pay. So please do your best and send at least a part if you cannot send it all.

LETTERS AND ARTICLES sent to us without a name, will receive no attention. Correspondents will please remember this, and always give their names as a guarantee of good faith.

THE PLATES FOR THE HYMN AND TUNE BOOK.—It is well known to the Brotherhood that the plates for the Hymn and Tune book were gotten up by voluntary contributions from the various churches. Bro. H. S. Rupp of Shiremans-town, Cumberland Co., Pa., was the Treasurer of the committee, and also had charge of the arrangement of the book, and the making of the plates, and spent many days of hard labor at this work, and deserves the sincerest thanks of all concerned, for the able and efficient manner in which he performed his work. It is but due to him that he should have this recognition of his valuable services. From the statement which he sends us, we see that the entire amount collected for the compilation of the book, for copyrights and other expenses was \$764.05; which was expended as follows:—

Paid for plates.....\$546.90
" " copyrights.....150.00
" " books, stationery,
postage and other
expenses.....67.15

Total.....\$764.05

This was contributed by the different churches, and as the expense of the plates was met by contributions from the

churches we are enabled to sell the book as it is now made for the extremely low price of 50 cents per copy.

ONE HUNDRED YEARS OLD.—Mrs. Elizabeth Knowles, of Norristown, Montgomery Co., Pa., was born on the 18th of March 1790, in Charlestown twp., Chester Co., and celebrated her one hundred birthday on the 18th of March 1890. About that time she contracted a cold which developed into Pneumonia, and she died on the 31st of March, having retained possession of all her faculties to a remarkable degree to the last of her long life.—*Intelligencer*.

DEATH OF A CONTRIBUTOR.—Our readers have no doubt noticed a good many contributions in our paper over the name J. N. Kanaga, Newark, N. J., the last article appearing only a short time ago. A few days ago we received word from his wife that her husband had died on the 8th of December from the injuries received from a fall four days before. He passed away peacefully, saying that he was going "to the land of perpetual sunshine." He had reached the age of 72 years. Among his writings was found the following which the widowed sister has sent us, and which speaks of the entire consecration of heart of him who wrote it, and an earnest desire to be free of all that was worldly and filled with that which is pure and holy.

| EMPTIED | FILLED WITH |
|-----------------|-----------------------------|
| Of the world. | Heavenly Mindfulness. |
| Self. | Christ my Lord and Savior. |
| Fashion. | Comfort and God's Glory. |
| Ambition. | Holy Aspiration. |
| Curiosity. | Satisfaction in God. |
| Sp. Revenge. | True Humility. |
| Envy. | Brotherly Kindness. |
| Retaliation. | Benevolence. |
| Evil Desires. | Forgiveness. |
| Evil Thoughts. | Good Desires. |
| To-be-Known. | Pure Thoughts. |
| Acquire Wealth. | Unrecognized. |
| Desire of Ease. | Riches in Christ. |
| Own Will. | Labor and Work for Jesus. |
| All Sin. | Will of God in All things. |
| | Replete in the will of God. |

FRIEND'S FREE LIBRARY.—The Friend's in Philadelphia maintain a free Library which contains 14,863 volumes on Travels, Belles-lettres, Biography, History, Science and Education. 596 new volumes were added during the past year. The current expenses are about \$2,000, which is supplied by investments of the association, subscriptions, donations, etc.

THE LANCASTER CO., CONFERENCE, was held this year on the 27th and 28th of March. Good feeling and harmony prevailed, and among other things it was decided to appoint two ministering brethren to make an evangelizing tour through the west this Spring. The brethren John L. Landis and Adam Brenneman were appointed to this duty, and we hope God will bless them in the work and that they may be the means of strengthening and encouraging God's people in every place to which they may go.

ON A LONG TRIP.—Brother Solomon Beery of Rockingham Co., Va., arrived at Elkhart on the 29th of March, and spent over two weeks in this county. He visited most of the churches and held a number of meetings. He made a call with the brethren at Elkhart and at this office, and his visit was much appreciated by all, and especially his relatives and friends who were formerly from Virginia.

Brother Beery left home on the 6th of February, making his first stop in Mahoning Co., Ohio, from where his visit was already reported in a previous number of the HERALD. He then spent some time with Bro. Michael Rohrer, and his church at Canton, Ohio holding one meeting. From there he went to Bro. Michael Horst's church, preaching once in the Stark Co. Meeting-house, and several times in the vicinity of Orrville. From there he came to Allen county, Ohio, where he filled the regular appointments at Salem and the Pike, and held a number of meetings in the evening at both places.

Brother John L. Brenneman of Allen county accompanied him to Branch county, Michigan, where he held two meetings that were attended with some interest. Here he visited relatives of the name Beery and Keller of whom he knew nothing till he came into their neighborhood. From here he came to Elkhart county.

It is the purpose of Bro. Beery, if spared, to go to Cullom, Ill., on the 15th, and later to visit for some weeks other points further west. May God bless his labors to the encouragement of God's children and the conversion of the lost. May his willing service and earnest zeal be amply rewarded.

WHERE ARE YOUR CHILDREN?—From an exchange we cull the following paragraph:

"Parents are sometimes ignorant of the habits and practices of their own children, and if one should tell them the facts in the case, they would be offended. A traveling Secretary of the Young Men's Christian Association recently made an address in an Oregon town, in which he drew a picture of the haunts of the young men in that place. A gentleman in the audience challenged him to the proof of his statements. The Secretary offered to show him that what he said was literally true, and at the close of the meeting the two started together on an exploring expedition. The first place they entered was a gambling den, and when with considerable effort they had forced their way in, the skeptical gentleman was horror-struck to find himself face to face with his own son. Thousands of young men are spending their nights in such places, while their parents are fondly dreaming that there is no danger. It is possible to exercise too rigid a surveillance over young people; but when a young man once abuses the confidence of his parents, and visits places where he knows it would grieve them to have him go, he is on the high road to ruin."

In our own city of Elkhart a discovery of the same startling nature was recently made. The officers of the law raided a certain place that had been suspected for some time and therein were found the appliances for carrying on gambling, and this place was frequented by a number of boys, many of whom were the sons of respectable and esteemed citizens. These youths or rather boys, had formed a kind of club and resorted to this place to amuse themselves.

Young people are not always capable of judging for themselves or of selecting companions, and when left to themselves, without any restraining influence or the wise counsel and guidance, as well as the watchfulness of their parents the chances are that they will drift astray and wander into forbidden paths, that will some day fill them with remorse and bring the deepest sorrow to their parents. Hence the need of careful training and watchfulness on the part of the parent. Let each parent solve the following questions: Where and in what manner my children spend their evenings? If not at home how

can I make home more pleasant and attractive and its influence more elevating to them than the influence surrounding them and the pleasure they are seeking away from home? What shall I do or sacrifice that home may be to them the sweetest, dearest and most enchanting place in the world? And above all, what have I done, and what can I do to cultivate in my children a high moral character and lead them into the fold of Christ? That is the safest place for all, and to bring children there is one of the most solemn duties of parents. Cast iron rules will not often accomplish this; but kindness, reason, firmness, patience and prayer for and with children will accomplish far more in this direction. How often is this latter plan faithfully carried out without success. Sad to say many parents can tell this for themselves simply because they never tried it.

CHURCH NEWS.

MINISTER AND DEACON ORDAINED.—Bro. Solomon Yoder of the Mackinac church, Woodford Co., Ill. was recently ordained to the ministry by the voice of the church. Bro. Christian King was chosen by lot to the office of deacon. Their were three brethren in the lot. May God bless the dear brethren in their responsible calling.

CONFERENCES.

ANNUAL.

The Annual Conference for Kansas and Nebraska will be held on the 2d and 3d of May at the West Liberty church, near Monitor, McPherson Co., Kansas, all Ministers, Deacons, brethren and sisters, are cordially invited to attend. Those who come on the Rock Island R. R. will notify M. Coopridge, or the undersigned, and stop at Groveland, and those who come on the Santa Fe R. R. will notify A. Hostetler, and stop at Conway. The address of all of the foregoing is Monitor. Except Coopridge's which is Groveland. C. H. Hershberger.

The Amish Mennonite brethren will hold their annual district Conference of northern Indiana, in the Clinton church, Elkhart Co., Ind., on Thursday the 15th of May 1890. Bishops, Ministers, and Deacons of both the Amish and Old Mennonite churches are heartily invited to be present on the occasion. Goshen is the nearest railroad station, situated on the Lake Shore and Michigan Southern, the C. W. & M. and the C. & St. L. Rail-

roads. If persons coming from abroad will write to D. J. Johns, Goshen, Ind., they will be met at the station.

FOR OHIO, in Nold's meeting house, in Columbiana Co., on the third Friday in May (16th.) The bishops' meeting will be held on Thursday the 15th. The nearest station is Leetonia, on the Pittsburg, Fort Wayne & Chicago R. R. A kind and hearty invitation is extended to all, and in particular to ministers and deacons east, west, north and south to be present and help build on that rock which shall never be removed. Those wishing to attend, will, upon informing Bro. Jacob Stauffer, Leetonia, Ohio, of the time they expect to arrive, be met by him at the station.

FOR CANADA, in Eby's meeting house, Berlin, Waterloo Co., Ontario on Friday the 30th of May. Brethren from other churches are cordially invited to be present. Brethren coming from a distance will stop off at Berlin.

FOR ILLINOIS, in Cullom, Livingston Co., on Friday the 30th of May. The Illinois Central depot is only about a quarter of a mile from the church. Brethren there will be glad to have others from a distance be with them at the time of conference.

SEMI-ANNUAL.

IN THE FRANCONIA meeting house, Montgomery Co., Pa., on Thursday the 1st of May.

The Semi-annual Conference of Virginia will meet at Weaver's Church, Middle District, Rockingham county, the 2d Friday in May. A hearty invitation is extended to all that desire to do so, to visit us at that time, especially ministers and deacons. The nearest station is at Harrisonburg, where those coming from a distance will stop. They had better write to some of the brethren who will meet them. The brethren Samuel Brunk, C. W. Burkholder, Eli Brunk and John Brunk are the nearest. I would be glad to meet any that will write to me. Those writing to me will address me at Suters, Rockingham Co., Va. The two brethren first named above get their mail at Harrisonburg, Va., the last two at Dale Enterprise, Va. EMANUEL SUTER.

CORRESPONDENCE.

FROM SMITHVILLE, OHIO.—Bro. C. J. Miller of the above named place writes, "My wife has been confined to her bed of affliction for over six years. She could sometimes sit up a short time but for the last several years she could be up very little." "THE HERALD is quite a welcome visitor in our small family; we would not like to do without it. We think THE HERALD ought to be in every family of our Amish and Old Mennonite brethren."

FROM PEABODY, MARION CO., KANSAS. The Brethren at the above named place organized their Sunday school the 16th of March, with the intention of keeping it open for nine months. We trust the labors of the brethren will be crowned with blessing.

FROM BUTLER COUNTY, OHIO.—Pre. David Goertz, from Halstead, Kansas and Pre. S. E. Sprunger and Pre. Jeff. Lehman from Berne, Ind. arrived here on Saturday, March 22d, and held services in the Mennonite church Sunday forenoon and afternoon.

On Sunday evening we had singing at the residence of Bro. J. Kennel. On Monday evening they had service again, and on Tuesday forenoon they were at Collinsville, and on Wednesday forenoon at the Mennonite church near Trenton. On Thursday they left for Logan county, from which place they expect to return to Berne, Ind. COR.

FROM BUTLER CO., OHIO.—Pre. J. F. Funk, of Elkhart, Indiana, Editor and publisher of the HERALD OF TRUTH, came through here on his way, to Greene, Logan, and Champaign Cos. He arrived here on Tuesday morning, March 11th, and preached in the Mennonite church near Trenton the same afternoon from John 3:16. The following day he held services at Collinsville, but on account of the heavy rain and high water the attendance was not very large. On Thursday forenoon he filled another appointment at the Imhoff church, where he spoke from Acts. 2:42. It rained every day while Bro. Funk was with us, so that it was not so pleasant for people to attend the meetings, yet the attendance was very good considering the weather. On Thursday afternoon Bro. Funk left the neighborhood to visit the church in Greene and Montgomery counties near Dayton. We hope Bro. Funk will soon visit us again. COR.

FROM LOGAN COUNTY, OHIO.—The churches in Logan county, Ohio, have again had a time of rejoicing. Bro. J. F. Funk of Elkhart, Ind., and Bro. D. J. Johns of Elkhart county, Ind., recently visited the churches here and preached to us quite a number of times at South Union, Walnut Grove and North Salem churches. These meetings were mostly largely attended and good order prevailed. At South Union twenty young persons became willing to forsake sin and unite with the church. Truly this caused much rejoicing. Oh that more might see the unprofitableness of living in sin, and seeing it, give their hearts to Jesus before the opportunity is lost. The writer of these lines had the privilege of attending all but three of these meetings. We feel truly thankful to the brethren for these visits, and we are especially thankful to

God for sending ministering brethren to help in the good work. May God bless the dear brethren that they may be faithful to the end in the calling whereunto they are called, is the wish of the writer. B.

For the Herald of Truth. "COME AND SEE."

To some of us these words may seem to have but little meaning, yet they contain a lesson for us all if we study them well. Jesus said to the two disciples whom he saw following him. "What seek ye?" They said: "Rabbi, (Master) where dwellest thou?" Jesus said, "Come and see." They came and saw where he dwelt and abode with him that day. Andrew, one of these disciples, went and found his brother Simon and told him he had found the Messias, and he brought him to Jesus.

Here is a lesson for us. Jesus invites us to "come and see" for ourselves the precious promises of the pleasures in store for us if we come and abide with him. But this is not all. This lesson also teaches us that when we have found and accepted the Savior, we have not done all that is required of us. We must serve him faithfully and strive to bring our friends and associates to Him. We must ask them to "come and see" the unsearchable riches of Christ's love for them.

The day following Jesus found Philip, and told him to follow Him. Philip came to Nathanael, and said unto him, "We have found Him, of whom Moses wrote, Jesus of Nazareth, the Son of Joseph."

Here we see when Philip found the Savior he sought at once to tell his friend of the good news. Nathanael said unto him, "Can any good thing come out of Nazareth?" Philip saith: "Come and see."

Thus when persons are anxious about their souls we should bid them come to Christ and be taught of him what they shall do: or when we hear of persons doubting the reality of the religion of Jesus we should invite them to "Come and see." We must try to bring them into the fold of Christ where they can see for themselves what joy and pleasure there is in pure religion.

Nazareth is called a degraded and wicked city, yet it was the home of one that was pure and without sin. This teaches us that no matter what our surroundings are, or how sinful and defiled we are, Christ has power to cleanse us, and make us fit subjects for his kingdom.

Then let us try to live so in word and deed that we may have an influence for good on those with whom we mingle, and try to persuade others to "come and see" that it is better to live for Christ than for the world. CLARA M. BRUBAKER.

GOD'S WAY OF WORKING.

When God began a new movement for the redemption of the human race, it was not with the masses, but with an individual, that he began. And from the days of Abraham to those of the Messiah, there was never a time when the people of God's peculiar favor compared in point of mere numbers with the other people of the earth. Yet all the time it was in God's plan that in and through the seed of Abraham all the nations of the earth should have a blessing. It was not in any narrowness of purpose, but in wisdom of method, that this limitation of sweep for the time being was exhibited in God's way of working. It was as though he were saying to those who would be workers together with him, If you would do most for the ultimate good of the outside heathen, you must now center your efforts on my chosen people.

When our Lord entered upon his public ministry, he did not seek the most densely populated portions of heathendom for the proclamation of his gospel; but he practically limited the field of his personal labors to one of the smaller provinces of the vast Roman Empire. Even within that province his chief teaching work was done upon and through a dozen selected men.

And when first he sent these men out upon their tours of evangelizing, he directed them to go first to those who were best prepared to receive them, rather than to those who might have seemed to be in greatest need of their message. Even after he had extended the limits of their field of evangelizing to include every creature among the sons of men, our Lord gave no intimation to his disciples that the measure of their success was to be that of the numbers preached to, or of the numbers won to his service. On the contrary, he said, "Herein is my Father glorified, that ye bear much fruit;" not that ye directly win many souls, but that ye evidence in your characters the fruit of the Spirit, in "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance." Nor has the time ever come when the number of those labored with or benefited through a Christian's service has been the true measure of the worth and importance of that Christian's service. Bringing a few to a high standard has been, and is, of even more importance, as a means of advancing Christ's cause, than the mere ingathering of many more.—S. S. Times.

Every year of a Christian's existence should find him better able to define the line between being in the world and being of the world. He ought to have a more definite apprehension of duty; a sharper discrimination of the principles of conduct; a more vivid realization of the constant presence of Christ.

TRUE GREATNESS.

Great deeds are trumpeted; loud bells are rung,
And men turn round to see.
The high peaks echo to the poems sung,
O'er some great victory;
And yet, great deeds are few, the nightiest
Find opportunities, but now and then.
Shall one sit idle, through long days of peace
Waiting for walls to scale?
Or lie in port until some Golden Fleece
Lures him to face the gale?
There's work enough; why idly then delay?
His work counts most, who labors every day.

The sweetest lives are those to duty wed.
Whose deeds both great and small,
Are close-knit strands of one unbroken thread
Where love ennobles all,
The world may sound no trumpets, ring no
bells,
The book of Life the shining record tells.

MRS. AMOS LANDIS.

For the Herald of Truth.

THE FULLNESS OF JESUS.

"For it pleased the Father that in
him should all fullness dwell," Col.
1:19. "For in him dwelleth all
the fullness of the Godhead bodily,"
Col. 2:9.

Then, as a Savior, he has all that is
needful to save unto the uttermost all that
come unto him. What a wonderful Savior
he is! Full of all that is pure and holy.
Praise his holy name. There is fullness of
grace in Jesus, and he is the source of
all grace. We need not look to our hearts
for grace, it is to be found in Jesus alone.

What wonderful grace that pardons all
our sins and gently woos us to Christ,
and illuminates the soul with the heavenly
light and divine love.

The love of Christ passeth all knowl-
edge, and to be filled with it gives joy
unspeakable to the soul. He loves us with
an everlasting love, and suffered the bit-
terest death in order to redeem us. Was
not this love? It cannot be measured by
length and breadth, height and depth.
Having loved his own, he will love them
to the end. There is such a vast fullness of
love in him that words fail to describe it,
yet we can realize it in the soul if Jesus
abides in us with his fullness.

What tender love that encircles us in
his fullness. He bestows on us an abun-
dance of unmerited love, hence it is glo-
rious to abide in Christ and feast on the
fullness of his grace. To be wholly in this
love makes life a life of joy and peace in
the Holy Ghost.

There is also fullness of sympathy in Je-
sus. He has sympathy with us in our
every day trials; no matter in what station
in life we are, or how great our tribula-
tions are, he is there to comfort and sus-
tain; "his grace is sufficient."

Earthly friends may fail to have sym-
pathy with us in our troubles, but Jesus
will never fail to pity and soothe. Jesus
went through this world, and was despised

and rejected of men,—"a man of sorrow
and acquainted with grief." Surely he
hath borne our grief and carried our
sorrows."

His friends left him in his greatest trial,
and, thus forsaken and denied his ene-
mies scourged, mocked and crucified
him.

Jesus indeed sympathizes with us as no
one else can. He was tempted like we
are and gained the victory over Satan.
All power is given him in heaven and on
earth; therefore we can come with bold-
ness to Jesus in every time of temptation.
There is a fullness of power in Christ that
can deliver us from every sin. Satan may
tempt us in many ways, but let us remem-
ber that there is no case too difficult for
Jesus to overcome. Therefore let him
have the pre-eminence in all things. Let
him be "all in all." All righteousness is
in Christ, who of God is made unto us
wisdom, and righteousness, and sanctifica-
tion, and redemption." "He shall be
called the Lord our righteousness."

ELLEN PLANK.

A BOY GUEST.

"Why, yes," said Mrs. Steuben,
slowly, "you may invite Harry for a
week if you like. Be sure to say a week,
in your letter."

This was in answer to her son's urgent
request. He wanted to see his old friend
again whom he had known two years be-
fore in the city, and there was no way to
do it unless Harry could visit him. Both
the boys were fourteen years old, and had
once been neighbors and friends, until the
Steubens moved to a small town on the
seashore. After that the boys knew of
each other only by letters.

Mrs. Steuben had her own housework
to do, and it was midsummer, a time
which tried all her strength and will-
power. There would be another room to
attend to, another person to cook for,
besides the little extra niceties and the effort
to entertain which would be due to a guest.
But she loved her boy, and he wanted
Harry. Papa was willing, grandpa made
no objection, and little Lottie danced up
and down with a child's love of company.

So Harry came. He had grown in the
two years, and looked quite like a man.
Mrs. Steuben thought, as he walked up
the path with his valise. This made her
a little more nervous about her household
arrangements, and there was the mercury
already above ninety.

But Harry was only a boy yet after all.
He and Fred were soon running races in
the yard, and trying to see which could
jump farthest. Then they went off for a
long walk around the town, and came
back tired and dusty from their tramp.
Harry went up to his room to wash, and
presently Mrs. Steuben saw him reilling
his pitcher at the well.

"That's good!" she thought, "I was
just thinking I should have to take up
more water before bedtime."

The next morning Harry came early
down stairs before Fred had thought of
stirring. Mrs. Steuben was busy in the
kitchen. He said good morning, brightly,
and sat down by the window where it
was cool. Presently there was a rap at the
door.

"Oh dear!" exclaimed Mrs. Steuben,
"here are my hands all in the flour!"
"I'll go," said Harry.

It was a neighbor bringing a fine head
of lettuce. Harry received it in his hands,
with the dirt clinging to the roots, and
instead of asking where he should put it,
said:

"I'll take this out to the well and wash
it for you, Mrs. Steuben."

When he brought it back thoroughly
washed, with the roots and torn leaves
all removed, Mrs. Steuben said impul-
sively:

"What a helpful boy you are, Harry!"

She was yet more impressed when,
during the forenoon, she went from room
to room making beds, to find Harry's room
looking as neat and orderly as if he had
not slept in it. The bed was made, the
bureau set in order, and the boy had
hung his best suit carefully away in the
closet.

"When would Fred ever think of such
a thing?" Mrs. Steuben asked herself.

Each day Harry without making any
ado found some way of helping. If any-
thing were suddenly wanted from the store,
Harry cheerfully offered to go. Sometimes
he brought in wood, sometimes he got a
pail of water. He seemed to enjoy every
moment, whether in the house or off on
some trip. Fred took him to every point
of interest in the neighborhood, and Mrs.
Steuben was encouraged to propose row-
ing on the river, when she saw how
strong and how capable Harry was in all
he undertook. She went rowing herself
with the boys, and was not afraid to let
Lottie go, too.

One day as she was looking at an old
splint-bottomed chair in the corner,
Harry said:

"My mother had a chair like that, and
she got some white paint and painted it
all over white, with little gold bands
around the legs, and around parts of the
back. Then she made a peacock blue
cushion for it, and set it in the parlor.
You might do that, too, Mrs. Steuben. It
is very pretty when it is done."

Mrs. Steuben decided on the instant
that she would do it, and felt grateful to
Harry for the suggestion. Another time,
when the ice man was bringing in ice,
Harry mentioned that his mother always
wrapped ice in old newspapers when she
put it away, and this made it last a great
deal longer.

Harry's week was extended to two
weeks by Mrs. Steuben's especial request,

and she told her own boy privately the
reason why.

"He makes so little trouble, Fred!"
she said, "and he is so cheerful and obli-
ging. I fairly enjoy giving him a good
time, and I am going to have a day of
recreation for you all on the shore before
he goes. Now if you ever visit anywhere
yourself, dear, remember and try to be
like Harry. Then you will always be wel-
come and find friends."

She was a little touched the next day,
when she went to Fred's room, to find
that her own boy had been making up
his bed! He had begun already, and in
various little helpful ways, awkwardly at
first, but very naturally, and deftly after-
wards, he showed his willingness to be of
service to others, even as his boy guest
had been.

This is a good lesson, which not only
boys, but many girls too, would do well
to observe and obey. Many boys and
girls neglect little duties in the matter of
tidiness and care of their persons and
rooms, whether at home or on a visit,
not so much because they are lazy, but
because it does not occur to them that by
attending to these apparently little things
they can make themselves far more agree-
able to those about them and can lighten
the burden of many a tired mother, father,
servant or hostess.

A LOOK AROUND BABYLON.

The spiritual indifference of Babylon!
The profound slumber of Babylon!
What do you mean by Babylon?"

Ans. Everything that pretends to be of
God, and is not.

The fun-loving, frolicky, Christ-mas-
tree Babylon!

The avaricious, grasping, covetous ease
seeking Babylon!

The vain, proud, haughty, egotistic,
self inflated, flesh-serving, church-spre-
e, festival-holding, granite monument-rear-
ing Babylon!

The worldly, popular, generalizing,
men-pleasing, time-serving temporizing,
compromising, no hell preachers in Bab-
ylon!

The lodge-ite, fast-horse, Rome-learn-
ing, bazaar-making, holiness fighting false
shepherds in Babylon!

The fame-craving, title scrambling, lec-
ture platform, high-salaried pulpit, Shake-
spear-the-Bible blind guides in Babylon!

The college-made, man-made, dudeish,
moustached, razor-tinkered, 'soft raiment',
kid gloved, worldly-conformed, walking-
advertisements-for-the-devil hirelings in
Babylon!

All this alongside the great weight and
care, the burden for souls that rested upon,
the groans and sighs of, the old-time
Prophets!—*Light-House.*

ONE KIND OF REPENTANCE.

A child who, like all children, was ex-
cessively fond of sweets, disobeyed her
mother and helped herself to a plate of
rich cake, of which she ate freely. She soon
grew feverish, and complained of headache
and was obliged to go to bed for the re-
mainder of the day.

Her mother was anxious about her con-
dition and feared she was going to be ill.
On entering her closet, however the empty
plate and crumbs on the floor explained
the mystery of the sudden attack. She
went to her child's room.

"Have you been eating anything you
ought not, Nellie?"

Nellie looked in her mother's face and
saw that she had found out about the
cake. It would do no good to deny it.

"Yes, mamma, I ate some cake."

"No wonder you are sick. You took
the cake without leave, which is stealing;
you disobeyed me by going into the closet
when I have repeatedly told you not to
do so. Now you are being punished
for your sins. Are you sorry, Nellie?"
she asked, seeing the child's tears falling
fast.

"Yes, mamma," she sobbed. "I'm
sorry the cake made me sick, and sorry
you found it out." Her repentance was
very much like that of many older people;
she was sorry that her sin was found out,
and that she had to suffer in consequence;
but that was all.

Married.

NAFFZINGER—SCHAD.—On the 6th of March,
by Bish. Christian Stuckey, N. Naffzinger and
Catharine Schad, all of Fulton Co., Ohio.

HOOLEY—LANTZ.—On the 6th of March, 1890,
in Danvers, McLean Co., Ill., at the residence
of Joseph Stuckey, and by the same, Isaac
Hooley and Lydia Lantz.

UNMEL—OTTO.—On the 6th of March, in
Danvers, McLean Co., Ill., at the residence of
Joseph Stuckey, and by the same, Samuel Un-
mel and Lucy Otto, all of McLean Co., Ill.

BEILER—YODER.—On the first of April 1890,
by Samuel Lantz, at his residence, near Gap,
Pa., M. Beiler of Morgantown, Berks Co., Pa.,
and Selina F. Yoder, of Haw Patch, Ind.

ZOOK—BYLER.—On the 20th of February, in
Millin Co., Pa., by Christian K. Peachey,
Abraham P. Zook and Rebecca Byler.

MEMOIR

OF RACHEL, ILTY, WHO DIED APRIL 20, 1890.

Another family circle has been broken, a
dear one has been removed. The parents,
brothers and sisters, are mourning the loss of
a kind, loving daughter and sister. No more
will they behold her smiling face here. She
has gone "home," and is calling to those who
yet remain, to meet her in heaven. Prepare to
meet her again. O, what a joyful meeting
that will be! There you will no more shed
the parting tear, nor say a last farewell. They
do not say "farewell" in heaven.

Another precious flower has been plucked
for the adorning of that heavenly land. Oh,
how much we miss dear Rachel's familiar face!
No more will she join with us in our Sunday-
school, and mingle her voice with ours in sing-
ing those beautiful hymns which she loved so
well. No more will she occupy her place in
our little class, and help us repeat the words
of our dear Savior, as she was wont to do. Oh,
yes, dear Rachel, we miss you—your tender
looks and gentle ways.

To those of her classmates who yet remain,
let me say, Give your hearts to Jesus, and pre-
pare to meet her in that

*** "Land of pure delight,
Where saints immortal reign."

Then we can again join with her in singing
the songs of "Moses and the lamb," and strike
glad hands with those who have gone before.
How gladly we would have kept her with us
awhile longer, but the allwise God saw fit to
remove her from our midst before trials and
temptations could lure her soul into the ways
of death. He called her in her innocence and
purity.

She was of a gentle and loving disposition,
and was loved by all who knew her. She will
be greatly missed in the Sunday-school, in
which she took so much interest. She was
careful to answer the questions, and learn any
thing her teacher asked of her. Her place
was scarcely ever vacant. She will also be
missed by her many friends and associates.
But while we are mourning the loss of our
dear departed, we feel safe in saying that she
is enjoying all the beauties and grandeur of
heaven, and is resting—

"Safe in the arms of Jesus,
Safe on his gentle breast,
There by his love overshadowed,
Sweetly my soul shall rest."

"Safe in the arms of Jesus,
Safe from corroding care,
Safe from the world's temptations,
Sin cannot harm her there."

BY HER SUNDAY-SCHOOL TEACHER.

DIED.

MILLER.—On the 28th of March 1890, in Clin-
ton Twp., Elkhart Co., Ind., of lung fever, of
which he suffered eight days, Bish. J. L. Miller,
aged 63 years, 7 months and 28 days. He
leaves a sorrowing widow and eleven chil-
dren to mourn their loss. Four children pre-
ceded him. He was the grandfather of 46 chil-
dren of whom 24 survive him. Bro. Miller
was very patient in his sufferings and ad-
monished his children to live godly lives, and
comforted his beloved wife with the assurance
that as they parted in peace due to his
blessed hope that they could soon meet again
in peace. He ministered faithfully to the
church as bishop for over 20 years, and his
loss will be deeply felt by all of the large con-
gregation under his charge. The oldest two
ministers in the church are also getting too
feeble to do much active work, therefore the
church asks the prayers of the brotherhood
in their behalf that God would provide for
them workers in his vineyard. Funeral ser-
vices were held on the 30th by J. Schlabach,
Eli Borntrager and D. S. Kaufman, from
John 5:2-30; and 1 Cor. 15:19-58. The re-
mains of the departed brother were laid to
rest in his own graveyard near his home.

KNOTT.—On the 30th of March 1890, in Bucks
Co., Pa., Leah, wife of Henry Knott and
daughter of Jonas Meyers aged 50 years, 6
months and 5 days. Buried on the 3rd of April,
at Deep Run Brick meeting-house.

Plank, \$5; Jacob Christophel, \$5; Hoffman, \$5; \$1 on.

* An error having been made by the person sending in this notice, which appeared in a previous number we republish it by request.

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Saving Them the Dealers Profit.

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Platform Wagon, \$50, same as others sell at \$75. Top Buggy, \$75; fine as sold at \$100. One set of 100 are fine as sold at \$110. Platform \$125; same as sold at \$150. Fine Road 4-wheeled, \$110 good as sold at \$125. We box and deliver on cars in Elkhart from Chicago.

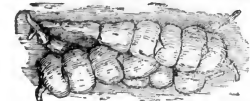
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ELKHART, INDIANA.

8-13, '90.

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New! Novel! Good! Cheap!



A meritorious novelty, white as snow; easily grown and kept; first-rate eating; wonderfully productive. Fuller description in free Catalogue, pricing (low), many other novelties and standards. Send 30c. for a tubular of *stachys* as above; a root of the beautiful, fragrant *Cinnamon vine*, which grows up rapidly each spring; a medium sized tuber of the *Footstalk*, a new early potato; a pkt. of *Honey*, a new choice sweet corn; a pkt. of *Vegetable Peach*, choice lettuce, and 100 choice varieties of *Flower seeds* mixed. All for 30c. collections for \$1.00, order at once.
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Mennonite Pub Co., Elkhart, Ind.

TIME TABLE.

Lake Shore & Michigan Southern R. R.
Passenger trains after Dec. 1st, 1889, depart at Elkhart as follows standard time:

GOING WEST, leave.
No. 1, Vestib. Lim. Express..... 6.50 A. M.
Toledo Express..... 8.00 "
No. 9, Pacific Express..... 8.45 A. M.
No. 27, Chicago Acc..... 7.00 "
No. 3, Special Chicago Express..... 3.05 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.00 "

GOING EAST—MAIN LINE, leave.
No. 19, Night Express..... 8.30 A. M.
Grand Rapids Express..... 4.45 "
No. 22, Mail..... 11.45 "
No. 6, Fast New York Ex..... 6.15 P. M.
Grand Rapids Express..... 1.30 "

GOING EAST—AIR LINE, leave.
No. 2, Special New York Express..... 12.45 P. M.
No. 8, Atlantic Express..... 4.45 "
No. 4, Limited Express..... 8.30 "
No. 28, To Goshen only..... 8.35 "
Train G to Goshen only..... 7.45 A. M.
" E to Goshen only..... 8.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.
Train F from Goshen..... 11.30 A. M.
Train H from "..... 5.45 P. M.
No. 24, Acc. from Chicago..... 8.10 "

Goshen Passengers change to No. 28.
No. 27, from Goshen..... 6.30 A. M.
Passengers change cars at Elkhart if going West.

SUNDAY TRAINS.
Nos. 12, 4, 6 and 8, East. Nos. 9 and 5 West.

TRAINS ARRIVE—MAIN LINE
Grand Rapids Express..... 12.40 P. M.
" "..... 7.40 "
No. 25, Michigan Accommodation. 2.55 "

Tickets can be obtained for all prominent points between Boston and San Francisco.

A. J. Smith, Gen. Pass. Ag't., Cleveland, O.
P. P. Wright, Gen. Sup., Cleveland, Ohio.
F. W. Cantrick, Ticket Ag't., Elkhart, Ind.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after March 23d, 1890, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave.
No. 2, Mail and Express..... 4.31 P. M.
No. 4, Cincinnati & Louisville Ex..... 8.45 A. M.
No. 6, Ind. & St. Louis Express..... 4.29 A. M.
No. 10, Way Freight..... 2.00 P. M.

GOING NORTH, leave.
No. 1, Mail and Express..... 10.14 A. M.
No. 3, Michigan Express..... 6.18 P. M.
No. 5, Grand Rapids Express..... 12.05 A. M.
No. 9, Way Freight, arrives..... 11.45 A. M.

CONNECTIONS.
At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburgh, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R.

At Anderson Junction with C. C. & G. & I. R'y for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.
EDGAR H. BECKLEY, Ticket Ag't.
O. W. LAMFORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 27.—No. 9.

ELKHART, IND., MAY 1, 1890.

Whole No. 418.

For the Herald of Truth.

MY KINGDOM.

I possess a little kingdom,
Over which I'm set to rule,
How to govern well my subjects,
I must learn in Jesus' school;
In it dwell vain thoughts and feelings,
Which to conquer hard I find,
Strive I must against all passions
Which would prompt a word unkind.

By the Savior's kind assistance
I shall try to govern well,
Conquer evil thoughts and passions,
Which against God's will rebel;
Else I shall be called unfaithful
As a servant of the Lord,
In whose vineyard I must labor,
Lest I lose the great reward.

Though the tempter oft comes near me,
To mislead or hedge my way,
To confuse my path of duty—
Yea, my soul to lead astray:
Yet again the Savior whispers,
Beckons me to follow him,
Then with courage new and strengthened,
I oppose assailing sin.

When I try with all my vigor,
Well to rule my heart within,
I shall never, never conquer,
Until Jesus helps me win.
He has offered His assistance,
Shall I not myself avail?
Of the proffered arm, extended?
Only then I shall prevail.

A. M.

For the Herald of Truth.

MENNO SIMON ON THE MODE OF BAPTISM.

So many misrepresentations have been published in reference to the mode of baptism practiced by the Mennonite church that many at the present time do not know whether the Mennonites baptize by immersion or by pouring. We frequently receive letters of inquiry as to the mode of baptism practiced by our church, and from many of these we readily perceive that it is the prevailing opinion that the Mennonites are immersionists. These impressions are derived, in a large measure, from the writings of such men as J. Newton Brown and others of like character, who to substantiate their own belief, do not hesitate to pervert the writings of Menno Simon and charge the Mennonites of the present day with corrupting his

writings in the translations of them into the English and German languages; and by other unfair means they have spread abroad this idea, so that many of the cyclopedias and other historical works of the present day give altogether a false impression on this subject. A number of newspaper articles published at various times during the past years have likewise presented this idea and one especially, published about three years ago, has made a special reference to this fact, and in an insinuating way questioned whether after all it was not true that the Mennonites have themselves warped the expressed views of Menno to their own opinion on the subject of baptism.

While during our editorial career we have often refuted these unjust charges and insinuations, we have a great many times also, for the sake of peace, and to avoid controversy, passed over charges of this kind in silence. For the above reasons we feel that, at the present time, it is not only important but necessary that the views of Menno Simon on this subject should be well understood, not only by our own people, but also by others, and hence we purpose to give several articles which will be compiled with a good deal of care, and which were published in the HERALD in 1875 under the title of "Menno Simon on Baptism."

In April 1875, in a certain religious paper, published by a denomination which practices immersion, which I need not name more particularly now, we find the following remarks:

"Dear Editor:—Will you have some brother, refer us to the proof for the following statement, for which the writer, from whom we get them, gives no reference, and we want the proof: Is there any? We are laboring among the Mennonites and they are not willing to believe these things. It is said by a certain writer that Menno Simon says, 'After we have searched ever so diligently, we shall find no other baptism but dipping in water which is acceptable to God and approved in his word.' [Says the writer] by which he must have meant a dipping in the name of each person in the Trinity. And he further says, the so-called Mennonites practiced true immersion until the year 1666 when they adopted pouring."

"REMARKS.—The quotation referred to will be found in Simon Menno's work as published in A. D. 1539, page 24, which reads as follows."

"After we have searched ever so diligently, we shall find no other baptism besides dipping in water, which is acceptable to God and maintained in his word." On page 39 of the same work he adds: "Let who will oppose, this is the only mode of baptism that Christ Jesus instituted, and the Apostles taught and practiced."

"The following is an extract from History of American Baptists, published in 1770, page 92.

"Menno was dipped, and did dip others. His successors did the same, except when they made proselytes in prisons, or were hindered from going to rivers, and this they excused from the consideration of necessity, just as Cyprian in his 6th epistle, excuses the usage of sprinkling or pouring instead of dipping, because the subjects were confined to their beds, which made it to be called clinical baptism."

"These assertions by Simon Menno are stoutly denied by modern Mennonites and will not be found in any late editions of his works."

We are well aware that it is claimed by such writers as J. Newton Brown, Morgan Edwards, Dr. Ira Chase, and others, that the Mennonites are an offshoot of the Baptist Church, who have deviated both from their original method of baptizing and the Scriptural mode of baptism. But it is plainly evident that the Baptist Church was originally an offshoot of the Mennonite Church and instead of the Mennonites deviating from Menno, the deviation has been committed by the Baptists, who now look down upon the mother church as a parent upon a disobedient and perverted child.

We are also well aware that through the instrumentality of such writers as we have referred to above, the idea has gained currency and been spread far and wide, until it has even been admitted into histories and standard works of the day, that Menno Simon himself was an immersionist; that he both taught and practiced baptism by immersion. And the remarks of Morgan Edwards and other Baptist writers upon this subject have been copied and recopied, and the rendering of two passages from Menno's works by Morgan Edwards, have, without due investigation, been received as correct, to such an extent that it is a very common matter with those who have learned to know the Mennonites from books only, to believe that Menno and the Mennonites, are really immersionists. Even among those who have the means

of better information at hand, those who are able to read Menno's own work in the original tongue, but are prejudiced in favor of immersion, claim that the rendering of Edwards is correct, while any person of ordinary intelligence, with the ability to read both the Holland and English or the German languages, will very readily discern that it is a gross mistake, if not a willful perversion of the teachings of Menno; for the writer of this article, has, in the course of the publication of the Complete Works of Menno Simon, had the opportunity of comparing nearly the whole of the original works of Menno, both with the English and German translations, and the reader may judge, that with the knowledge of these facts, Menno's works on the subject of Baptism, were carefully examined word for word, by the writer of this article himself and he herewith bears testimony with a number of others who have read his works even with a better knowledge of the language than your humble servant can claim, that there is in the entire writings of Menno no evidence, that *Menno ever was dipped himself, or that he ever dipped others*, while there is a very strong proof that he did baptize with a handful of water.*

Now in order to get at the truth of this matter and make good our assertion, we will here present the reader with a correct text of the original and also of the translation of the disputed sentences or expressions, and also the perverted ones.

On page 767, 2d column of the Complete works of Menno Simon published in Holland, in 1646,** we have the following passage which we give verbatim:

"Want hoe neerstelyck wy oock soecken des nachts ende daechs so bevinden wy nochtans niet meer dan een doopsel in den water dat Godt aengehaem is, uytgedrukt ende begrepen in Godt's woort, namelijck: dit doopsel op den Gelooft."

The foregoing is the correct transcription of the passage from our two copies of Menno's work and is the passage to which Morgan Edwards refers on page 24 of the edition published in 1539 and renders as follows: "After we have searched ever so diligently, we shall find no other baptism besides dipping in water which is acceptable to God and maintained in his word."

We once made inquiries while we were engaged in the translation of Menno's work, of a friend who is well versed in Menno's works and who reads the Holland, who had seen and examined the Edition of 1539, and he stated the passage in that edition was the same as in the later

editions. This satisfied us in our mind, but was not such evidence as we needed in the present case. When therefore the charge as given above was made, that "these assertions by Menno Simon are stoutly denied by modern Mennonites and will not be found in any late editions of his works," we felt that the truth must be vindicated, and took steps to obtain more positive evidence, feeling that if we were wrong and Menno was an immersionist, we should like to have an undeniable testimony of the fact. We accordingly wrote two letters, one to Abraham Cassel, a member of the Brethren Church, Harleysville, Montgomery Co., Pa., who has in his possession, probably the only copy of Menno's work on Baptism, printed in 1539, in the United States, with the request that he should send us a correct transcript of this passage in question. The other letter was written to Bro. Abraham F. Kratz of the same neighborhood, a relative with whom we are personally acquainted, with the request that he should take with him one of the ministers of the Church there, or some other friend or brother, and go to Friend Cassel and obtain leave to examine the passage, and send us a correct transcript of the same. They send us the following:

Harleysville, Pa., April 12th, 1875.

John F. Funk, Friend; According to your desire, we the undersigned went to Abraham Cassel, to see and examine the old Menno Simon's Book, which was printed in the year 1539. The passage on page 24 we examined word for word, and letter for letter very carefully, and here follow the words and letters exactly as they are printed in the Book, namely:

"Want hoe neerstelyck wy oock soecken des nachts ende daechs so bevinden wy nochtans niet meer dan een doopsel in den water dat Godt aengehaem is uytgedrukt ende begrepen in Godt's woort, namelijck dit doopsel op den Gelooft."

On the other passage about which you remark page 39, the Latin one, we have also examined carefully; the words are, namely, *Gaudet Spousa Christi, &c.*

We the undersigned find everything word for word and letter for letter as above stated.

HENRY S. BOWER. (minister.)

ABRAHAM F. KRATZ.

In confirmation of the matter, Friend Cassel himself, in reply to our letter writes as follows:

"Yours of April 7th asking for a verbatim copy of a passage in Menno Simon's Edition of 1539, is to hand. But while Friend Kratz and Pre. Henry Bower were here and examined and compared the transcript of the passage you sent them, word for word with the book, and found it correct with the exception of a few slight variations in the spelling which are of no consequence, I deem it unnecessary to copy it again, as you have our united testimony on behalf its correctness."

We have given the above as the reader will readily see, to show that the more recent issues of Menno's works are faithful and correct reprints of the oldest edition extant, and that the copies which we have and used in our translation (of which we have access to two different editions) are exactly the same as the one to which Morgan Edwards, and other Baptist writers so frequently refer, and which they claim gives them undeniable testimony that Menno was an immersionist, and on account of which they make the insinuation that the modern editions have been incorrectly translated, and do not contain what the old ones did. They are correct in saying that the modern editions do not contain this statement, but wrong in affirming that the old ones do contain it, for it is very plain, if as we have shown and as they say, the modern editions do not contain this statement, and yet the modern editions are, as we have seen, exactly like the most ancient edition in existence, then the ancient can as little contain it as the more modern.

Now then that we have shown the several editions of Menno's works to be alike, and correct copies one of the other, it remains to be shown whether the translation referred to by Edwards has been correctly made or not.

For this purpose let us again refer to the passage in question, and carefully examine the translations. In our translation of the Complete Works of Menno we have rendered the passage as follows:

"For however industriously we may search day and night we yet find but one baptism in the water, pleasing to God, which is expressed and contained in his word, namely: baptism on the confession of faith."

Edwards renders it thus: "After we have searched ever so diligently we shall find no other baptism besides dipping in water which is acceptable of God, and maintained in his word."

The principal difference as the reader will see lies in the word *dipping in water*, instead of *Baptism in the water*. That it means "*dipping in water*" can only be based upon the assumption that baptism means dipping, which we are far from admitting. The word "*doop*" means baptism; in the German, *Taufe*. Doopsel has the same meaning, given by Dutch Linguists.

That this is its proper meaning also appears from Menno's use of the word. He speaks of the "Verklaringe des christelijken doopsels." Explanations of Christian baptism. In the Holland Testament, Acts 1:5, we read, "Want Johannes doopte wel met water, maar gij zult met den Heiligen Geest gedoopt worden." "John truly baptized (dipped) with water, but ye shall be baptized (dipped) with the Holy Ghost." This is sufficient to show us the sense in which the dictionaries as well as the Scriptures use the word in the Holland Language. It is true "doopen"

means to dip and *doopen* means dipper, but they also mean to baptize, a baptizer, &c., but neither of these words occur in the passage in question; and that Menno had no reference to the mode of applying the water appears from the whole tenor of the passage. He is discussing the question of infant baptism vs. baptism on faith, or adult baptism.

He says, "In the third place they say that children should be baptized that they may the better be trained in the word of God and his commandments." "To this we reply again: That we desire to know where such is expressed and written in the Holy Scriptures. Give a discreet answer, we pray you, who assert infant baptism to be right, just and necessary, and who so lamentably slander and profane us on account of baptism, that we may no longer be deceived in our hearts; but that we may assuredly know by the word of God where to find this infant baptism: *For however industriously we may search day and night, we yet find but one baptism in the water, pleasing to God, which is expressed and contained in his word, namely: BAPTISM ON THE CONFESION OF FAITH, commanded by Christ Jesus, taught and administered by his holy Apostles, which is administered and received for the forgiveness and remission of sins in such a manner as we have fully proven above by the words of Peter, Acts 2:38. But of this other baptism, that is, infant baptism we find nothing.*"

From this we see plainly the drift or aim of Menno's argument, namely, that infant baptism has no ground or support in Scripture, and that, however long and diligently we may search, we shall find no other baptism, than (mark) *the baptism on faith* which is acceptable to God or maintained in his word. This is the true and honest view and meaning of the sentence, and let men write and reason as they will, they can never take any other view of the matter, without misrepresentation; and thus our author pursuing his argument through twenty-six double column Royal octavo pages, and setting forth clearly and pointedly the whole subject in its various aspects, illustrating the perversions of the corrupt churches of the day, and admonishing all sincere followers of the meek and lowly Jesus to give earnest heed to the true teachings of the word of God, he sums up in the following expressive language, written in his original work in Latin.

"Let the Bride of Christ rejoice! Herein reader, you have most devoutly, what the mode of God's baptism, which perished through the long degeneracy of the ages, in the Church, ought to be, being restored whole by the unspeakable gift of God. Therefore let the writers oppose by their pleasure; let the learned oppose by their shrewdness as they know how; let all the world under the heavens oppose in every way in which they are able, this

is the only mode of baptism which Christ Jesus himself instituted and the Apostles taught and practiced." Throughout his whole discourse, he has no further reference to the mode of water baptism, maintaining his ground throughout against infant baptism and advocating a thorough reformation of life, closing up as above quoted. Now reader, mark what a very different impression this leaves on the mind to that which our friends, Edwards, Brown and Chase endeavor to bring out.

We must yet add in the language of a certain writer: Whether Morgan Edwards intended to deceive his readers or not, he is certainly guilty of very great carelessness in making such an assertion without understanding the language, and without observing what preceded and what followed after; and how did he happen to find the two articles so artfully coupled together without discovering that the author had reference to quite another subject than the mode of administering the rite, and how did he get the word "*dipping in*," where there is no sense in the application?

In conclusion we would say that our friends who favor immersion, need not feel grieved, nor need they wonder that we do make the charge of a misrepresentation of the views of Menno, for they must see that we have just cause for it. We are inclined to throw the mantle of charity over all, and kindly forgive the faults we find in our fellow-men; but when truth and principles are at stake, we claim the right to make it known as far as lieh in our power.

Those who wish to investigate this matter any further will do well to read Menno's Complete Works, which will enable them to judge for themselves of the correctness of our assertions.

JOHN F. FUNK.

CHRIST DWELLING WITHIN US.

It matters little what we profess unless we are "*doers of the word*." It is not enough to know, but we must do the will of God if we would have our reward. Christ said, "If ye know these things, happy are ye if ye do them." Our life and conduct must correspond with the word of God to have a good effect on those around us. We must be every-day Christians if we would have the influence that the Christian must have in order to work the good that he should, or do what is the duty of a true Christian to do, and if Jesus dwells in our hearts we will carry him in our every-day life and our light will so shine before men that they will see your good works and glorify our Father which is in heaven.

Take Christ with you wherever you go, Take him with you to your unconverted friends. If you win their respect for you, tell them what Christ has done for you.

Talk to them of the salvation of their souls. If we can, through the help of God, be the means of leading one soul from the way of sin we have gained more than if we had gained the whole world. Tell them that Christ calls and knocks, but if they bolt the door of their hearts against him they will shut themselves out of heaven, and they will have to spend all the ages of eternity in everlasting torment, where the fire is never quenched and the worm dieth not.

Dear Christian friends, let us earnestly pray to God for his pardoning grace and that he may so lead, guide and direct our steps that when this mortal must change for eternity we may hear the blessed words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

"Soon Jesus will come,
And will gather us home
In yonder bright heavenly land;
No tears e'er will flow,
And no sorrow we'll know
When gathered with that angel band.
How bright is the prospect before us,
The saints there will all be victorious;
Pain and sorrow are past,
Death is conquered at last,
And Jesus shall reign evermore."

CEVILLA MARTIN.

Mt. Eaton, Ohio.

IT WOULD HURT ME THE MOST.

"Would you like to buy some berries?" said a bright, cheerful voice at the back door.

"How many have you?"

"Two quarts."

"Are you sure there are so many?"

"Yes, ma'am."

The lady hesitated. It really looked to her like quite a small measure.

"I wouldn't cheat, ma'am," said the same clear voice. "It would hurt me the most if I did, but you can measure them."

They were all right, and the lady bought them, the little girl going away happy in the glad possession of her hardly earned money, and in the possession of a truth that it would be well for us to learn—that, when in any way we cheat or rob others, we injure ourselves the most.

"I can't see why?" said little black-eyed Frank at my side.

"Because, my boy, by cheating others we only deprive them of some of their earthly treasure, which, at the longest, they can keep but a little time; but, as for ourselves, we injure our souls, which are to live forever."

We owe a great deal to those whose qualities of mind bring out the best there is in us, and we have a work to do in bringing out the best there is in others by being good hearers when they are in converse with us.

* Page 38, 1st and 2d columns; page 124 1st column, Menno's Complete Works.

** We have examined another edition printed by Joannes van Veen, in Amsterdam in 1681, which gives the same words exactly and the same spelling of the words, as in the edition of 1539, with the exception of the word *en* between *so* and *bevinden* which however does in no wise affect the sense.

LONELY? NO, NOT LONELY.

"Lonely? No, not lonely,
While Jesus standeth by;
His presence fill my chamber,
I know that He is nigh.

Friendless? No, not friendless,
For Jesus is my friend;
I change, but He remaineth
True, faithful, to the end.

Tired? No, not tired
While leaning on his breast;
My soul hath sweet possession
Of His eternal rest.

Saddened? Ah, yes saddened,
By earth's deep sin and woe,
How can I count as nothing
What grieved my Savior's?

Helpless? Yes, so helpless,
But I am leaning hard
On the mighty arm of Jesus,
And he is keeping guard.

Waiting? Oh, yes, waiting,
He bade me watch and wait;
I only wonder often
What makes my Lord so late?

Happy? Yes, so happy
With joy too deep for words,
A precious, pure foundation,
A joy that is my Lord's."

Selected.

For the Herald of Truth.

THE SPIRITUAL KINGDOM.

"Neither shall they say, lo here! or
lo there! for behold, the kingdom of
God is within you." Luke 17:21.

In reading the New Testament we learn that many men were very inquisitive about the time when the kingdom of God should appear, and therefore the Pharisees asked Jesus when it should come. He said to them, "The kingdom of God cometh not with observation, but is within you." There are men in our day who look for the kingdom of God to make its appearance, not knowing that when Christ left his Father's throne, he came into the world to establish his kingdom. Mark 1:14, 15. "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand. Repent ye, and believe the gospel." So we see that Christ has established his kingdom on earth, which is the church, and this church constitutes all those who have been born of the Spirit. These are the citizens of the spiritual kingdom of God; God is a Spirit, and therefore this kingdom comes not by observation. Our natural eyes cannot behold spiritual things and therefore God's kingdom must be in us. This soul of ours originated from God. He is a Spirit and breathed his Spirit—life—into man, and man became a living soul. Without this there is no life. But there they are different Spirits and they do not all emanate from God. Some of those spirits left their estate in heaven

and were cast out of heaven, and these spiritual beings were angels, for we find Heb. 1:7 that God made his angels spirits, and his ministers a flaming fire. The spirits who were cast out had been angels of light but became evil spirits, angels of darkness, and by them man was made disobedient and became possessed of these spirits, and was translated from light to darkness, and from the kingdom of God into the kingdom of Satan. When Christ came to destroy the kingdom of Satan he established his own. Satan had a powerful kingdom in the hearts of men, and this kingdom Christ came to destroy that he might re-establish the kingdom of God. Over this kingdom the Godhead rules. Now, who belongs to this kingdom? Every one who through true repentance, renunciation of all that is sinful, and through a living faith in Christ has been born again, that is, made a new creature in Christ Jesus, and with a renewed mind is following the Savior in all his teachings and commands, the same becomes a subject of the kingdom of God. Christ has established his kingdom on earth and is gathering his citizens day by day, and when he shall make his appearance he will destroy Satan's kingdom utterly. Rev. 20:10-15.

There is no kingdom without subjects, and the more subjects a kingdom has the more powerful it is. Jesus, on Calvary broke the power of the enemy—Satan. Christ's coming into the world and his death on the cross have given man the great and grand opportunity to obtain the kingdom of God. Through Christ alone the soul of man can be redeemed from the kingdom of darkness; yet how little is this appreciated by man! Little does the mass of humanity care about the salvation of the soul. Actions show this to be a fact. If man could redeem with money all the property which he lost how eager would he be to redeem it. But the opportunity to redeem his soul from hell does not create so much eagerness. Oh how wretched is man in his deplorable condition! choosing rather the kingdom of Satan than the kingdom of God. We pray, "Thy kingdom come." and in our hearts and in our hearts we should invite Him every day to make his abode with us, for when we have God dwelling in our hearts we also have his kingdom in us. As a proof of this, let us read what Christ said to his disciples, "Lo, I am with you always, even unto the end of the world."

My dear reader, you can have this kingdom within you. Choose if you will have it or not. You are in one kingdom; if not, in the kingdom of God, you are in the kingdom of darkness. You cannot be neutral. You must exist in one of these kingdoms. If you live in Canada you live under its laws and under its protection; if you live in the United States you live under its laws and protection till death will remove you from it. But not so in

the kingdom of God or in the kingdom of the devil. You will remain in them through all eternity. Death will not exempt you there; hence my friend, choose the best kingdom and save your soul, is my prayer. D. B. SHELLEY.

BEARING THE CROSS.

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23.

To be a true disciple of Jesus one must forsake all that he has, for the first steps toward Christ are repentance, separation from the world, self-denial and taking up the cross. In Luke 14:26, 27, Jesus said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, can not be my disciple." This shows plainly that we must honor, and love, and obey God above all else. That when God gives us a command we should rather obey Him than father, mother, etc.

In the 33d verse we read, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." In Timothy we read, "That all men that live godly in Christ Jesus shall suffer persecution." Paul said, "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the power of God." In order to have the power of God resting on us, we must renounce many means of influence, real or supposed, that flesh and blood enjoys, for the means that God uses to work are entirely opposite to those that man uses. God will not employ the means that men idolize, but means directly opposite in order that they may be confounded in their idolatry and become conscious of their folly. We must give the world proof by separation, and renouncing the world, and taking up the cross, if we would have the blessing of God resting on us.

The word of God teaches, "Whosoever shall confess Me before men, him will I confess before My Father which is in heaven." "They that are Christ's have crucified the flesh with the affections and lusts." "Let your light shine." "Love your enemies. Do good to them that hate you, pray for them that despitefully use you." "Be not conformed to this world." "Take up your cross and follow me," etc.

We know that in crucifixion of the body there is intense suffering. So in spiritual crucifixion there are seasons of intense mental suffering until the old man of sin is destroyed, and we become dead to the world. Paul said, Rom. 6:6, "Knowing this that our old man is crucified with him, that the body of sin might be de-

stroyed, that henceforth we should not serve sin." By this we are taught that as Christ was nailed to the natural cross, so our old nature must be nailed to the spiritual cross. Every sincere Christian, who belongs to Christ, submits to have every unholy affection, desire, passion and lust nailed to the cross; yet there are many crosses that the sanctified man will have to bear all through life.

Often we hear the remark, This or that is a great cross, and yet I feel it my duty to do it. If our duties toward God and man are a cross, we need the baptism of the Holy Ghost, and then they will be a source of enjoyment and not a cross.

Paul could say, God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world. Gal. 6:14. Here Paul plainly declares that, by the help of the cross, he has become dead to the world, and the world is nothing to him; and every Christian who is in the same condition, will, like him, glory in the cross—glory in the pleasures, the allurements of the world have no more attractions for him.

Let us be determined with Paul, not to know anything, save Jesus Christ, and him crucified. Even if we are tempted, hindered, slandered or belied; for Peter said, Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy. If we can endure all things for the elect's sake, then we shall know at last the meaning of that promise. He that shall endure unto the end, the same shall be saved.

Whatever the crosses are that we have to bear, let us ever remember that we are often afflicted for our own sins or shortcomings, while Jesus, the author and finisher of our faith, suffered for us, yet without sin; who, for the joy that was set before him, endured the cross, despised the shame, and is set down at the right hand of the throne of God. Let us consider him that endured such contradictions of sinners against himself, lest we be wearied and faint in our minds. For we have not resisted unto blood, striving against sin. A SISTER.

FAITH.

With faith in Jesus you begin your Christian life. "Believe in the Lord Jesus Christ," is the command.

What is faith in Jesus? It is simply this: Resting alone upon Jesus for salvation. Because we are sinners, we need a Savior: we take Jesus for our Savior. We are in danger of punishment: Jesus bore

it for us. We cannot gain heaven without Christ: we believe that he has gained it for us. We cannot go in our sins: but we know that he will take away our sins. He is the only Savior; so we trust in him alone. These are all parts of the same thing. As you have faith in your father as a father, faith in your physician as a physician, so you have faith in Christ as a Savior.

Faith comes from the heart. "With the heart man believeth unto righteousness." Faith is the belief of the heart. To make this a little plainer let me mention three facts.

1. A historical belief is not Faith. This is only a belief in history, and of course, is only a preliminary to salvation. You believe in Jesus just as you believe in Napoleon Bonaparte—that is, you believe his history. Surely this is not Faith.

2. A mental belief is not Faith. This is only the assent of the mind to the claims of Christ. You acknowledge Jesus as the Savior of men, but you do not feel your need of him, and accept him. The devils have this mental belief, and there are thousands of men who possess it, but have no faith. To such, Jesus is no more a Savior than Napoleon, although they believe that he does save others. Hence:

3. Faith is not general belief. It is personal. Christ is taken into your own heart as though he had died to save you alone.

Let me illustrate this. An historical belief is an ivy which believes in the existence of a certain oak. A mental belief is an ivy which acknowledges that the oak is a good thing to cling to. A general belief is an ivy which thinks the oak is meant for all ivies alike. Faith is an ivy betaking itself to the oak—clinging to it with inseparable embrace. So that it will not be parted even in death.

A lady once found a beautiful wild flower growing by the roadside. She went to it and tried to remove it; but its roots had grown into the clefts of a great rock and could not be dislodged. So Faith grows in the cleft of the "Rock of Ages," becomes immovable—is the clinging of the heart.

Faith unites three kinds of belief above mentioned to this essential thing—The Love of the Soul.

There may be but little at the start, but there will be some; for as soon as we have Faith, our love for Christ will begin to grow. If we have no love, then we have no faith; for without the love of the heart there can be no belief of the heart.

Faith is not an act, so much as a condition. We mean by this that you cannot exercise faith once for all. You must have it all the time. As soon as you give up Faith you give up Christ. "Now abideth Faith, Hope, Charity." Faith lasts through life, through death, into eternity—when it will be merged in sight. Faith does not bring you to Jesus and

leave you there; but it lives with you as long as Jesus is unseen. The man who steers the ship does not look only once at the lighthouse. He keeps his eye on it. Faith keeps the eye on Christ.

Faith is in Christ alone. You must by all means remember this. You must not put your trust for salvation in your conversion, or in your church, or in your religion, or in the opinions of others, or in the "way you feel;" but only in Christ. Faith in the best of these will not save you—only faith in Jesus.

Many people have faith in themselves: they believe they are Christians; but that is not true faith. Many have faith in their feelings: they "feel all right;" but that does not save sinners. Many have similar feelings concerning their church: they think it is the "true church," and they have joined it; but no true church can save a soul without Jesus. All these things may be good and proper, but nothing ever saves except Faith in the Lord Jesus Christ.

And now, if you feel that you have this faith but partially developed, let your prayer be, "Lord, I believe, help thou mine unbelief." And may Jesus, who is the "author of your faith," be also its "finisher."

A THOUGHTLESS YOUNG WOMAN.

A minister once called to converse with a family on the subject of religion. A gay young woman perceiving him, withdrew through the back door to the house of a neighbor, saying, as she ran, "He shall not get me this time." The minister came in disappointed. He bethought himself however, of a method of reaching the fugitive, and picking up a Bible, turned down a leaf at a passage: "The wicked flee when no man pursueth," and requested the mother to hand it to her when she should return. She returned in triumphant glee after the minister had left the house, joyous in her thoughtlessness, when her mother showed her the passage. She looked at it, her countenance fell. The thought struck her that she could not flee from God, from whose searching eye not the remotest distance, nor the deepest darkness could hide her. Deep conviction succeeded to serious reflections. She now sought the minister, and with weeping eyes made her apology to him, which was rather an humble confession than an apology. "Make your confession to God," said the pastor. Who am I? You have given me neither offense nor injury. But you have offended your Savior, and to Him you must go."

A loving spirit is its own reward. Its love may not be returned, but its love cannot be lost. The gain of loving and its reward is—in loving.

THE LITTLE MARTYR OF SMYRNA.

It was in the fateful ages when the Christian martyrs died
And the gods of high Olympus in their glory
were defied,
When throughout the Roman empire there
were festivals and feasts
Where great Jupiter was lauded by his pontiff
and his priests,
It was in those tragic ages that with bacchanalian songs
Through the streets of fair Smyrna surged one
day the maddened throngs.
"Find us Polycarp, the Christian!" rose the
wild, discordant cries,
"To the lions with the Christian! By the gods of
Rome, he dies!
Drag him forth to the arena! Let the beasts
devour their prey
'Less he swear by Rome's great Caesar to for-
sake the Christ this day!"
So the mob, in growing fury, surged the streets
with swelling roar,
But the bishop of Smyrna found them not at
any door;
It was then a soldier pointed to a sunny-headed
child
On whose boyish face the beauty of his dozen
summers smiled.
"Ask of him!" the ruffian shouted. "Ask the
lad; he knows him well:
In his home the man sought refuge. Ask the
lad, and he shall tell."
So they turned like wolves upon him, fierce
for prey and hunger-mad,
And he stood a lamb among them, though a
lion-hearted lad.
"Knowest thou of any Christian or where
Polycarp be found?
Cried a Roman soldier, fiercely as upon the
child he frowned.
And the boy his pale face lifted, with his fear-
less, fair blue eyes,
In whose depths life's hopes were dawning like
the morn in cloudless skies,
And there seemed a sudden halo round the
brave but youthful head.
"If thou seekest but for Christians, I am one,"
he fearless said.
"What? Oh ho, thou bold tongued nursing!"
cried the first, with fiercer frown,
"Make no boasts, or by Olympus, thou shalt
burn 'er sun go down!
Lead us hence. We seek thy bishop, Poly-
carp, that evil knave:
Dare refuse and to the lions thou shalt go, and
naught can save!"
Then the boy's face flushed indignant. Call
him an knave," he cried,
"He of Smyrna is the bishop—servant of the
Christ that died."
Then a cruel arm uplifted smote him sudden
to the ground,
And the soldiers, mad with fury, gathered
eagerly around.
"Fool! Thy hasty blow hath slain him," cried
the guard. "It was too soon."
"Nay," another, sneering, answered. "Drag
him forth; he doth but swoon."
"Doth he think to move our pity by his tears
and weakling cries?
Drag him forth! His lips shall answer, or
from worse than this he dies.
See! He moves; he was but feigning. He
shall tell us all he knows.
What! Defeated by this youngling—we who
brave the fiercest foes?
Now, then, speak, thou stubborn traitor!
Where shall Polycarp be found?
Say the truth, lad, or thou diest where thou
liest on the ground."
Then a gleam of saintly beauty lit the simple
childish face,

And the look of pain and anguish to a heav-
enly calm gave place:
"Him ye seek to slay is noble, and he serves
the Christ that died;
Kill me if ye will, but never will I tell where
he doth hide."
Turn away, O ye that witnessed, ye who saw
that deadly blow.
Was it man who struck, or demon? Answer
not. God's angels know.
So the awful lot was chosen, so the cruel fate
was told,
And that even, when the sunset ringed fair
Smyrna's hills with gold,
On his weeping mother's bosom, with the
smile that death had given,
Lay the bruised and martyred body; but the
spirit was in heaven.

THE RESTING PLACE OF FAITH.

Christ is the great and proper object of
faith. My faith therefore, should rest on
Him—not on myself, nor anything in
myself. He that trusts in himself, or in
his righteousness or holiness, is a Phari-
see, not a Christian. If I look at myself,
what do I see? Imperfection, short-com-
ings, defilement, sin. "In me," that is,
in my flesh, "dwelleth no good thing."
Looking at myself, therefore, can never
give me comfort, confidence, or peace;
but must and ought to be a constant
ground of self-humiliation. The Spirit of
God would thus keep me humble and
watchful, making me sensible how little
I am like Christ, my perfect pattern. But
the constant sense of my short-comings
is not to hinder my peace, because I
trust in Christ for acceptance—not in
myself. I believe the testimony of God,
who cannot lie, that Christ "bare our
sins in his own body on the tree." I
believe that he took—not some of my
sins, but all my sins upon himself, and
endured the wrath of God—the righteous
judgment, which my sins deserved. See-
ing, then, that God in His wondrous
grace, has dealt with him as my substitute,
and has accepted his work in my behalf,
and, therefore views his death and the
judgment which he endured as my death
and judgment—my soul enjoys perfect
peace with God, in resting on a perfectly
finished work. Christ is my surety—
my righteousness—my only ground of
confidence before God; and knowing his
all sufficiency, and his acceptableness to
God, I dare not doubt. He "appears in
the presence of God FOR US." (Heb.
9:24). His acceptance with God, is
therefore my acceptance; for I am "in
him." "As he is, so are we," even
while in this world; for we are "one with
him." We are viewed as in him. There
is, therefore, no room for doubt in the
soul that really believes God's testimony
respecting those who are in Christ.
"Herein is love made perfect with us,
that we may have boldness in the day of
judgment."

Now, what is commonly substituted
for this peace-giving faith in Christ, is
the estimated amount of the Spirit's work

within. The effects of regeneration are
made the ground of rest to the soul, in
place of redemption. The natural result
of this error is, that at times, when I see
the flesh working, I sink into despond-
ency; and thus, having put my imperfect
experience of the Spirit's work in the
place of the full belief of the perfect work
of Christ, the confidence which I am
commanded to hold fast, never exists,
and in the end, I doubt whether I am in
the faith at all. All this proceeds from
substituting the work of the Spirit of God
in me, for the work, atonement, and
resurrection of Christ actually accom-
plished: the sure resting-place of faith,
which never varies—never changes in
value before God.

If it be said, "Yes, but I fear to in-
dulge this confidence as to my perfect
acceptance with God, because I often
find my faith weak, and my evil nature
working." Well, this does not alter the
great fact of your acceptance with God,
if indeed you are a Christian—if indeed
you are in Christ; and to whatever extent
these doubts and this dimness of spiri-
tual perception proceed, they should be
treated as unbelief and sin—not as the
proper or normal experience of a Chris-
tian.

The discovery of indwelling sin in the
Christian, hateful and detestable as it is,
is no ground for his doubting; because it
was to atone for sin—it was because we
were sinners, that Christ died. The Spirit
of God, indeed, leads me to judge sin in
myself, and to hate it; but it also gives
me to know that I shall not be judged for
it; for Christ has borne the judgment of
sin for me, and he being raised from the
dead as a divine attestation that the sins
which he bore had been put away, there
is an end of that question.

But it will, perhaps, be said, "I fully
believe that Christ is truly the Son of
God—one with the Father: I believe in
all his work and grace; but I do not know
that I have an interest in him. This is
the question, and this is quite a different
question." Not so: it is the subtlety of
Satan, and want of Scriptural intelligence,
which would still throw you back off
Christ. God, for our comfort, has identi-
fied the two things, by stating "that by
him ALL THAT BELIEVE ARE JUSTIFIED
from all things." (Acts 13:39). In a
word, to say, "I believe in Christ, but
I do not know whether I have an interest
in him," is a delusion of the devil; for
God says, it is those who believe who
have the interest. That is God's way of
dealing. I have no more right, or Scrip-
tural grounds to believe that in myself I
am regarded by God as a sinner, than
that in Christ I am accepted as righteous;
for God has irreversibly settled both these
questions. The same divine testimony
which declares that "there is none right-
eous," declares also that believers "are
justified."

PRACTICAL CHARITY.

The Philadelphia Methodist gives the
following pleasing and touching narrative
of sympathy with those in want, and the
blessing that attends its exercise:

"A dejected-looking man and his frail,
care-worn wife sat in one of the seats of a
crowded car, each holding a child. The
elder was a little girl of about four or five
years, pale and delicate, as though she
had been fed all her life at a scanty table.
A few bundles neatly wrapped up in news-
papers filled a rack above them, while two
old valises that had seen their best days,
and now holding family possessions, were
crammed into a seat with them.

"It was no unusual sight, and the well-
fed passengers gave them hardly a passing
notice. Whence they came or whither go-
ing, no one knew or cared. The poor man
and his family were lost in the crowd. The
train rushed on, and the passengers talked
on, as if there could be no case of distress
within a thousand miles. Directly the
little girl leaned over and asked her mother
for something. The mother shook her
head, and looked quickly away. The father
pressed his child's head to his heart as
if to stop its pain. But the child began
to cry, and soon her voice attracted the
attention of all the passengers. Some
wondered what could be the matter; some
felt annoyed at the crying.

"In the rear of the car sat a lady who
had been riding all day. She had noticed
the poor man's family and had seen the
traces of suffering and want in their faces.
She heard the child cry. She, too, was a
mother. She had heard her own children
cry, and she knew what it meant. She
took the lunch she had brought to break
her own fast on the train, and, going for-
ward, handed it to the mother as she sat
holding her child. As their eyes met, both
mother's eyes filled with tears; they
had read each other's hearts. The
child stopped crying, and eagerly began
to eat. The lady walked back to her
seat in the rear, but her act had opened
the hearts of her fellow passengers. Here
and there lunch-baskets were opened, and
food was brought from all over the car,
and laid in their laps. Pocket-books
were loosened and silver pieces came pour-
ing into the man's hand in a grateful
stream. But they could not eat. The
mother bent over her child and wept.
The father sat looking blankly at the
money and food. He had been thinking
bitterly of the cold, indifferent world, till
his faith in man and in divine Providence
had almost gone. No work, no food, no
money, and this wife and these children to
be provided for. Suddenly he breaks
down. God has sent his angel into the
car to meet him with cruse and cake, as
he did Elijah, under the juniper.

"He soon after left the car, with the
gleam of a new-kindled hope in his face.

His wife looked back to smile her grati-
tude. They were gone, but they had left a
blessing behind them.

"Thinking only that she had done a
little more for her Lord, the mother in the
rear rode homeward, happier in her fast-
ing than the richest meal could have made
her. For God fed her that day as she had
rarely been fed before, and gave her a pre-
cious memento, the remembrance that
she had lifted a load from a father's heart
and dried a mother's tears, and that she
had touched the springs of fellow-hearts
till they, too, had opened to feel the
happiness of giving."

"Blessed is he that considereth the poor.
The Lord will deliver him in the time of
trouble."

A PLEA FOR THE BIRDS.

A Shocking Cruelty Encouraged by La-
dies of Fashion.

Mary F. Lovell in Philadelphia Times.

An editorial which appeared a few days
ago in your paper on the slaughter of
song birds and the need of the education
of public sentiment suggests the offer of a
few more words on the same topic. Song
birds have no greater enemies than the
women who use them for personal adorn-
ment. This mania is not confined to the
thoughtless and frivolous, but is shared by
the sensible and, strange as it may seem,
even by the philanthropic of the sex.

The writer was recently present at a
meeting of women gathered to report upon
a most praiseworthy and humane work
for a part of mankind, and yet these same
kind women's heads were bristling with
slaughtered birds, not one, but several,
being on many bonnets. If these ladies
had known the truth—had given any
thought whatever to the matter, surely
they would not have purchased decora-
tions at the price which it really costs.

It is stated on the authority of reliable
eye-witnesses that the bird hunters in
Florida, because of the greater beauty of
their plumage at that season, kill the birds
while they are rearing their young, which,
therefore, starve to death. One observer
met many hunters with pack horses
loaded with bird plumes, and says he can-
not describe the horror it gave him to
hear the pitiful screams of the dying little
ones on passing the places where the
hunters had been a few days previous. He
said he watched closely for birds and only
saw hundreds where he had formerly seen
thousands. It is also said that the smaller
and more beautiful birds are not shot at
all, but snared and skinned alive. It is
claimed that in this way the feathers re-
tain a firmer hold upon the skin.

The New York Sun some time ago
stated that it is by this process all the birds
used in the decoration of ladies' hats are
prepared, such as the humming bird, the

blue bird, the cardinal bird, the oriole and
many others, and that hundreds of thou-
sands of these are flayed alive every year
to satisfy the demands of fashion. In
speaking of the sea birds which are shot
on the Yorkshire coast to furnish trimming
for hats and bonnets, a Mr. Tomlinson, of
Highgate, said that the poor birds are
killed by the thousands and that in many
cases the wings are torn off the wounded
birds while still living and that, of course,
the young birds which are always hatched
late, die in their nests of starvation.

There is danger, that some rare and
beautiful birds will become extinct if this
work of senseless slaughter goes on. One
New York firm had in stock in one winter
200,000 bird skins, and it was some time
ago estimated that since the craze began
10,000,000 birds have been killed annually
in this country alone to meet the demand.
There are women who, when they hear
these facts think them "too bad to be
true," who willfully put the matter from
their minds and go on wearing the birds;
but surely there are some with pitiful
mother hearts who will listen. To them
this appeal is made to put down, by the
force of example, at least, this odious and
cruel fashion.

REASONS FOR LETTING IT
ALONE.

Modern science proves that alcohol is
not helpful to any vital process. It is the
enemy of vitality. It overworks the or-
gans with which it comes in contact, in-
cluding needless friction.

The appetite for alcoholic drinks is
cumulative. It has no power of self-re-
striction. It grows by what it feeds on.
One glass calls for two, two for three and
so on in dangerous ratio.

The life of a drinking man is apt to be
divided into two chapters of a very tragic
series, in the first of which he could have
left off if he would, and in the second he
would have left off if he could.

The power of the habit is practically
omnipotent. The power of will to cope
with it has been proven insufficient. The
grooves of action are quickly worn. No
harm results from doing without alcohol,
but absolute good has been proven to re-
sult from abstinence. Therefore, as a
friend to myself, and the guardian of my
own well being, I am bound to let them
alone because of my interest in the well-
being of those about me.—Frances E.
Willard.

BRIGHT hearing has much to do with
bright speaking. It takes two bright ones
to brighten each other in conference.
"Iron sharpeneth iron; so a man sharp-
eneth the countenance of his friend,"
says the Wise Man.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. B. COFFMAN, { ASST. EDITORS
A. B. KOLB, }

May 1, 1890.

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Contents of this Number.

| | Page |
|---|------|
| My Kingdom..... | 129 |
| Menne Simon on the Mode of Baptism..... | 129 |
| Christ dwelling within us..... | 131 |
| It would hurt me most..... | 131 |
| Lonely, No, not lonely..... | 132 |
| The Spiritual kingdom..... | 132 |
| Bearing the Cross..... | 132 |
| Faith..... | 133 |
| A thoughtless young woman..... | 133 |
| The little Martyr of Smyrna..... | 134 |
| The resting place of Faith..... | 134 |
| Peaceful Charity..... | 135 |
| A plea for the Birds..... | 135 |
| Reasons for letting it alone..... | 135 |
| Editorials..... | 136 |
| Correspondence..... | 137 |
| Conferences..... | 138 |
| An Exhortation..... | 138 |
| A request to the President..... | 139 |
| Good news from Washington..... | 139 |
| Where are the girls and boys I gave thee..... | 140 |
| Temperance..... | 140 |
| Marriages and Deaths..... | 140 |

SEND FOR SAMPLE COPIES OF OUR Mennonite Sunday-school Lesson Helps.

OUR MONTHLY LESSON HELPS are now printed with appropriate questions for the Primary, Intermediate and Advanced classes.

A REQUEST.—The issue of the HERALD for the first of March is exhausted, and as requests are made for that number we kindly ask our readers who have read that number of the paper and are willing to send it to us, to do so that we may supply the demand.

SAMPLE COPIES of Welcome Tidings will be sent free to all Sunday-schools, who have not been taking our paper for little children—which we wish to introduce to every Sunday-school where it is not read.

We will send as many sample copies as there are scholars in any Sunday-school, if some one will send us the name and address of the Superintendent and the number of copies wanted.

HYMN AND TUNE BOOK is published in two editions: The Plain cloth binding and the Pocket Edition. The music in both editions is in shaped or character notes. The Plain edition is printed on heavy machine calendered paper, bound in full cloth, with the name, "HYMNS AND TUNES" stamped in gilt on the side. The size is 4½x6 inches and one inch thick.

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In ordering either of the above books, state plainly that you want the "Hymn and Tune" book and which edition. By doing so you will avoid the possibility of having your order misunderstood.

GERMAN LESSON HELPS.—Many of our Sunday-schools are still conducted in the German language, and the urgent demand for Lesson Helps for our German schools, has induced us to supply a German quarterly, and we take pleasure in announcing to the brotherhood that we can now supply them with Lesson Helps at the same rates as the English.

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We ask all the Sunday-schools to use the Lesson Helps of our church. Send for sample copies, either in English or German. MENNONITE PUBLISHING CO., Elkhart, Ind.

WEBSTER'S UNABRIDGED DICTIONARY FOR \$3.00.—The original edition of Webster's Unabridged Dictionary, without the illustrations, containing 12,000 synonyms, has been republished and is now sold for \$3, transportation to be paid by the purchaser. It contains the same matter that was in the edition of 1846.

To any one sending us ten subscriptions to the HERALD OF TRUTH, at \$1. each, (of which at least three should be new ones,) we will give this book as a premium, express charges to be paid by the person receiving the book. Ministers at half rate cannot be counted in this list and the English and German papers at \$1.50 must be counted as one subscriber. This is an excellent opportunity to obtain a good dictionary.

THE BIBLE IN PICTURE AND STORY.—By Mrs. L. S. Houghton, 4to., 9 x 10 inches, 269 illustrations, many of them full page, bound in cloth, price, \$1.25, extra gilt binding \$1.75, this book contains an outline of Biblical history, told simply enough for the children to understand readily, and is full of interest; contains matter that is safe, instructive, profitable and edifying. No parent need be afraid to put it into the hands of his children. It is printed in large type, fine illustrations and well printed. The reading is adapted to catch the attention of and gain the interest of every child, and hours will be spent by the little folks in looking over the illustrations and reading the wonderful story of the Bible, and thus gain impressions which will never fade from their minds, and which will prove a blessing to them all through life. We heartily commend this valuable book to every family. Published by American Tract Society. Send for it to MENNONITE PUBLISHING CO., Elkhart, Ind.

LET US SING WHAT WE TEACH.—Many hymns used by our people are not at all in accordance with our principles of faith and, as we believe, with the teachings of the Bible. Many of these hymns are learned from popular Sunday-school hymn books, and from the sentiments expressed in the words the young people and even the older ones, form ideas that are not in the line of Bible teaching. Let us be careful to select books that do not conflict with the word of God.

BRO. M. S. STEINER will start out again about the first of May to take subscriptions for the several papers published by the Mennonite Publishing Co., sell Books, and make Collections. Any one desiring books, or subscribe for any of our papers may safely entrust business of this kind to Bro. Steiner. We hope the brethren will extend to him a liberal patronage.

BRO. J. S. COFFMAN left Elkhart, Ind., on the 25th of April on a visit to the churches in Illinois, Missouri and Kansas. He expects to remain about five weeks. May God bless his labors to the upbuilding of the church of Christ.

FROM A LETTER we learn that our ministering brother, Elias Snyder of Waterloo Co., Ontario is at present dangerously ill. We hope that it may turn out more favorably than it is at present feared. LATER.—A message sent later states that Bro. Snyder has passed away.

OUR COLLECTION FOR THE HERALD OF TRUTH.—We again remind our patrons who are in arrears that we should be very thankful if they would remit the amounts they owe us. We are sending out bills to all who are in arrears and we trust they will make every effort to meet them, as we need the money. To some we have sent the papers for years without any pay. So please do your best and send at least a part if you cannot send it all.

THE ELEVENTH CENSUS.—This is census-year, and a number of our people, at least one in each conference district, will receive a request to furnish the statistics of our church as a religious body. One person in each conference district will receive blanks, to fill up and return to H. K. Carroll, Plainfield, N. J., and in order to keep a proper understanding and avoid confusion and errors, let each person who receives these blanks report all that comes in his conference district, taking care that the reports are made as correctly as possible.

A MENNONITE SETTLEMENT IN NEW MEXICO.—A correspondent of the "Mennonitische Rundschau" states that on the 25th of March seventeen Mennonite family left Hillsboro, Marion Co., Kansas, for Glorieta, New Mexico, arriving at the

latter place on the evening of the 27th. The part of New Mexico in which they settled seems favorable to agriculture, and it is likely that quite a large settlement will be formed there in the near future. May God bless them both temporally and spiritually in their new home.

AN EFFORT THAT IS APPRECIATED.—An aged subscriber, who is evidently not in the best of circumstances, financially, writes as follows: "Dear Editor, after long trying to get all my arrearage paid up you will find \$3.00, which is all I can get for you now. I hope you will be satisfied. It would have been my greatest pleasure to have sent it all and some for an almanac. It is a great satisfaction to read the good reading in them. I am afraid I shall be unable to take the HERALD much longer, as I am aged and infirm. But I shall miss it so much, for I cannot get to church as often as I would wish. I thank God I have the blessed Bible to read to help me on my way to eternal life. Dear brethren, pray for me. My prayer is that we may all meet in that home above, where all is peace, joy and love."

We cannot but appreciate such efforts to meet obligations, and we trust others, who are yet in arrears will follow the example of this aged subscriber and send us at least what they can, if they are unable to pay the whole amount of their arrearage.

AS SUNSHINE warms the earth and awakens nature to new life so the grace of God illumines the heart and causes it to bring forth the fruit of righteousness.

"THE LORD is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all; and his tender mercies are over all his works."—David.

IF SATAN CAN SUCCEED in keeping you cross, fretful, morose and unforgiving every day in the week, he cares not how you are on Sunday. The world sees your inconsistency and judges accordingly, and that is what Satan wants.

THE BEST way to oppose work of any kind is to discourage the workers. Expressing yourself in sympathy with any cause, but standing idly and indifferently by when called upon for help, and at the same time looking with suspicion on what others do is the master-piece of the discourager.

THE SUNDAY SCHOOLS in the United States are said to number upwards of one hundred thousand, with about one million teachers and eight million two hundred and thirty three thousand scholars. And yet their are millions of young people who attend neither Sunday-school nor church.

A SLIGHT MISINTERPRETATION.—A few weeks ago in our Sunday-school the subject of non-resistance was touched upon in connection with Luke 6:29. "And unto him that smiteth thee on the one cheek offer also the other." One of the teachers of the primary classes asked his class what these verses really meant. A bright little boy promptly answered, "It means that when I strike somebody, he must not strike me back again." It did not occur to his young mind that such a course would be, to say the least, extremely selfish, and yet how many who indeed ought to know better apply this same principle in their dealings with their fellow-men, apparently forgetting that he is doing wrong who strikes first.

CHURCH NEWS.

FROM ELKHART CO., IND.—On Sunday the 20th of April, a Sunday-school was organized in the Olive church, six miles south-west of Elkhart. There are many young people in the neighborhood of the church, and we trust all the brethren and sisters will unite in their efforts to make the school interesting and instructive to all who attend. The Lord bless the work.

SUNDAY SCHOOL ORGANIZED.—On Sunday, the 20th of April, a Sunday School was organized at Risser's meeting house, Lancaster Co., Pa. The following officers were elected: Pre. Benjamin Lehman, Supt; Jacob Risser and Samuel Miller, Asst. Supts; M. N. Risser, Treas; John G. Kreider, Librarian.

CORRESPONDENCE.

FROM LANCASTER CO., PA.—On Sunday, the 13th of April, sixteen persons were received into church membership by baptism at Hess' meeting house, near Lititz, Lancaster Co., Pa. The weather being pleasant, a vast congregation of people assembled to witness the solemn and impressive rites. May these dear souls ever continue in the counsel of their heavenly Father and walk in his ways, that in the end they may all be found worthy of the glorious reward of the faithful.

FROM WELLESLEY, WATERLOO CO., ONT.—We had a very mild winter in Canada and but little stormy weather. The greatest snowstorm occurred on the 28th of March; but no great damage was done. We have beautiful spring weather at present and work will soon begin in the fields.
D. B.

FROM GAUGA CO., OHIO.—There are at present thirty Amish Mennonite families living here. A short time ago two brethren with their families moved here from Elkhart Co., Ind., of whom one is a minister. We are thankful for all the visits made us. There are now five ministers in our church. This is a fine locality in which to live. Wheat looks well this spring, but we had a great amount of rain during the winter. Maple syrup is also extensively made here. The yield this spring has been a large one.

A READER OF THE HERALD.

FROM ADAMS CO., NEB.—Perhaps a few lines from this place might be of interest to at least some of the readers of the HERALD. Last Sunday (April 6th) the brotherhood here commemorated the death and suffering of our dear Redeemer by partaking of the emblems of His broken body and shed blood.

To-day (April 13th.) they opened their Sunday-school again, and I trust much good may be done in bringing the young to a knowledge of the great love the Savior has for them, and my prayer is that God would bless each faithful effort that may be made in the Sunday-school work.
B. C. M.

FROM BUTLER CO., OHIO.—Our German Union Sunday-school was organized again for this summer on the 30th of March. It is held at our church house every Sunday. The following officers were chosen for this year:

Superintendent, J. J. Kennel.
Asst. Superintendent, C. Mosiman.
Secretary, Austin Augspurger.
Treasurer, Adolph Augspurger.

Like in many other schools, too few of our older people interest themselves and take part in the good work. Many think they are too old to go to Sunday-school. This however is a great mistake, and we hope the older people here will, during the present summer take a greater interest than ever before, make it a point to attend the school and take part in the exercises, either as teachers or as learners, so that we may have a flourishing school, and that the children and young people may be encouraged, and that by the blessing of God much good may be done, both to old and young.

On Easter Sunday the communion of the Lord's Supper was observed, and quite a number participated.

The church expects to get the new Hymn and Tune books in the near future, which are much needed.
A.

CONFERENCES.

ANNUAL.

The Amish Mennonite brethren will hold their annual district Conference of northern Indiana, in the Clinton church, Elkhart Co., Ind., on Thursday the 15th of May 1890. Bishops, Ministers, and Deacons of both the Amish and Old Mennonite churches are heartily invited to be present on the occasion. Goshen is the nearest railroad station, situated on the Lake Shore and Michigan Southern, the C. W. & M. and the C. & St. L. Railroads. If persons coming from abroad will write to D. J. Johns, Goshen, Ind., they will be met at the station.

FOR OHIO, in Nold's meeting house, in Columbiana Co., on the third Friday in May (16th.) The bishops' meeting will be held on Thursday the 15th. The nearest station is Leetonia, on the Pittsburg, Port Wayne & Chicago R. R. A kind and hearty invitation is extended to all, and in particular to ministers and deacons east, west, north and south to be present and help build on that rock which shall never be removed. Those wishing to attend, will, upon informing Bro. Jacob Stauffer, Leetonia, Ohio, of the time they expect to arrive, be met by him at the station.

The district Conference of the Amish Mennonite church for the western states will be held in the Sycamore Grove church in Cass Co., Mo., on May 29, 30 and 31. All brethren, ministers and deacons are cordially invited to be present.
J. H. BYLER.

FOR CANADA, in Eby's meeting house, Berlin, Waterloo Co., Ontario on Friday the 30th of May. Brethren from other churches are cordially invited to be present. Brethren coming from a distance will stop off at Berlin.

FOR ILLINOIS, in Cullom, Livingston Co., on Friday the 30th of May. The Illinois Central depot is only about a quarter of a mile from the church. Brethren there will be glad to have others from a distance be with them at the time of conference.

SEMI-ANNUAL.

The Semi-annual Conference of Virginia will meet at Weaver's Church, Middle District, Rockingham county, the 2d Friday in May. A hearty invitation is extended to all that desire to do so, to visit us at that time, especially ministers and deacons. The nearest station is at Harrisonburg, where those coming from a distance will stop. They had better write to some of the brethren who will meet them. The brethren Samuel Brunk, C. W. Burkholder, Eli Brunk and John Brunk are the nearest. I would be glad to meet any that will write to me. Those

writing to me will address me at Suters, Rockingham Co., Va. The two brethren first named above get their mail at Harrisonburg, Va., the last two at Dale Enterprise, Va. EMANUEL SUTER.

For the Herald of Truth.

AN EXHORTATION.

The course of human life is compared to two roads. One is broad and dark, the other is narrow, but light. We, naturally all like to be where there is light, yet there are many who are on the dark road, because it is broad. They want to take all their earthly treasures along, and this they cannot do. And besides some of their acts cannot bear the light. But what do we want with these treasures and works of darkness when we get to the end of our journey? Treasures we will have to leave behind us then and all sinful acts we would gladly undo or blot out if we could.

Therefore, dear friends, do not think of taking this road a little while and then turning back and journeying the other road, for your poor souls, once entrapped in evil, may not be released perhaps until it is too late to turn back. We will therefore rather leave all evil and all works of darkness, because we cannot touch them or consent to them without poisoning the purity of the precious soul God has given us.

If there is anything sinful that we hold dear, let us leave it at once and not go one step farther on our way with it. Let us turn back and journey the pathway of light and holiness. Then when we get to the end of our journey, we can hear Jesus say, "Well done, thou good and faithful servant; thou that hast been faithful over a few things; I will make thee ruler over many things, enter thou into the joys of thy Lord." And he will place a crown on our heads, and a harp in our hands. O, what a happy home we shall have then!

We cannot walk in the way of light in our own strength, nor can we find the way in our own wisdom. We must ask our Lord and Master, Jesus Christ to help us. He is willing.

Now, dear young reader, let me say
To you a friendly word,
I love your souls, and O, I pray,
That you may love the Lord.

If you to him your hearts will give,
And have your sins forgiven,
You will be happy while you live,
And have a home in heaven.

M. C. H.

THE secret of all growth and richness of the mind, and a constantly enlarging sphere of mental resources and enjoyments, is found, above all things, in a keen and intelligent interest in ideas.

A REQUEST TO THE PRESIDENT.

THE POSITION OF THE UNITED STATES CONGRESS.

The House of Representatives agreed April 4, 1890, to the Senate Resolution known as the "Sherman Concurrent Resolution," "requesting the President to invite from time to time, as fit occasion may arise, negotiations with any government with which the United States may have diplomatic relations, to the end that any differences or disputes, arising between the governments which cannot be adjusted by diplomatic agency may be referred to arbitration."

A delegate of the American Peace Society was in Washington to promote this very object when the House concurred with the Senate and the resolution received the unanimous endorsement of the Congress of the United States. So many causes contributed to this result that it would be invidious to claim the credit of it for any one of them. The special agitation on the subject commenced in 1887, at the visit of the Parliamentary Delegation from Great Britain. Congress thus places itself alongside of the British Parliament which passed a similar resolution by a small majority, on motion of Henry Richard, in 1873.

All Peace Societies in the United States have advocated this resolution, not as the full measure of their desires, but as what they could get—a step at least in the right direction. It gives the moral weight of congressional approval to international arbitration, and "requests" the President to seek opportunities to propose it. The weakness of the resolution appears in its merely advisory character, and the words "as fit occasion may arise." A President inclined to trust to force rather than reason, or whose habits of mind were cautious and dilatory might never find "fit occasion." But we are thankful for so much, and will now renew our efforts to obtain direct arbitral treaties and an international tribunal.

This is a fit and proper piece of legislation to precede and pave the way for the Conference of the members of National Parliaments and Congresses which is to meet in London July 21, 1890.—*Advocate of Peace.*

GOOD NEWS FROM WASHINGTON.

Rev. R. B. Howard, who was sent to Washington by the Executive Committee of the American Peace Society to represent it in several important matters under discussion, makes the following encouraging report of Peace and Arbitration matters as he found them.

The delegate of the American Peace Society who was sent to Washington (1) to represent that body on the platform of the Conference on the Christian Principles of Civil Government, and (2) to urge the passage of the Sherman Arbitration Resolution by the House of Representatives, and (3) to secure, if possible, some action by the House of Representatives on Arbitration; after spending a week in Washington for the promotion of these objects, having addressed the Conference on Reform, returned to Boston, April 11th.

April 3—The Sherman Resolution passed the House of Representatives. April 8—The Committee on General Welfare of the International Conference made their remarkable report, which awaits the final action of that body and of the several governments represented in it. The report is in precisely the line indicated by the speech of Hon. C. R. Flint published in the *Advocate of Peace* (March—April), page 66, and also the letter of Hon. T. Jefferson Coolidge, published on page 54 of the same paper, who said, "I trust that all the States of the Americas may join in some plan to substitute for war an attempt at arbitration." The recommendations of the Committee are introduced by a preamble, reciting the belief of the delegates that war is a cruel, unnecessary and ineffective method of settling international disputes; that the educated sentiment of humanity approves the choice of arbitration as the best method of reaching a satisfactory settlement of differences, and that the meeting of this Pan-American Conference demonstrates that the people of the Western Hemisphere are willing and ready to enforce among themselves the principle of arbitration.

The Committee then go on to recommend the negotiation of a general treaty by the Republics of North, South and Central America and Hayti, to refer to arbitration, for settlement, all disputes, differences and contentions that may arise between any two of the nations. Arbitration shall be compulsory upon all the nations in matters of diplomatic etiquette, territories, boundaries, questions of navigation, the enforcement, construction or validity of treaties, and in other matters arising from any cause whatever. In case, however, a nation believes its independence is at stake, arbitration shall not be compulsory.

The report sets forth in detail the manner in which arbitrators shall be selected, and the manner of reaching and declaring their judgments. There is no restriction of choice of arbitrators—they may be nations, scientific societies, officials or private citizens. Unless it is specifically agreed previously that unanimous judgment shall be required, a majority of the arbitrators shall decide the question at issue. Where the arbitrators consist of

an even number each nation may appoint an umpire. Any nation deeming itself interested in or affected by the decision of any question may appoint an arbitrator in the case. It is provided that ratifications of the treaty shall be exchanged at Washington, and it shall be in force for twenty years from the date of its proclamation. After that term has expired the treaty shall remain in force until one year after any nation has given notice to all the other nations party thereto of its desire to withdraw, but the withdrawal of any nation shall not relieve the other nations of their duties under the agreement.

The friends of international arbitration find expressed in this report the views which Hon. J. G. Blaine, the president of the Conference, has often uttered, and which have been frequently endorsed by Andrew Carnegie, one of its most influential delegates.

That they will be opposed is a matter of course. The New York *Herald*, for instance, at once raised the cry, "Compulsory Arbitration; the United States Sheriff to enforce it on feeble States!" No compulsion except of a moral and legal kind is hinted at in the report. If nations do not keep the proposed treaty they mutually agree upon the time and manner of withdrawing from its obligations.

The greatest of the republics uniting in the treaty would naturally exert an influence proportionate to its position, but it would have no power to enforce its views any more than the least. Delegates from the Argentine Republic and the United States of Brazil are thus commended in the address of Mr. Flint above alluded to.

"In an important, I might say the most important, field of conference, that of substituting arbitration for war as a means of adjusting international disputes, the honorable Delegates from the Argentine Republic and from the United States of Brazil, powerful and progressive nations, representing an advanced civilization, have not only taken the best course to insure the political independence of the Republics of America, but they have done more to establish the confidence which is at the basis of all commerce, than would be accomplished by any other measure which could be proposed in this Conference. We welcome them as co-workers in that great cause which aims to banish war from all the Americas, and by America's great example to discourage it throughout the world."—*Advocate of Peace.*

THE center of greatest power for great good in behalf of God's cause is rarely to be found in the midst of a dense and unenlightened people, but rather in the smaller circle of those who have peculiar capabilities of high leadership.

BERLIN.

Rev. W. E. Darby, Secretary of the London Peace Society, was quietly but very wisely sent to Berlin during the late Labor Congress that he might watch the course of events surely as remarkable as any in our time. Moneta writes us from Milan: "Do you notice the amazing things taking place at Berlin?" He asks us to join the Peace Societies of Europe in welcoming the placable position of the Emperor and praying him to pursue the policy of disarmament and other peace measures which are now being discussed between France and Germany. The dinner of the Emperor with Jules Simon and their discussion of the neutralization of Alsace and Lorraine; the letter of the Pope on the anti-Christian nature of great armaments even when American and English statesmen dare not trust the people to keep peace but getting ready to fight, are certainly remarkable.—*Advocate of Peace*

WHERE ARE THE GIRLS AND BOYS I GAVE THEE?

Thousands of mothers are so overburdened that the actual demands of life from day to day would seem to consume all their time and strength. Dear mother, of two evils choose the least; and which would you call the least, a neglected boy, or dust on a picture frame? Ruffled or embroidered clothing, or a neglected girl? Cobwebs in the corner, or a child over whose soul a crust has formed so strong that you despair of melting it with your hot tears and fervent prayers?

We have seen mothers absolutely ignorant of their children's habits, who could not spare a half hour to read or teach them, spend hours in doing fancy work.

When the mother, a good orthodox woman, shall stand before the deeds done in the body, and to answer for the jewels committed to her care, the Judge will ask, "Where are the boys and girls I gave thee?"

"Lord, while I was keeping my house clean and in order, my children wandered away."

"Where wert thou when thy girls and boys were learning lessons of dishonesty, malice, Sabbath breaking and impurity?"

"Lord, I gave them a good example, but I had no time to teach them Thy word or lead them in prayer. I was a busy mother; my house was kept in perfect order, and they were always carefully fed and clothed."

Again the Judge asks, "Where are the boys and girls I gave thee to train for me?"

"Lord, I know not. I was anxious about them. I sent them to Sabbath-school and church. I trusted to the min-

ister and Sunday-school teacher to train them for Thee. My time was spent in beautifying my home, in gratifying my artistic tastes, and in cultivating a "love for the beautiful" in my children and having them fitted for society. These with house cares and society demands took all my time. I was never idle. My neighbors called me "a busy woman."

Where, oh where are the children Thou gavest me? I know not where they have wandered. Oh, these children! These boys and girls! The restless boys and girls whom we love more than our own lives!

Shall we devote our home and strength to that which perisheth, while the rich garden of the soul of the dear child lies neglected, with foul weeds crowding out all worthy, beautiful growth? Fleeting, oh mother, are the days of childhood. Spotless windows, snowy linen, beautiful embroideries, and the consciousness that everything about thy house is faultlessly bright and clean, will be a poor comfort in that day wherein ye shall discover that the boys and girls entrusted to thee have chosen that broad way that leadeth to destruction.

Will not the Judge say, "Inasmuch as ye did it *not* unto these thy children, ye did it not unto me. Ye were not faithful to the trust committed to thee: ye can not enter in."

"Train up a child in the way he should go, and when he is old he will not depart from it."—*Mother's Work.*

TEMPERANCE.

The *Presbyterian*, of Philadelphia, gives the following anecdote which illustrates the folly of the habit of "treating" friends and companions to draughts of intoxicating liquor. The narrative is stated to be a true one:

"Mr. Perry was a Southern gentleman, exceedingly polite, and also a very temperate man. One day he met an acquaintance, who called out:

"Hello, Perry! I was just going in to get a drink. Come in and take something."

"Thank you," said Perry; "I don't care for anything."

"But," persisted the other, "come in and take something just for sociability's sake."

"I want to be sociable," answered Perry; "I am anxious to be sociable; but I can't drink with you."

"All right," growled the friend. "If you won't be sociable I'll go without drinking."

"The two men walked silently along for a minute or two, the sociable man in a state of great irritation, until Perry suddenly halted in front of a drug store."

"I'm not feeling very well to-day," said he, with a pleasant smile, "and I think

I'll go in here and get a dose of castor-oil. Will you join me?"

"What? explained the other, 'In a dose of castor-oil?"

"Yes; I'll pay for it."

"E-hem!" cried the sociable man with a very dry face, "I hate the stuff!"

"But I want you to take a glass of oil with me just to be sociable, you know."

"I won't do it!"

"Indeed! My friend," said Perry, gravely, "your sociable whisky is just as distasteful to me as my sociable oil is to you. Don't you think I have as much reason to be offended with you as you have with me?"

"The sociable man saw the point, and it would be money, health and morals if the lesson could be firmly implanted in the mind of every young man in the land."

J. W. in The "Friend."

WATCHING,

Watching, watching every day,
This we need along our way,
For the path is strewn with rocks
Called the Devil's stumbling-blocks.
Watching still our weary feet,
For we will not now retreat,

"Watching, watching every day,"
When the cares come thicker—say,
Shall we stop our watching?—no,
Pray for strength and forward go,
Much there is for all to do,
But the workers,—oh, how few!

"Watching, watching every day,"
When the clouds are blown away,
For soon our trials will be sore
As they have never been before;
For when we've most of light to cheer,
Satan tempts the more severe.

"Watching, watching every day,"
Watching still, the while we pray,
Watching now to soothe some heart
Through which Sin has thrust a dart,
Watching now some brow to lave,
Watching for some soul to save.

"Watching, watching every day,"
Are we watchers of the way
Jesus trod and marked with blood?
Are we watchers of the flood?
From his wounded side that flowed?
Watch him bear the world-sin load?

"Watching, watching every day,"
Lest some lamb should go astray,
Are we watchers over those
Whom the loving Savior chose?
Are we watching o'er the right?
Are we working with our might?

Watching, waiting, day by day,
When near the close of life's hard way,
Watching lest our failing strength
Will not keep us to its length,
If watching now, we need not weep
When in Christ we fall asleep.

Watching, praying, as we go
Along our pathway to and fro,
Oh! we would not watch alone,
We've a watcher near the throne;
Watch us, Lord, from every sin,
Of sense without, and thought within.

Married.

SHENK—COFFMAN.—On the 6th of March, in Rockingham Co., Va., by Martin Miller, A. P. Shenk of Elda, Allen county, Ohio, and Fannie V., daughter of Bishop Samuel Coffman. On the 18th Bro. Shenk and his bride started for Allen county, Ohio, where they expect to make their home. May they be blessed with many joys in their new relation in their earthly home; and, as time passes, may their anticipations of the heavenly home grow constantly higher and brighter.

BYLER—GINGERICH.—On the 26th of January, 1890, at the residence of David J. Miller in Gauga county, Ohio, by Sam. Miller of Holmes county, Ohio, Noah Byler, of Lawrence county, Pa., and Lydia, daughter of Benedict Gingerich of Middlefield Twp.

MILLER—WEAVER.—On the 6th of March, 1890, at the residence of Prol. Helmut in Gauga county, Ohio, by Moses E. Mast of Holmes county, Ohio, Christian D. Miller and Mary S. Weaver, both of Middlefield Twp.

SMOKER—BEILER.—November 28th 1889, by Benjamin Stoltzfus, John Smoker and Lizzie Beiler, both of Lancaster county, Pa.

STOLTZFUS—PLANK.—November 28th 1889, by Gideon Stoltzfus, Rufus Stoltzfus and Tillie Plank, both of Lancaster county, Pa.

BEILER—LAPP.—November 28th 1889, by Henry Stoltzfus, Jacob Beiler and Fanny Lapp, both of Lancaster county, Pa.

STOLTZFUS—FISHER.—December 5th 1889, by Eli Zook, David Stoltzfus and Katie Fisher, both of Lancaster county, Pa.

MAST—STOLTZFUS.—January 14th 1890, by Gideon Stoltzfus, David Mast and Lizzie Stoltzfus, both of Lancaster county, Pa.

KURTZ—MAST.—Jan. 21st 1890, by Gideon Stoltzfus, Jacob Kurtz of Berks county, and Lydia Mast of Lancaster county, Pa.

PETERSHEIM—KURTZ.—January 23d 1890, by Gideon Stoltzfus, Samuel Petersheim and Barbara Kurtz, both of Berks county, Pa.

BEILER—BEILER.—March 6th, 1890, by Henry Stoltzfus, Samuel Beiler of Mifflin Co., and Salome Beiler of Lancaster Co., Pa.

STOLTZFUS—CLICK.—December 10th 1889, by Christian Peachey, Simon Stoltzfus and Katie Click, both of Union county, Pa.

KENAGY—KING.—December 22d 1889, by Eli Zook, Christian Kenagy of Mifflin county, and Leah King, of Lancaster county, Pa.

YODER—PETERSHEIM.—Dec. 4th 1889, by Christian Peachey, Benjamin Yoder and Katie Petersheim, both of Lancaster county, Pa.

STOLTZFUS—STOLTZFUS.—January 2d 1890, by Eli Zook, Christian Stoltzfus and Katie Stoltzfus, both of Lancaster county, Pa.

DIED.

STEFFAN.—On the 30th of March 1890, in Clarke county, Ohio, Bro. Steffan, aged 67 years, 3 months and 7 days. He was buried on the 1st of April. Funeral services were held from Rev. 14:12, 13. Bro. Steffan was a faithful member of the Mennonite church. He was born on the 23d of December 1822, in Wittenberg, Germany, emigrated to America in 1853, was married in Lancaster county, Pa., in 1854, and in March 1857 he moved with his

family to Clarke county, Ohio. He leaves his wife and 6 children to mourn their loss, yet they mourn not as though with his departure all hope were at an end. One child preceded him.

NEUHAUSER.—On the 23d of July 1889, in Tazewell county, Ill., of the infirmities of old age, Bro. Peter Neuhauser, aged 93 years, 5 months and 3 days. He was born on the 20th of Feb. 1796 in Upper Alsace, near the city of Basle, Switzerland. In the spring of 1831 he emigrated to America, settling in Lancaster Co., Pa. Here he was married on the 23d of Jan. 1835 to Mary P. Schmidt. In the fall of the same year they moved to Butler county, Ohio, and in the spring of 1852 to Illinois, settling in Tazewell county, where he spent the remainder of his life. Sister Neuhauser died several years ago. Their union was blessed with 7 children, of whom two sons survive the parents. Bro. Neuhauser leaves many grandchildren and great-grand children. He retained his mental faculties to the last. He was a faithful, peace-loving member of the old Amish Mennonite church. Funeral services by Daniel Roth and Peter Ropp.

WEAVER.—On April 11, 1890, in East Earl Twp., Lancaster county, Pa., Susanna, wife of Gideon Weaver, aged 71 years, 10 months and 27 days. She was a daughter of Christian Good, a preacher of the Mennonite church in Brecknock township many years ago. Beside a sorrowing husband she leaves one daughter, and five sons to remember a mother's love. She was a member of the Mennonite church since her youth. The funeral took place on April 15, at Weaverland, where David Buckwalter, Benjamin Horning, Jonas Martin, and John Zimmerman, preached from Rev. 7: 13, 14.

A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in our home
Which never can be filled;
God in his wisdom has recalled
The boon he gave in love,
And though the body moulders here,
The soul is safe above.

REESOR.—On the 30th of October 1889, in Markham, Ontario, John G. Reesor, aged 66 years, 10 months and 3 days. He leaves a wife and two daughters, four brothers and five sisters to mourn the loss of a kind friend. Buried at Wideman's meeting-house.

Farewell, dear husband, a long farewell,
For we shall meet no more,
Till we are raised with Christ to dwell
On Zion's happy shore.

FRETZ.—On the 1st of April 1890, in Markham, Ont., of brain fever, Ora, infant child of Manassa and Mary Ann Fretz, aged 9 months and 14 days. Buried at Wideman's. Remarks were made by J. Wideman, Samuel Hoover, Sr., and Samuel Hoover, Jr.

"I'll take this little lamb," said He,
And lay it on my breast;
Protection it shall find in me,
In me be ever blest."

MAST.—On the 15th of March 1890, in Cass county, Mo., of consumption and measles, Sister Sarah Amelia, daughter of J. C. and Sarah Mast, aged 16 years and 23 days. About five weeks before her death, seeing the necessity of a change of heart and full consecration to God, she obeyed the voice of her Savior, accepted him as her all and united with the church.

"Dear Amelia, how we miss thee
Since we see thy face no more;
But we hope again to meet thee
On the bright celestial shore."

SLAUBAUGH.—April 9th, 1890, at Savage, Somerset county, Pa., of brain fever, Sister Catharine, wife of Bro. Joel Slaubaugh, aged 49 years, 11 months and 3 days. She was for a number of years, a consistent member of the Mennonite church. She leaves a husband and one daughter to mourn their loss. She was buried in the Ringer graveyard. Funeral services at the Peck church (German Baptist) by H. H. Blauch and D. H. Bender from John 11:28. "The Master is come and calleth for thee."

RIEHL.—On the 13th of March, 1890, at the residence of Jacob H. Peachey, of quick consumption, Mary Riehl, aged 16 years, 2 months and 22 days. Buried on the 15th. Many relatives assembled to bestow the last kindly offices of regard for a beloved one. This is a loud call to the young, especially those who are standing alone in the world, loving its follies more than the dear Savior. Services were held by John and C. K. Peachey, after which the remains were laid to rest by the side of her parents. She leaves three sisters to mourn her early death.

"Dear sisters, do not weep for me
While I am in eternity,
But be content and trust in God,
And you'll receive a great reward.

Dear friends, pray do not mourn for me,
In heaven I hope you all to see,
Where parting words are heard no more,
But sing fore'er on Canaan's shore.

F. S.

DURR.—April 10th, 1890, in Cumberland township, Greene county, Pa., of inflammation of the stomach and heart trouble, Sister Annie Durr, widow of Jacob J. Durr, and mother of Bish. John N. Durr, aged 70 years, 10 months and 17 days. She was a consistent member of the Mennonite church for over 40 years. She was much concerned about the spiritual welfare of her children, and rejoiced to see them all within the church. She was always kind and generous to the poor. She was a great sufferer during the last year of her life, and death no doubt came to her as a kind deliverer. When her end drew near, she called her children around her, asked them all to kiss her, bade them farewell, and then sweetly passed away. Buried in the Masontown Mennonite churchyard on the 14th. Funeral services by D. H. Bender and Chris. Deffenbach at the house in, Greene county, from 2 Cor. 5:1, and at the church in Fayette county, from Gen. 49:18. "I have waited for thy salvation, O Lord."

BRUNK.—March the 22d, 1890, near Mt. Clinton, Rockingham county, Va., at the residence of her parents, Sister Barbara, daughter of Bro. Daniel and sister Frances Brunk, aged 28 years, 2 months and 20 days. Buried on the 24th at Weaver's church. Services by Daniel and Gabriel Heatwole. Text, St. John 5:40. Sister Brunk was a faithful member of the Old Mennonite church. She leaves a sorrowing mother and father, two brothers and one sister, but they need not sorrow as those who have no hope.

Far from affliction, toil and care
The happy soul is fled;
The breathless clay shall slumber here,
Among the silent dead.

Now she resides where Jesus is—
Above this dusky sphere,
Her soul was raptured to that bliss,
While yet she sojourned here.

But we are hasting unto the tomb
Oh, nunc we ready stand,
Then, dearest Lord, receive us home,
To dwell at thy right hand.

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Lake Shore & Michigan Southern R. R.

Passenger trains after Dec. 1st, 1889, depart at Elkhart as follows standard time:

GOING WEST, leave.

| | |
|---|------------|
| No. 1, Vestib. Lim. Express..... | 6.50 A. M. |
| Toledo Express..... | 8.00 " |
| No. 9, Pacific Express..... | 8.45 A. M. |
| No. 27, Chicago Acc..... | 7.00 " |
| No. 3, Special Chicago Express..... | 8.05 P. M. |
| No. 5, Fast St. Louis & Chicago Exp. 6.00 " | |

GOING EAST—MAIN LINE, leave.

| | |
|------------------------------|------------|
| No. 13, Night Express..... | 8.30 A. M. |
| Grand Rapids Express..... | 4.45 " |
| No. 22, Mail..... | 11.45 " |
| No. 6, Fast New York Ex..... | 6.15 P. M. |
| Grand Rapids Express..... | 1.30 " |

GOING EAST—AIR LINE, leave.

| | |
|--------------------------------------|-------------|
| No. 2, Special New York Express..... | 12.45 P. M. |
| No. 8, Atlantic Express..... | 11.40 " |
| No. 4, Limited Express..... | 8.30 " |
| No. 28, To Goshen only..... | 8.35 " |
| Train G to Goshen only..... | 7.45 A. M. |
| E to Goshen only..... | 3.10 P. M. |

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

| | |
|-------------------------------|-------------|
| Train F from Goshen..... | 11.30 A. M. |
| Train H from "..... | 5.45 P. M. |
| No. 24, Acc from Chicago..... | 8.10 " |

Goshen "assengers change to No. 28.
 No. 27, from Goshen..... 6.30 A. M.
 Passengers change cars at Elkhart if going West.

SUNDAY TRAINS.

| | |
|--|--|
| No. 12, 4, 6 and 8, East. Nos. 9 and 5 West. | |
|--|--|

TRAINS ARRIVE—MAIN LINE

| | |
|-------------------------------------|-------------|
| Grand Rapids Express..... | 12.40 P. M. |
| "..... | 7.40 " |
| No. 25, Michigan Accommodation..... | 2.55 " |

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TIME TABLE.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after March 24d, 1890, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave.

| | |
|--|------------|
| No. 2, Mail and Express..... | 4.31 P. M. |
| No. 4, Cincinnati & Louisville Ex..... | 8.45 A. M. |
| No. 6, Ind. & St. Louis Express..... | 4.29 A. M. |
| No. 10, Way Freight..... | 2.00 P. M. |

GOING NORTH, leave.

| | |
|----------------------------------|-------------|
| No. 1, Mail and Express..... | 10.14 A. M. |
| No. 3, Michigan Express..... | 5.18 P. M. |
| No. 5, Grand Rapids Express..... | 12.45 A. M. |
| No. 9, Way Freight, arrives..... | 11.45 A. M. |

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A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

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Whole No. 419.

MENNO SIMON ON THE MODE OF BAPTISM.

In our last issue we published an article on the above subject, which was afterwards severely criticised by the editor of the paper referred to, from which we give the following extract:

"What Menno Simon said does not make a particle of difference to us as we do not base our faith on the opinions of men, but on the word of God, therefore do not wish to misrepresent what he said and wrote, but to be candid, if Menno did not give a reasonable inference in favor of immersion he used very strange language to express his ideas. The two translations, it is true, differ in words but in substance they are about the same. Which is the better translation we let our readers be judges, but according to friend Funk's admission, Morgan's translation is fully as good, if not better than his own. If "doopen" means to dip and "dooper" means dipper, it follows that "doopen" means dipping, or baptism if you please; the radical or original meaning of which is dipping, as is confirmed, by our best lexicographers. Then we will have 'There is but one dipping, baptism, in water, pleasing to God.

"That Menno had reference to the subject of infant baptism is readily inferred from the tenor of his argument we admit, but that fact does, by no means, destroy the force of the inference in favor of immersion, unless it can be proven that he never immersed himself nor ever practiced immersion. If this can be proven then we charge him with using wrong words to convey his ideas, as the language as it stands, undoubtedly does convey a strong inference, to say the least, in favor of immersion."

The above remarks have led to further investigation and called forth the following, additional explanation on the subject.

It will be remembered that it has been attempted to prove by mistranslations and misstatements that Menno Simon did both teach and practice immersion while the real facts in the case are, if we examine his original writings with unbiased minds, that we do not find any ground whatever in his entire works, whereon to base any such belief. The passage upon which immersionists base the assertion that Menno was *dipped himself and did dip others*, reads as follows, "For however industriously we may search day and night, we yet find but one baptism in the water, pleasing to God which is expressed and contained in his word, namely: baptism on the confession of faith." Morgan Edwards renders the

same passage thus: "After we have searched ever so diligently, we shall find no other baptism, besides dipping in water which is acceptable to God and maintained in his word." The writer of the above quoted remarks in the "Pilgrim" says, "The two translations, it is true, differ in words, but in substance they are about the same. Which is the better translation we let our readers be the judges." This is a very pleasant way to get out of a difficulty. The writer of the article knows full well that few of his readers can read the Holland language, and how shall they judge which of these translations is the better one, when they are not able to understand the language from which it is translated; but after all, he is careful to say that according to "Friend Funk's admission, Morgan's translation is fully as good, if not better than his own." This, however, remains to be proven, as shall appear in the course of our article.

Now the question which presents itself here is not which is the better translation, but which is the correct one, and we are sorry to see our friend of the "Pilgrim" pursuing the same unfair course of reasoning that Edwards uses in order to make Menno say dipping when Menno does not say it. We claim that our translation of the passage in question, as given in Menno Simon's Complete Works, and also in this article above, and are willing to let it pass the sharpest criticisms, of any translator, or any number of translators who are qualified for the task. We feel fully confident that no one can find a misrepresentation or an incorrect rendering in it, and we are sure that the word dipping, as any one may see, does not occur in it, neither can he be made to say so from that passage by any fair translation.

We have shown in our former article the meaning of the word *doop* and *doopen*, both as used by the Dutch linguists in the Scriptures; we might, however, have been a little more explicit and met the difficulties of our friend and correspondent C. F. Detweiler, who still seems to hold to the opinion that Menno after all must have been an immersionist.

The following definition of the word *doop* we take from Charles Tauchnitz' English-Dutch and Dutch-English Dictionary, a standard and reliable work.

"*Doop*, baptism, christening; sauce; *ten doop houden*, to hold a child at baptism, to stand godfather or godmother; *doopen*, baptistical basin; *doopdag*, christening day; *doophuis*, the house where a child is baptized; *doopkleed*, a christening dress; *doopmaal*, a christening feast; *doopwater*, baptismal water, &c., &c."

The above shows 1st. That the word *doop* means baptism, and the word of God calls the pouring out of the Holy Ghost a baptism; hence a pouring out, a falling upon, a shedding forth, is a baptism and *doop* means baptism, then, *doop* must mean a pouring out, a falling upon, a shedding forth. Acts 2:33.

2. But *doop* according to the Dutch linguists also means to christen; and christening is performed by sprinkling, and we find the whole list of definitions given above, in which the word *doop* is used, connected with the service of infant baptism or christening, as is common both in European countries, and in America, a fact so familiar to all, that it needs no further proof. Now *doop* being the original word or root, and having found that the meaning of this word in English, is to baptize, and according to the Scriptures the word baptize means a pouring out, a falling upon, a shedding forth, its derivatives, in their primary meaning, when applied to the same subject must have a similar signification. These derivatives, however, are not always used to signify the same thing; that is, the same word has other significations, just the same as the word *doop* is used aside from its primary signification, to mean sauce, a condiment used at table.

The word *doopen* as we remarked in our former article according to our Holland Dictionary means to dip, plunge; and also to baptize, christen, and to give one a nickname. The words *dooper* and *dooping* have similar definitions. Now we do not suppose any intelligent person would claim, that the first two definitions given, in a general sense, has reference to the performance of the rite of baptism. When we put our pen in the ink we would say, in our language, we dip (Dutch, *Doopen*) our pen in the ink; we might also plunge it in; some men do. Joseph's brethren colored (Dooten) the coat of many colors into the blood of a

kid. Gen. 37:31. Aaron the High Priest, in the sin offering, took the blood which in his sons, brought to him and dipped (doopte) his fingers into it, and put it on the horns of the altar. Lev. 9:9. Boaz invited Ruth to come "and eat of the bread and dip (doopte) the morsel in the vinegar." Ruth 2:14. Dives prayed that Lazarus might dip (doopte) the tip of his finger in water, &c., Luke 16:24. So also the word plunge is used in speaking of many other things besides baptism by immersion, in the ordinary transactions of life.

From the foregoing remarks we think it appears plain that, though the word *dooft* means baptism, and doopen means dip, and Dooper, dipper, and dooping, dipping, it cannot be shown that *dooft* means immersion, or that doopen means to immerse, or that dooper means an immerger. For if doopen means to dip, it means just as much to christen or sprinkle, and if dooper means a dipper, and a plunger, it means just as much a tin ladle to dip water with, and a diver who explores the bottom of the sea, as it does a baptizer.

Now then our friend reasons in this wise, "If *dooften* means to dip and *doofer* means dipper, it follows that *dooftsel* means dipping, or baptism, if you please, the radical or original meaning of which is dipping, as is confirmed by our best lexicographers. Then we will have but one dipping, baptism, in water, pleasing to God."

The word *dooftsel*, however, as given by our Dutch Lexicographer, signifies simply baptism, and we have shown above that baptism, according to the word of God, means effusion, and doopen and dooper in their primary sense, have no reference to baptism, how then can we arrive at the conclusion, given by our friend, *one dipping, baptism, in water*.

We agree with our friend in one point, and that is this, where he says, "What Menno Simon said, does not make a particle of difference to us, as we do not base our faith on the opinions of men, but on the word of God"; and yet we wish Menno Simon to have the advantage of a fair representation in the light of God's word, and if his word is to be the standard, we must, also from his word, learn the meaning of baptism, and not take the opinions of lexicographers, regardless of what the word teaches us. Menno Simon speaks of *one baptism in the water*. He says nothing about dipping, or immersing, and when he is made to say that there is no other baptism besides dipping in water, or only one dipping in the water that is acceptable to God, it is holding up the man in an unfair light, and not giving him the advantage of an impartial hearing.

If we look upon the question with unbiased minds we need not conclude at all that Menno Simon gave an inference in favor of immersion, any more than John

did when he baptized with water in the Jordan. This of course will be looked upon by immersionists as a strange assertion, but God's word is our authority, and we believe that Menno taught and practiced baptism just as our church now, in many instances does, and we believe it to have been done in the days of Christ and the apostles; that the baptizer and the subject both went into the water and that the candidate for baptism was there baptized with water. In this sense the words are expressive and clear, he used no wrong words, he meant just what he said; and that he never was immersed, neither practiced immersion may be plainly perceived from the following passage from his own writings:

"Are you a sincere Christian, born of God? Then why do you dread baptism, which is among the least that God commanded you? It has always been a difficult and important command to love your enemy; to do good to those who hate you; to pray in spirit and truth for those who persecute you; to crucify your wicked and ungodly flesh, with its impure lusts and desires; to subdue your arrogant pride; your avariciousness; your offensive unchastity; your bloody hatred; your eating and drinking to excess; to renounce your accursed revilings; to desist from your envious revilings; to curb your slanderous tongue; to govern your heart and flesh; to love and fear with all your heart your Lord and God, your Creator and Redeemer; and in all things to submit to his holy word, and serve your neighbor in sincere and unfeigned love, with all your powers, with all your possessions, with your counsel, with your labor, yea, if required with your death and blood; with a sincere heart to suffer misery; disdain, and the oppressive cross of Christ for the Lord's word; and to confess Christ Jesus before lords and princes, in prison and bonds, by words and deeds, unto death."

We think that these and the like commands, are more painful and difficult to perverse flesh, which is naturally so prone to follow its own way, than to have a handful of water applied; and a sincere Christian must at all times be ready to do all this; if not, he is not born of God; for the regenerated are of one mind with Christ Jesus."

"How any one who is so unbelieving and rebellious, that he refuses God a handful of water, can conform himself to love his enemies, mortify his flesh to the service of his neighbor, and to take up the cross of Christ, I will leave the serious reader to reflect upon, in the fear of God."

J. F. FONK.

He who is afraid to do wrong is brave; he who is afraid to do right is a coward, and if he calls himself a Christian he puts the name of the Master to shame.

For the Herald of Truth.

HE KNOWS.

What a comforting restful thought it is to God's children to think that the dear, heavenly Father knows all their trouble, sorrows, and difficulties, and also knows just what is best for them. If we would always bear this in mind and put our whole trust in him what an endless amount of worrying, and fretting would forever be done away with. God is our friend and loves us very tenderly, and he is also a far-seeing and all-knowing Father. He is able and willing to guide us all along life's pilgrim journey, through all the long and dreary wilderness. Now, my dear friends, when we once put our trust in Jesus and consecrate our all into his hands, let us trust him fully in *all things*. He knows what is best for us and loves us. He will surely give us shadow or sunshine just as he sees fit; and though the path be thorny and many disappointments and temptations be around us, let us simply trust him, place all our confidence in him, and he will surely lead us safely through. He knows the work that he has for us to do, and if we give ourselves wholly into his loving hands he will help us on in such a way that we can do the most for Him. Oh, how eager we are to work for Jesus when we once give our hearts to him. He knows our desires, and if we ask him he is willing to help us in all our work for his sake. May God help us to realize our duty, and to feel that we may trust him fully and work more and more for His dear sake.

LINA ZOOK.

For the Herald of Truth.

PROGRESS IN THE CHRISTIAN LIFE.

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much." James 5:16

How much of ill feeling or grief might be avoided if all Christian professors would take heed to this admonition? It is sad to see that many instead of confessing, only excuse or justify their sins or shortcomings. How many, instead of praying one for another, only complain about each other? God requires his people to love one another, and be of the same mind helping to bear one another's burdens. This unity we often see sadly lacking. If there were no lack in this there would be fewer difficulties between members. When we have the sincere love for Christ shed abroad in our hearts we will not have the spirit of strife.

One of the causes of strife resulting from the difference of opinion in trivial matters, is the want of charity among Christian

professors. A great amount of discontent and unfriendliness could be avoided if we would all come more under the divine control of the gospel, and led by the Holy Spirit and prompted by love, forbear one with another. If one be weak in the faith, seek, by word and example, to build him up, and in all charity teach him wherein he may err. It is a far wiser plan, and more in accord with the teachings of God's word, if we leave alone such things which can be of no benefit to us in our spiritual life. We only argue away time, enkindle animosities, and set a poor example to the world. What Paul said to Timothy, is for all the believers, to be an example in word, in conversation, in charity, in spirit, in faith, and in purity. If we are not true examples, we are only leading souls away instead of gathering them to Christ. If we profess to be Christians and our lives are not fruitful, how shall the world believe that we are consecrated to God, if we are not discharging faithfully our duty to God and our fellowmen. When Satan finds us careless he will do his best to blind us and draw us away from Christ and make us self-satisfied, self-righteous, and we make many mistakes. Thus by evil examples we lead others astray. Let us live unto the Lord, and not be a stumbling-block over which others may fall.

It is to be feared many that are weak in faith have stumbled and fallen on account of others' influences and bad examples. With too many it is evident that the love of this world is not denied; for what is in the heart will surely show outwardly. A good tree will produce good fruit. So long as we are not transformed, there is evidence that the love of the Father is not perfected in us, and we are not willing to forsake all for Christ's sake who left us a pattern, not only by word, but by precept. Christ came to restore the erring ones, and to save that which was lost. And if the spirit of Christ is in us, we will manifest the same love to our fellow beings as Christ did to us. For the spirit of love constraineth us, when we see others overtaken in a fault, to lend them an assisting hand, and endeavor to restore them. A few words spoken in the spirit of meekness and love is of great value to those who become entangled and discouraged again on the way. But instead of being admonished, they are too often accused and censured, which has a tendency to discourage them, sometimes causing them to fall back again to the beggarly elements of this world. Paul said, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." James says, "Brethren, if any of you do err from the truth, and one converts him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a

multitude of sins." It is easy to instruct the erring if we have love and confidence in one another, and the erring are penitent, and feel their unworthiness; but if they are self-satisfied and justify themselves, then they think we only wish to meddle with their affairs.

If we do not feel our own unworthiness, and do not consider ourselves, and do not try to instruct in a spirit of meekness we often make matters worse than better. It is needful to instruct the new-born babes in Christ in a meek and humble spirit, and show them by the word of God that it is their duty to forsake all ungodliness, and to put off the former conversation, the old man, which is corrupt, according to the deceitful lusts; and be renewed in the spirit of our mind, and to put on the new man, which after God is created in righteousness and true holiness. When we are formed by the power of the word of God, which is Christ in the flesh, then we move in the order of God, and love to be instructed, are willing to see and confess our sins, we are not trying to hide them and make excuses for our shortcomings, but as new born babes desiring the sincere milk of the gospel through which we grow into perfect men in Christ, following his example and walking in his footsteps, manifesting both in the spirit and in the flesh that we have been with Jesus and are learning of him daily. If we go to Jesus, babe-like, helpless and get full of trust in him, his promise is that he will reveal unto us and give us light, and a living faith. We will then have full confidence in the grace of God, and will be able to say with David, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul." Ps. 23. A SISTER.

For the Herald of Truth.

ARISE, AND SHINE.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60:1.

The above text alone addresses the Christian alone. Oh Christian, arise, shine, thy light is come, the glory of the Lord is risen upon thee!

"Truly light is sweet, and a pleasant thing it is to behold the sun." Christ is the light of the world, the Sun of Righteousness, the source from which all intellectual and spiritual light is derived. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." "To the disciple of Jesus this light belongs. Jesus says, 'He that followeth me shall not walk in darkness, but shall have the light of life.'" This light is much needed by the Christian while on his pilgrimage to that home above, that "Beautiful Zion," which is called the City of God.

"Zion its name, the Lord is there. It shines with everlasting light."

The Christian looks not at the things which are seen, which are temporal, but at the things unseen, to that inheritance that fadeth not away reserved in heaven for all good soldiers of the faith. God is light; in Him is no darkness at all. If we walk in the light as he is in the light, we have fellowship one with another. What a glorious privilege to be a child of God, and to be acknowledged as such. What blessed promises are found in God's word to those who are his children. If we are children of God, we are heirs of every promise in his word, and joint heirs with Jesus himself in eternal glory. The apostle, speaking of their privileges, says, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people. Ye should show forth the praises of Him who hath called you out of darkness into his marvellous light."

The Christian must at times pass through tribulation. Our blessed Savior tells us so. He has declared in his word that through much tribulation we must enter the kingdom of God. John the Divine, seeing the glory of some who were before the throne of God, arrayed in white robes, was told, "They are those who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Rev. 7:14. Christ is "the light of the world." The Christian finds him an ever present help. As the Sun of Righteousness, he dispels the gloom, and giveth light and hope to those who are in darkness, and in the shadow of death. "Unto them this light is given by promise." "Unto the upright there ariseth light in darkness." "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." The word of God is a lamp unto our feet, and a light unto our path. The path of those who follow the light, is like the path of the just, which shines brighter, and brighter "unto the perfect day." May we ever follow that true light, which is Christ, and who is able to guide the feet of his saints, and who will at last award to them a crown of righteousness.

"Not all the nobles of the earth, Who boast the honors of their birth, Such real dignity can claim, As those who bear the Christian name."

To them the privilege is given, To be the sons and heirs of heaven, Sons of the God who reigns on high, And heirs of rest beyond the sky."

SUSAN M. HERSHEY.

SATAN holds up only the glossy or alluring of sin to the young, but he is the arch deceiver. He pictures only the enjoyment of sin, not the result thereof, and yet the results of things is what the prudent man always inquires into. Be therefore prudent.

MAKE YOUR MOTHER HAPPY.

Children, make your mother happy;
Make her sing instead of sigh,
For the mournful hour of parting
May be very, very nigh.

Children, make your mother happy,
Many griefs she has to bear,
And she wears 'neath her burdens—
Can you not the burden share?

Children, make your mother happy;
Prompt obedience cheers the heart;
While a willful disobedience
Pierces like a poisoned dart.

Children, make your mother happy.
On her brow the lines of care
Deepen daily—don't you see them?—
While your own are smooth and fair?

Children, make your mother happy;
For beneath the coffin-lid
All too soon her face so saint-like
May forevermore be hid.

Bitter tears and self-upbraiding
Cannot bring her back again,
And the most remorseful memories
Are a legacy of pain.

Oh, begin to-day, dear children;
Listen, when your mother speaks,
Tender, quick and sweet obedience
For your highest good she seeks.

She loves you better than all others,
And for your sake herself denies;
Always patient, prayerful, tender,
Ever thoughtful, true and wise.

Remember while you live, dear children,
Tho' you search the rounded earth,
You'll never find a friend more faithful
Than the one who gave you birth.

Sol. by LEANNAH CARPENTER.

For the Herald of Truth.

LET YOUR LIGHT SHINE.

"Let your light so shine before
men that they may see your good
works and glorify your Father, which
is in heaven." Matt. 5:14.

Our blessed Lord and Master gave the above command unto his disciples when he was upon the earth, and this same command is also for his followers at the present day. To let our light shine is to bring forth good works; we need the grace and love of God in our hearts. We must become new creatures in Christ Jesus, then God will give us grace to live an exemplary Christian life.

We are well aware that when the Savior was upon earth, he went about doing good unto the people. His desire was that many should follow in his footsteps, showing forth words of kindness and works of purity; that we should be merciful, kind, tender-hearted, and long suffering toward friend and foe, honest and upright with every one, giving full pay, full weight, and full measure, so that whatsoever we would have men do unto us, that we may do likewise unto them, for this is the law and the prophets. Could this golden rule be carried out more per-

fectly what a great blessing it might prove unto the unconverted, sinning world! If we should all try more earnestly to be faithful toward ourselves and all others we would be much happier. There is a cross for us all to bear. Where there is no cross there will be no crown. He that denieth not himself and taketh up his cross and followeth me daily cannot be my disciple. If Christians would always aspire to a higher degree of perfection there might be many more conversions than there are. Many more might be glorifying God our Father, and become pillars in Zion, laboring earnestly for the cause of Christ. But instead, they are drifting along with the tide of time and are kept by the enemy of souls in the way of sin.

Let us not be slack in letting our light shine! Go forth free and open hearted before the world, showing yourselves as Christians, not having your light under a bushel. Men do not light a candle and put it under a bushel, but on a candlestick and it giveth light to all that are in the house. The disciples were called the salt of the earth. "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is henceforth good for nothing but to be cast out and to be trodden under foot of men." We are aware that salt is a preserving element as long as it has not lost its savor. Likewise the true Christian is a preserving element in the world, by means of which the earth is sustained and preserved. There has always been some salt remaining, for God always had a remnant of people, and we must infer from the Scriptures that if there were no God-fearing people in the world any more, that it would not stand—that God would not suffer it to remain. In the days of Noah the people had become exceedingly wicked before God and God sent the deluge to destroy all the people excepting eight souls which were found righteous before God, who, having entered the ark, were saved. They were the only salt remaining and all the rest of the people were outside of the ark and perished.

Also the cities of Sodom and Gomorrah, having become desperately wicked were destroyed with fire and brimstone, there being no longer sufficient salt in them, that is not a sufficient number of righteous persons or God would have spared them.

We have at the present time great calamities throughout the land; many people have perished during the past year through floods, and fires, and other means, all of which may be taken as warnings from God for the great sin and unrighteousness which is prevailing among the people every where throughout the land. These things should inspire us to contend earnestly for the faith once delivered unto the saints, to labor earnestly to bring

souls to Christ and gather them into the ark of safety that they may also labor for the crown of eternal life. The apostle Paul manifested a great interest in the salvation of souls. On one occasion he said he would rather eat no meat while the world standeth than to offend his brother; neither was he ashamed of the gospel of Christ, because as he said, it is the power of salvation unto all that believe. We should not put our light under a bushel but upon the candlestick. That is, we should make a profession of religion, we should come out from the world and confess Christ openly.

We should not be ashamed to confess Christ. When we are pressed in our hearts to give ourselves up to the service of God and we keep it to ourselves, and are unwilling to confess Christ publicly, we are putting the light under a bushel. By confessing Christ openly before the world and in our daily life, we put our light on a candlestick and let our light shine so that the world may see our good works and glorify our Father which is in heaven.

Nicodemus came to Jesus by night to converse with Christ about things pertaining to his salvation. The prophet Daniel feared no man, but having been cast into the lions' den, God, by his mercy, preserved him. Thus we should likewise fear God rather than men. He that confesses me before men, him will I also confess before my Father which is in heaven. He that denieth me before men, him will I also deny before my heavenly Father and before the angels. To confess Christ in this life is a voluntary matter, but there is a day coming when every knee shall bow in heaven and upon earth and every tongue shall confess him to the Lord.

ON THE GOVERNMENT OF THE THOUGHTS.

He who cannot command his thoughts, must not expect to control his actions. The smallest attention to our own minds must convince us that the thoughts require restraint. If left to pursue their own course they will assuredly take a wrong one. Three different kinds of thoughts may be mentioned, closely connected with each other, but which generally, perhaps occur in the following order: idle thoughts, vain thoughts, and evil thoughts. Idle thoughts are those which range from one subject to another, without any effort being made to divert them into a useful channel. It might afford a profitable illustration of our meaning if the train of thought passing through the mind of one could be taken down as it occurs. And should we be disposed to plead in excuse that it was rather silly than sinful, let us remember that "the thought of foolish-

ness is sin." It is not said the thought of wickedness, but the thought of foolishness is sin.

If Satan finds some mischief still for idle hands to do, it is no less true of idle thoughts. They are the first means he employs to ensnare us; of them we seem to be not much afraid, and, therefore are easily led on to the next step, which is shorts and easy indeed. How important is the admonition of the wise man, to keep thy heart with all diligence, for out of it are the issues of life.

By vain thoughts we may understand those willful excursions of the imagination, those airy visions of future happiness, as improbable as they are undesirable, which many not only admit, but encourage. If persons yield to this kind of mental indulgence, under the idea of its being a harmless amusement, it must be for want of observation of their own minds, or want of sufficient experience of its consequence. The effects of vain thoughts upon the mind may be compared to those of intemperate indulgence on the body: enfeebling its powers, rendering present occupation insipid, every duty dry, and creating a distaste for mental improvement, at the same time they cherish self-love, and blunt benevolent and generous sentiments. Nor is it too much to say that the indulgence of these visionary pleasures is absolutely incompatible with religious improvement. The mind, whose favorite employment is forming plans and wishes for possessing the pleasures, riches, honors, and vanities of this world cannot be properly seeking "first the kingdom of God" cannot be hungering and thirsting after righteousness: cannot have rightly fixed its affections on things above. Well then might David exclaim, I hate vain thoughts, but Thy law do I love. He knew that to love both was impossible, for he sets them in direct opposition to each other.

The distance and difference between vain and wicked or evil thoughts is much less than may be imagined: it is but another step, a step soon and easily and often unconsciously taken. Who then will dispute that the thoughts of foolishness is sin, for all unrighteousness is sin? Who but has need to watch and pray that he enter not into this temptation and with the Psalmist raise his prayers daily and hourly? Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer. Evil deeds are nearly always preceded by evil thoughts. If the last is carefully excluded from the mind, the first will rarely be committed. If a habit of indulging vain and sinful thoughts be so injurious to the moral and intellectual power, how healthy how desirable is a well-regulated mind that is enabled to call off the thoughts from unprofitable wandering and fix them on useful and im-

portant subjects. Youth is the best time for forming this habit: if neglected then, it will in after life be by painful, laborious efforts that the mind can be brought to profitable reflection and meditation, from which it will be liable to be diverted by trifling things which present themselves to the senses. Many of our employments are happily of such a nature as to leave the mind at liberty. Let no one imagine he is not responsible for the manner in which that liberty is used. While the hands are performing their humble, though useful functions, what a noble, privilege it is that the mind may be engaged in the grandest pursuits that can occupy an intelligent being. Why is it that so many who acknowledge the supreme importance of religion, yet from year to year neglect that great salvation? Is it not for want of thought? Idle and vain thoughts are like the weeds which spring up and choke good impressions on the mind and prevent serious reflection. Let the reader inquire for himself to what subject his thoughts most gladly and frequently recur. And happy is he who, after such an investigation, can sincerely exclaim, "O how I love Thy law: it is my meditation all the day." Let none be discouraged from attempting to acquire a right regulation of their thoughts by the difficulties they may have to encounter. Help is laid on One mighty to save and able to deliver us to the uttermost, from all thoughts that obstruct our heavenly pathway. Christ Jesus, whose spirit enlightens our hearts and thus enables us to see our besetting sins, will give us power to overcome them all, if we sincerely and earnestly ask his holy aid, who by his light shines in our souls, and thereby gives us a sight of our sins, and discovers every temptation and motion in us unto evil, and reproves us when we give way thereunto. This light which Satan cannot endure, and with which Christ hath enlightened all men, discovers him in all his approaches and assaults upon the mind, and the power received through obedience to the manifestation of that blessed light enables man to resist and vanquish him in all his stratagems. Thus every thought is brought into judgment, and the use and the tendency of it is examined, and approved before it is allowed to rest in the mind, and by this strict guard upon all our thoughts, our actions will be regulated and brought into conformity with the Divine will. And then, day by day if we continue to pray to Him for help, He will render that easy and delightful which, at first, appears irksome and difficult. The mind will cease to relish the trifles which used to satisfy it, and aspire to pursuits and pleasures of the highest order. To be prepared for the great change made meet for a world of spiritual enjoyment—will then appear to us the grand concern of life, the "one thing needful".—*Sol. from a tract.*

MINISTERS' DEPARTMENT.

A LETTER TO A PREACHER.

[The following remarks are taken chiefly from a letter written to a preacher by the celebrated Dr. Adam Clarke and published in a small volume called "The Preachers' Manual," published in Nashville, Tenn., in 1857. This letter contains much valuable instruction to ministers of all denominations, and we therefore make from it such extractions as we think profitable and efficient for many of those engaged in preaching the gospel in our own church.]

My Dear Friend:—You are engaged in the most important work in the universe. Commissioned by Almighty God, you are sent to explain and enforce that ministry which had been hidden from former ages—that gospel scheme of salvation, the redemption of a lost world by the incarnation, sufferings and death of Jesus Christ. Notwithstanding the work is extremely important and difficult, you may nevertheless take encouragement from the honor God has conferred upon you in calling you to it, to go forth with pleasure and delight; and this is requisite that you may not be too much depressed by the trials necessarily attendant in an employment which will ever be opposed by the wickedness of men and the malice of demons. But when you take encouragement from the above consideration, a proper sense of the awfulness of the work, which should ever rest upon your mind, will keep you from being elated by your honor, as there is such a possibility of miscarriage, and such a danger of being unfaithful. However these two considerations will serve mutually to counterbalance each other and cause you to rejoice before God with trembling.

As you have, no doubt, deeply considered the nature of the work to which you have been called and counted the cost, permit one who has learned by experience many things connected with the preacher's usefulness, to give you the following advices:

Your call is not to instruct man in the doctrines and duties of Christianity merely, but to convert them from sin to holiness. A doctrine can be of little value that does not lead to practical effect; and the duties of Christianity will be preached in vain to all who have not the principle of obedience. That this principle is not inherent in any man's nature, and must be communicated by God alone, has all the proofs that any subject can possibly require or receive. That is, indeed the basis, on which the necessity and importance of the Christian system rest. Jesus Christ comes to save men, not only from ignorance, by teaching them the truth, but to save them from their sins; and this he does by enlightening the heart, purging the conscience from dead works, and

transfusing the principle of righteousness and true holiness, which is the only principle of obedience. Where these effects are not produced, all preaching is vain; and such effects can only be produced by the immediate agency of God; but he makes the faithful preaching of his word the means of conveying this agency; and he will convey it by whom he pleases, for he is, and ever will be, sovereign of his own ways.

It is the prerogative of God both to call and qualify a man to be a successful preacher of his word.

We here give some excellent rules and directions, not only relative to the spirit, but also to the manner in which a minister should perform the work to which he is called. These should be read with care and attention; in fact they should be so well studied as to be altogether familiar with them. They are as follows:

1. "Be diligent; never be unemployed a moment; never be trillingly engaged; never while away time; neither spend any more time at any place than is strictly necessary.

2. "Be serious. Let your motto be, 'Holiness to the Lord.' Avoid all lightness, jesting, and foolish talking.

3. "Converse sparingly and cautiously with women; particularly young women.

4. "Take no steps toward marriage without consulting with your brethren.

5. "Believe evil of no one: unless you see it done, take heed how you credit it. Put the best construction on every thing. You know the judge is always supposed to be on the prisoner's side.

6. "Speak evil of no one: else your words especially would eat as doth a canker; keep your thoughts within your breast till you come to the person concerned.

7. "Tell every one what you think wrong in him, and that plainly, as soon as may be, else it will fester in your heart.

8. "Do not affect the gentleman. You have no more to do with this character than that of a dancing-master. A preacher of the gospel should be the servant of all.

9. "Be ashamed of nothing but sin; not of fetching wood or drawing water, if time permit; nor of cleaning your own shoes, nor those of your neighbor.

10. "Be punctual: do everything exactly at the time; and keep the rules of the church, not for wrath but for conscience's sake.

11. "The minister's chief work is to save souls; therefore spend and be spent in this work; and go always, not only to those who want you, but to those who want you most.

12. "It is not your business to preach so many times merely, or to take care of this or that society; but to save as many souls as you can; to bring as many souls

as you possibly can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord."

I have only one remark to make on these rules, and it shall be on the word gentleman, in the 8th article, which I am afraid may be misunderstood. Wesley does not say, Do not act like a gentleman; this he did himself and this he recommended, as well by precept as example; but he says, "Do not affect the gentleman;" do not pretend to be what you are not—to be nobly descended, when you are not—or be above serving yourself or others, even in the meanest offices of life. He who is well bred, decent, gentle and obliging in all his conduct, is a gentleman: he who affects this character is not.

These rules, next to the Scriptures, will prove a lamp to your feet, and a light to your path; and will at once recommend themselves to your judgment, your conscience and your heart.

THE BANNER.

In one of the cities of the East which are governed by the Turks, a poor man was once cruelly pursued by a party of the Governor's soldiers, on some false accusation, and threatened with imprisonment and public beating. As they were dragging him along, his eye caught, at the end of one of the streets, the sight of the British flag, planted before the door of the house where the British Consul, who represented that Government, lived. He knew that if he could but put himself under the Consul's protection, he could not be seized uncondemned. With a sudden effort, he sprang from the grasp of his enemies, darted down the street, and trembling and panting for breath, reached the flag-staff, and threw his arms around it just before his pursuers reached him. He was safe! No one could touch him now. And with what joy he must have looked up at the banner waving over his head, and hailed it as a sign he had reached the place of refuge.

There is a lesson for us all in this story. We are all more like this poor man than they are apt to think. We were all once, and many of us are still, in the power of a tyrant more cruel than that Eastern Governor or his soldiers. Like this poor man, we are pursued by enemies who wish to do us harm; and, like him, we have ONE place within our reach, where we should be safe from our enemies, if we would but at once flee to that refuge.

The tyrant in whose power we all have been, and many of us yet are, is the Evil One; he has under him evil angels, ready to work his will, like the soldiers of the Eastern Governor. He would gladly ruin us, and destroy our souls forever; and not, like this poor man, on false accu-

sations; for who has kept all God's commands? We have all sinned against God; we all deserve to suffer; and our enemy, the devil, is watching and trying to destroy us. What, then, is to become of us? We have one place of refuge—one place where we should be safer than the poor man under the British flag; a place where no enemy can reach us. It is the CROSS OF CHRIST.

What do we mean when we speak of being "safe at the foot of the cross"? Not that the shape or picture of a cross could save us. What we mean is, that the death of Christ for us, is our only way of being saved from our sins. We all deserve to die; there was no escape for us; but God, out of His great love for us, sent His only Son to take the form of a man, and to take on himself the punishment that we all deserved for our sins.

If he had been God only, and not man, he could not have come down to die for us. If he had been only man, he would not have had the power to save us. But he was both.

If he had ever committed a single sin, in thought, word, or deed, he could not have saved others; for he would have needed to be saved himself. But he was perfectly holy and pure. He was the only Being who ever lived on earth that kept God's law in every point,—the only one who ever lived who did not *deserve* death; and thus he was able to save us. He, who was without sin, took sin upon himself, and was punished as a sinner, instead of us, and bore the death of the cross, that all who believe in him might be saved from the punishment they deserved. So, if we would "flee from the wrath to come," we must look to Jesus. We must put our trust in him alone, and put ourselves, as it were, in his hands to save us. This is called, in some places, "coming to him." As the poor man fled from his enemies, and took refuge under the flag, so should we fly to take refuge beneath the cross. Under its protection, no harm can come to us; our souls are safe forever.

Many people say, "I am afraid to go to Christ as I am; I must first try to lead a holy life, and please God, and then I will go." Now, if they are to wait to go to Christ till they can make themselves holy, they will wait forever. We cannot do things really pleasing in God's sight, until we have come to Jesus. While we are waiting, and trying first to save ourselves, our souls are in the power of our enemy, just as the poor man would have been if he had waited till he could do something to deserve the favor of the British Consul, before he ran to claim his protection. Like him, we must run to our place of refuge just as we are, or we shall never go at all.

But what should we have thought of him, if, when he had safely reached the friendly flag of refuge, he had said, "Well,

now, I *hope* I shall be safe some time or other, though I must not call myself safe yet; I am still in great danger." Would not this still have sounded very foolish? Would it not have been putting dishonor upon the British flag? If he had reached the place of refuge, what enemy could touch him?

And yet, we often see something like this. We hear people say, "Oh, I believe in Christ. I trust in no one else; but I can't be *sure* my sins are forgiven. I hope they will be, sometime or other; but I would not be so presumptuous as to feel certain." If you really *have* come to Christ, or, in other words, if you really believe on Him as your Savior, your sins are forgiven. Forgiveness is not a *future*, but a *present* thing. As soon as the sinner truly puts his whole trust in Jesus Christ, he is "justified by faith," and *has* (not *shall* have, *may* have, *but has*), "peace with God." (Rom. 5:1.) God has said this. There can be no presumption in taking Him at His word. The presumption is in *not* believing what He tells us.

But the true cause why people so often say this is that at the bottom of their hearts they feel they have never *really* trusted in Christ, though they can talk about it. They still love sin, and are not willing to give it up; and as long as any one *goes on loving* sin and persisting in it, he *can* not have come to Jesus. It is not that we must become holy first, and then come to Jesus afterwards; but coming to him and giving ourselves to him will make us holy; and if we have no love of holiness, or hatred of sin, we cannot really have given ourselves to him.

And here we come to the last point I wish to notice in this story. The great difference between the case of the poor man we were speaking of, and our own, is that he really dreaded his enemies, and *wished* to fly to the refuge before him. Now, too often, we do not really fear punishment, or hate sin, or wish to go to Jesus for safety. Many people assent to these things with their understandings, but they do not believe them with their hearts; that is, they do not really believe them at all. And what can make us believe? Nothing but the Holy Spirit of God. He it is that shows us we are sinners. It is he who draws us to Jesus. May that blessed Spirit open your heart, and lead you to the Cross of Christ, the true banner of safety; and when you are there you will feel and know that "His banner over you is love."—Cant. 2:2.

"Here, at thy cross, my dying Lord,
I lay my soul beneath thy love,
Beneath the droppings of thy blood,
Jesus! nor shall it e'er remove.

"Should worlds conspire to drive me thence,
Moveless and firm this heart should lie;
Resolved, (for that's my last defence),
If I must perish, there to die."

Olive Leaves Tract by H. L. Hastings.

SCOLDING IS NEVER IN ORDER.

Many a father who will not strike his child feels free to scold him. And a scolding mother is not always deemed the severest and most unjust of mothers. Yet, while it is sometimes right to strike a child, it is at no time right to scold one. Scolding is, in fact, never in order, in dealing with a child or in any other duty of life.

To "scold" is to assail with noisy speech. The word itself seems to have a primary meaning akin to that of barking or howling. From its earliest use it has borne a bad reputation. In common law, a "common scold" is a public nuisance, against which the civil authority may be invoked by the disturbed neighborhood. And it is as true to-day as it was when spoken by John Skelton, four centuries ago, that

"A slanderous tongue, a tongue of a scold,
Worketh more mischief than can be tolde."

Scolding is always an expression of a bad spirit and a loss of temper. This is as truly the case when a lovely mother scolds her child for breaking his playthings willfully, or for soiling his third dress in one forenoon by playing in the gutter which he was forbidden to approach, as when one apple woman yells out her abuse of another apple woman in a street-corner quarrel. In either case the essence of the scolding is in the multiplication of hot words in expression of strong feelings that, while eminently natural, ought to be held in better control. The words themselves may be very different in the two cases, but the spirit and method are much alike in both. It is scolding in the one case as in the other; and scolding is never in order.

If a child has done wrong, a child needs talking to; but no parent ought to talk to a child while that parent is unable to talk in a natural tone of voice, and with carefully measured words. If the parent is tempted to speak rapidly, or to multiply words without stopping to weigh them, or to show an excited state of feeling, the parent's first duty is to gain entire self-control. Until that control is secured, there is no use of the parent's trying to attempt any measure of child-training. The loss of self-control is for the time being an utter loss of power for the control of others. This is as true in one sphere as in another.

An admirable work on "Dog-Training" says on this very point, to the dog-trainer: "You must keep perfectly cool and must suffer no sign to escape of any anger or impatience; for if you cannot control your temper, you are not the one to train a dog." "Do not allow yourself," says this instructor, "under any circumstances to speak to your pupil in anything but your ordinary tone of voice." And, recognizing the difficulties of the case, he

adds: "Exercise an unwearied patience; and if at any time you find the strain upon your nerves growing a little tense, leave him at once, and wait until you are perfectly calm before resuming the lesson." That is good counsel for him who would train a dog—or a child; for in either dog-training or child-training, scolding—loud and excited talking—is never in order.

In giving commands or in giving censure to a child, the fewer and the more calmly spoken words the better. A child soon learns that scolding means less than a quiet talking; and he even comes to find a certain satisfaction in waiting silently until the scolder has blown off the surplus feeling which vents itself in this way. There are times, indeed, when words may be multiplied to advantage in explaining to a child the nature and consequences of his offense, and the reason why he should do differently in the future; but such words should always be spoken in gentleness, and in self-controlled earnestness. Scolding, rapidly spoken censure and protest in the exhibit of strong feeling, is never in order as a means of training and directing a child.

Most parents, even the gentler and kinder parents, scold their children more or less. Rarely can a child say, "My parents never scold me." Many a child is well trained in spite of his being scolded. Many a parent is a good parent notwithstanding the fact that he scolds his children. But no child is ever helped or benefited by any scolding that he receives; and no parent ever helps or benefits his child by means of scolding. Scolding is not always ruinous, but it is always out of place.

If, indeed, scolding has any good effect at all, that effect is on the scolder, and not on the scolded. Scolding is the outburst of strong feeling that struggles for mastery under the pressure of some outside provocation. It never benefits the one against whom it is directed, nor yet those who are its outside observers, how ever it may give physical relief to the one who indulges in it. If, therefore, scolding is an unavoidable necessity on the part of any parent, let that parent at once shut himself, or herself, up in a room, where the scolding can be indulged in without harming any one. But let it be remembered that, as an element in child-training, scolding is never, never, in order.—S. S. Times.

CHILDREN need to learn how to do things which they do not want to do, when those things ought to be done. Older people have to do a great many things from a sense of duty. Unless children are trained to recognize duty as more binding than inclination, they will suffer all their lives through from their lack of discipline in this direction.

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, { ASST. EDITORS
A. B. KOLB, }

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Contents of this Number.

| | Page |
|--|------|
| Minnie Simon on the Mode of Baptism | 145 |
| He Knows | 146 |
| Progress in the Christian Life | 146 |
| Art and Shine | 147 |
| Make your Melody | 147 |
| Let your light shine | 148 |
| On the government of the thoughts | 148 |
| Ministers' Department: A letter | 149 |
| The Banner | 150 |
| Sending is never in order | 151 |
| Editorials | 152 |
| Correspondence | 154 |
| Conferences | 155 |
| I know a path | 155 |
| Himes' Death-bed | 155 |
| One hour | 155 |
| Beneficial result of cigarette smoking | 156 |
| Is it safe | 156 |
| Marriages and deaths | 157 |

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LOW RATES FOR DEDICATION GARFIELD MONUMENT.—The dedication of the National Garfield Monument will take place at Cleveland, O., May 30th. For this occasion the Lake Shore & Michigan Southern R'y Co., will sell excursion tickets to Cleveland and return, May 29th, at one lowest first-class fare for the round trip. Tickets will be good to and including June 2d, 1890, returning. Apply to your ticket agent for full particulars.

IMPORTANT CHANGE IN TIME.—A change in time will be made on the Lake Shore and Michigan Southern Ry., on Sunday the 18th inst. For full information call on F. W. Cantrick, Ticket Agent.

THE ILLINOIS CONFERENCE.—The regular time for the Illinois Annual Conference is the 4th Friday in May, but by mutual consent the date has been changed for this year to the last Friday in May (30th), as published in the HERALD.

BARN BURNED.—The large barn, belonging to Moses Hart, an Amish minister of near Morgantown, Pa., took fire by the upsetting of a lantern, and was reduced to ashes, together with the contents, consisting of 13 cows, 400 bushels of wheat, all the farming implements, &c. Loss, nearly \$4,500.—Lancaster Co. "Beobachter."

BRO SAMUEL ERNST, formerly editor and publisher of "The Weaponless Watchman," of Olathe, Kansas, is at present on a visit to his old home and friends in Lancaster Co., Pa.

BRO. JONAS C. YODER of Logan Co., Ohio, who has been visiting the church in LaGrange Co., Ind., arrived in Elkhart on the afternoon of the 12th of this month and preached for us the same evening. He will remain in this vicinity a few days, visiting the brethren and sisters and preaching at different places, after which he will return home, and after a few days rest he will leave for Tennessee to visit the church in Knox and Dickinson counties. We were very glad to see the brother and to hear his earnest words of exhortation. The Lord bless his labors and give him wisdom, grace and strength to stand valiantly for the cause he so dearly loves, and in which he is so earnestly engaged.

BRO. J. F. FUNK returned on the 10th of May from a visit in Tuscola county, Michigan. There is a small church there in charge of Bro. Daniel Lehman. They live very scattered, so that it is difficult for them all to meet at one place for worship. They have as yet no church-house, and their meetings are held in private houses or school-houses. The country is still new, and most of the brethren have much hard work to do; to clear up their farms, and get the ground in condition for

farming. The most of the land was heavy timber, and in some parts pine, much of which has been ruined by extensive forest fires, which during the past years have run through this part of the state. The land is mostly of excellent quality and very productive. The principal products are wheat, corn, oats, potatoes, peas and grass. Parts of the country are of a sandy soil, which, though not so strong, and productive as the dark loam soil, produces good crops. In the pine timber lands, where the pine trees are all burned dead, and many of them fallen to the ground, a large number are still good, and are cut into shingle-bolts or saw logs and sold at a very fair price. The timber on these burnt lands is all destroyed except the pine, and there is now coming up a heavy growth of cottonwood and other kinds of trees. The land can be purchased for from five to twenty-five dollars an acre, and the brethren here would be glad to welcome to their midst others of our faith, who are desirous of taking up homes where land may still be obtained for a very small outlay of money. Church services have been held every four weeks, and probably will be held oftener hereafter, changing off to the different localities, where it will be more convenient for the different portions of the settlement. Samuel Grove with his family lives near Caro. Pre. Daniel Lehman lives near Fair Grove, and north of this most of the brethren are located. William Bechtel with his family, however, lives near Bayport, some twenty miles farther north. The brethren and sisters in these places all feel glad and anxious to have ministers (and others also) to visit them. There is a good prospect now for at least several accessions to the church. May God bless especially those precious souls who recently consecrated themselves to Him, in striving to live for Christ and give them grace to hold out faithful unto the end.

FROM MONTGOMERY CO., PA.—From a private letter we learn that the brethren in the Franconia church, in Montgomery Co., Pa., have again opened their Sunday-school, and also their singing-school for the summer. We trust this school may be a great blessing to both the young people and the older ones; and we also hope that in all our Mennonite churches, where no Sunday-schools have yet been organized, the brethren may no longer

delay the important work, but also organize schools and give their children and young people an opportunity to receive instructions in the doctrines and teachings of the gospel.

SELF-SACRIFICE. — In the *British Workman* we have the following excellent little article on the subject of self-sacrifice, which we earnestly commend to the careful reading and studying of all our readers. This self-sacrifice is so rare a treasure that we certainly need to be encouraged in it. The writer referred to says: "Pure religion and undefiled is 'ministering,' not the other thing—'being ministered unto.' It is handing over the morning paper to another for first perusal; It is vacating a pleasant seat by the fire for one who comes in chilled. It is giving up the most restful arm-chair or sofa corner for one who is weary. It is 'moving up' in the pew to let the new-comer sit down by the entrance. It is rising from your place to darken the blind, when the sun's rays stream in too brightly upon some face in the company." There are a hundred other "little acts of kindness," which a self-sacrificing person will do for the comfort and enjoyment of those around him, but we have noticed recently how averse persons are to give room to others coming in the church. I have been in churches where almost every person that came in early would seat himself or herself right at the entrance of the seat, and for every person that came in later it was necessary to crowd past the first one in order to get a seat. Why cannot our brethren and sisters have sufficient self-denial to move up in the seat, and at least manifest their welcome toward the new-comer by affording them a convenient place to sit down?

HINTS TO THOSE WHO SPEAK IN PUBLIC.—The "*Brethren Evangelist*" contains the following timely suggestions, in plain words, which all who speak in public would do well to remember:—"Personal address in public is the only effective method of interesting and winning an audience. There is a wide range between speaking *before* an audience and speaking *to* it, and there is any amount of difference between speaking to an audience and speaking to the *individual members* of it. Public speech is only conversation enlarged. The audience is composed of individuals, and its individ-

ual feature should not be forgotten. *Talk* to the individuals before you in a tone of voice the volume of which only reaches the outer circle. In this way your speech will become conversational and direct. The failure of some men to interest an audience, in public speech, who are entertaining conversers, is, in the social circle they talk *to* the individuals present; when in public address they mass them into one great big soul; place it over in the next ten acre lot, and "yell" at it at the top of the voice. This is not effective public speech. It is not speech at all, it is only "yelling." It destroys the effect of what is said, in the cultured mind, and is over-taxing to the speaker. Nor is there much use for the average speaker to waste time and money in learning the arts of schools. Be yourself. Be natural, and above all things, be sincere with yourself, your subject, and the people who for the time being are placed under your charge. You might learn with profit, perhaps, to not point up when you say down, or point down when you say up; to not jump up and down, stamp the pulpit, or hammer the Bible, or run all over the rostrum; blow your nose, and a few other things when there is no actual necessity for it. It makes but little difference as to the "grace of movement," before the average audience, provided you have something to say. "Say it, and stop when it is said."

This last statement cannot be over-weighted. Many a man, be he a minister or other speaker often destroys the force of his previous argument and exhausts the patience of his listeners if, when he has finished his address and has said what he wants to say, he adds this and that merely to "fill in the time," he thinks he ought to occupy. Better far is a pointed, spirited, discourse of a half hour's duration than a dry, meaningless, array of words, without power or point. "Say what you have to say, and be done with it" is a good maxim even if it sounds a little harsh, and let none become a slave to the idea that because the time in which something was said was so short that, therefore, "*something more*" should be said to fill the appointed time. Such after-talk is, nine times out of ten, not edifying, but has the tendency to destroy the good effect of the first part of the discourse, and should therefore by all means be avoided.

CHURCH NEWS.

FROM ELKHART, IND.—There are at present six applicants for membership in the church here at Elkhart, and they will be received some time in June.

SUNDAY-SCHOOL ORGANIZED.—The Sunday-school in the Clinton church in Elkhart, Co., Ind., was reorganized on the 6th of April with the following officers:—Superintendent, Bro. Daniel Schrock; Assistant, Bro. Frank Gardner. The rest of the officers and teachers are members of the church.

FROM BERLIN, WATERLOO CO., ONTARIO.—The ministering brethren Moses Erb and wife, Moses Bowman and Joseph Nahrangs left home on the 13th of this month for a visit to the churches in Pennsylvania, where they expect to spend about four weeks. May their visit be the means of doing much good, in encouraging the churches they visit, to press manfully forward toward the prize, pulling down the strongholds of sin and bringing many into the way that leads to life.

A meeting will be held in Eby's meeting-house in Berlin on the 26th of May, at which Sunday-school work will be taken into consideration. Different topics will be taken up by ministers and others, and sisters from other places will find it interesting, pleasant and, we believe highly beneficial, and especially to Sunday-school workers, to spend a week or more with the brethren at Berlin. Their annual conference will meet on Friday the 30th of May, preparatory meeting on Saturday the 31st and communion services on Sunday the 1st of June. The time of the communion meeting has been changed from the 25th of May to the 1st of June on account of the conference at Berlin. For the same reason the time of communion meeting at Snyder's meeting-house has been changed from the 1st of June to the 25th of May.

CORRESPONDENCE.

FROM MILTON GROVE, LANCASTER CO., PA.—In the last number of Herald (May 1,) we notice something in regard to our Sunday school, which however is not altogether correct, the error occurring, as it frequently does, in being wrongly informed. Our Sunday school was organized on Sunday the 13th of April. The first session was held on the 20th. The following are the officers. President, Benjamin Lehman; Assistant, Jacob Risser and Samuel Miller; Secretary, Martin N. Risser; Treasurer, Abraham Strout; Librarian, John G. Kreider; Superintendent, Jacob Bentz. The school will meet every two weeks after the first session at 2 o'clock P. M. Visitors are cordially invited.

FROM LOGAN CO., OHIO.—The church in Logan and Champaign counties, Ohio, seems to be in a prosperous condition. There are now there twenty-five applicants for church membership. The brethren, Fred. Mast and Eli Miller, from Holmes county have been visiting and preaching in the several meeting-houses in the neighborhood, and communion services were held in the Champaign church on Saturday, April 26th, and on Sunday at South Union, where there was a full meeting, and an unusually large number participated in the communion, and nine ministers and two deacons present. On Monday, the 28th the communion was held at Walnut grove. May the Lord continue to bless the church and still add many to her numbers.

FROM LEO, ALLEN CO., IND.—On the 27th of April we had communion services in our congregation, on which occasion we had the pleasure of having Bro. Jacob Yoder of Arkansas with us. On the 28th we met again for worship. Bro. Yoder preached from Matt. 5. He admonished us earnestly to our duties, and impressed the solemn fact that we have here no continuing city, and showed by the word of God how we are to seek for one to come, and that we should ever follow after peace and holiness, without which we cannot see God. Therefore, dear fellow-workers, let us work while it is day, and let us be more diligent to visit the churches; for I believe much good can be done in this manner. Let us ever pray earnestly that God would send faithful laborers into his harvest. J. C. LUGBELL.

FROM CHAMBERSBURGH, FRANKLIN CO., PA.—According to appointment Bish. Daniel Shank of Adams Co., Pa. came here on the 25th of April. On the 26th preparatory meeting was held in the Upper Strasburg meeting house, and on Sunday the 27th communion services at the same place. The assembly was a large one and a large number of brethren and sisters partook of the emblems of Christ's broken body and his shed blood, in remembrance of him as our ransom and salvation. As often as we thus eat and drink we do show the Lord's death till he come.

Monday the 28th communion was observed (name was omitted by the writer) on which occasion a goodly number assembled for so small a congregation, as at the previous meeting. Peace and love were manifest and we were much edified.

Bro. Shank has been called to assist our aged Bishop John Hunsicker who is now in his 81st year. For one of his age he is still very active in both mind and body. May God's cause prosper everywhere and be praised for evermore.

P. H. P.

EVANGELIZING.—Enclosed I send you \$3.00 as a contribution to the Evangelizing Fund, trusting it will be used by those who are called of God to labor for the salvation of souls, in extending God's Kingdom. As there are only a few who are out on this work, where there should be many, yes very many, going out into all lands, we should by all means, with our prayers and willing contributions encourage and stand by the faithful few who do go. We well know that those who are willing to devote their time and their talents to preaching the Gospel, need the help of the church to pay their traveling expenses, unless they themselves are blest with much of this world's goods. There should be many more engaged in this work. I fear there are many who are called to go and preach the Gospel, who remain at home, and devote most of their time to worldly occupations, and often only to the accumulation of wealth. Often time the Lord's money too is spent in extravagance and sumptuous living. Let us take heed that our means are not thus misapplied, remembering that the Lord will hold us accountable for all these things in the day of judgment. ***

FROM NEWTON, KANSAS.—Hurtledly I will give you a brief report of my trip thus far. We had a pleasant trip, and arrived at our destination on Saturday evening, and had a meeting yet the same evening. We staid until Thursday, when Bro. Chr. Miller took us to West Liberty to the Conference, where we met Bro. Beery of Virginia, Bro. Kauffman of Missouri, and others from Illinois, Nebraska, and Kansas. We had a pleasant and harmonious conference. Many subjects of interest were treated, and all the deliberations were charitable and mostly all were of one mind. A report will be sent for publication. There was a good attendance of members.

On Saturday Noon I returned to Canton, and remained there over Sunday. There are two converts there. Bro. Lehman (who accompanied me from Illinois) went to Saline Co., and will, in the next two weeks, labor there and in Dickinson, Harper and Reno counties. I shall be in Harvey and in Marion counties. Bro. L. will likely spend some time at Olathe after the 17th, while I expect to go to Cass Co., Mo., on that date. May God's will be done.

Yours in Him,

J. S. COFFMAN.

FROM LOGAN CO., OHIO, MAY 4th, 1890.—Bro. J. S. Coffman of Elkhart, arrived here on the 19th of April. The same evening he filled an appointment at South Union. Sunday at 10 A. M. we had meeting at Walnut Grove; At 3 P. M. instruction meeting at the same place. At 7:30 P. M. a large number as-

sembled at the same place. Monday at 6 P. M. instruction meeting was held at South Union; at 7:30 P. M. regular services. A large number again assembled. On Tuesday morning the brother started for his home.

On the 26th Bro. Fred. Mast and Bro. Eli Miller of Holmes Co., came. The same evening they attended instruction meeting at South Union. On Sunday they attended Communion at the same place where a large number assembled and partook of the sacred emblems. On Monday they attended Communion at Walnut Grove, where again quite a large number were present and took part.

All these ministering brethren, while with us, again very earnestly admonished us all, especially at the meetings while instructing our dear young people, 25 in number, who have become willing to forsake sin, accept Christ, and unite with the church. May the Lord bless our dear ministering brethren everywhere. We feel truly thankful to God for these visits. God bless the words spoken, is the wish of the writer of these lines. B.

CONFERENCES.

ANNUAL.

The district Conference of the Amish Mennonite church for the western states will be held in the Sycamore Grove church in Cass Co., Mo., on May 29, 30 and 31. All brethren, ministers and deacons are cordially invited to be present.

J. H. BYLER.

FOR CANADA, in Eby's meeting house, Berlin, Waterloo Co., Ontario on Friday the 30th of May. Brethren from other churches are cordially invited to be present. Brethren coming from a distance will stop off at Berlin.

NOTICE.

THE ANNUAL MEETING of the Stockholders of the Mennonite Publishing Co. will be held Monday May 26, at their Publishing house in Elkhart, Ind., for the election of Officers and Directors and the transaction of other business. A. K. PUNK, Sec'y.

"I KNOW A PATH."

Two centuries ago when eight or nine hundred persecuted Waldensians returned from Switzerland to their own country, they suffered sore hardships and perils.

"When they reached Mt. Cenis, where is now the station of San Bartram, the men yet remaining seemed completely hemmed in. The angry river had a bridge across it, but on the other side were 2,500 French troops, under the celebrated French Marshal Catenas, to oppose their progress. Despair seemed to stare them in the face. These French troops had defeated the Germans, and had taken

Alsace and Lorraine. They were the flower of the French army, and flushed with victory. Already they saw the Waldensians in their hands, and ropes were provided with which to hang all who might be taken alive.

"In their extremity one of the Waldensians stepped forward and said, 'Brothers, there is hope still; in the place over there, where it seems that only goats can walk and eagles can fly, I know a path; I remember it now, I discovered it one day when going after my goats, and when the night comes we will take to it.'

The night came, but the enemy seemed to have suspected the movement for fires were lighted all around. And to add to the perils of the situation the night was clearer than the day had been. At length a mist appeared on the mountain top, and gradually it settled down, enwrapping the Waldensians and completely concealing them, and along that narrow path, where a single slip of the foot would be death to its owner, since he would fall down among the rocks thousands of feet, the entire band passed in safety."

The Lord knoweth how to deliver the godly out of trial. Beset before and behind, hated, hunted, and persecuted, he knows the mountain path; yea, he also knows the rocky hiding place, and he can make our feet like hinds' feet to scale the barren crags, he can wrap his misty mantle about his persecuted saints, and shelter them beneath the shadow of his wing. For he is their rock, their tower, their strong hold, their refuge, and their home through all generations.—*The Christian* (Boston, Mass.)

HEINE'S DEATH-BED.

FROM A FRENCH NEWSPAPER BY FREDERICK VINTON.

Henri Heine, one of the most skeptical and cynical writers of the age, had passed through terrible torments caused by disease of the spinal marrow. One day, as a friend was calling upon him, he said:

"If I could only walk on crutches, do you know where I would go?"

"No."

"Straight to the church."

"You jest."

"No, no; straight to the church!"

His illness continued, and this is the narrative of another of his friends, who visited him some years later, in 1849:

"I found Heine in Paris, but in what a state! He was lying on a mattress spread upon the floor. The poor man was almost wholly blind, and his body was a prey to the most poignant anguish; his withered arms stretched lifeless by his side; his disease incurable. His back, burned in spots by the surgeons, was one sore. He seemed the very picture of pain; and yet his fair and noble visage

had a strange aspect of peace and submission. He talked of his sufferings as if they were those of another. For a long time I could not understand so much peace and resignation in the midst of such an experience, especially in the case of one who had declared himself an atheist.

"He was not long in giving me the explanation. A smile upon his lips, he described to me yet further the dreadful sufferings he endured, and after having said that he should never get better, he proceeded in that steady and powerful voice which still remained despite his utter weakness:

"My friend, believe me, it is Henri Heine who tells you so, after having reflected on it for years, and after having reconsidered and maturely weighed what has been written on this subject by men of all sorts, believe me, I have reached the conclusion that there is a God who judges our conduct, that the soul is immortal, and that after this life there is another, when the good are rewarded and the wicked punished. Yes, this is what Henri Heine says, who has so often denied the Holy Ghost. If ever you have doubted these grand truths, fling from you these doubts, and learn by my example that nothing but simple faith in God's mercy can sustain, without repining, atrocious pains. Without that faith, convinced as I am that my bodily state is desperate, I should long since have put an end to my days.

"Profoundly moved, I seized his hand. He went on:

"There are fools who, after having passed their lives in skepticism and mistake, and denied God in their words and acts, have not courage to own that they were wholly deceived, as for me, I feel compelled to declare that it is a cursed falsehood which long made me blind. Only at present I see clearly; and any man who knows me must confess that it is not because my faculties have become weak, for never was my mind more clear and strong than this moment it is."

ONE HOUR.

A few years ago a gentleman met a rich merchant, a Mr. Bowen, who was leaving his office at one o'clock in the morning.

"Why, Bowen, what are you doing here so late?" he exclaimed.

"Oh, I have a habit of stealing an hour from sleep every night to give to my accounts. It is a great gain on the week's work."

In less than a year the merchant was ordered by his physicians to give up business altogether, if he would preserve his life. The continuous strain of years, and the time stolen from sleep, had broken

him down; he was an old man at forty-eight. He had become wealthy, but, as the event proved, had greatly shortened his life by his devotion to money-making.

A man, well known in this country and Europe as a professional scholar and linguist, made a resolution, in the first years of his married life, to give one hour each day absolutely to his children. During that time his whole thoughts and attention were devoted to understanding their characters, and influencing them in the right direction. Business, invitations, visitors, whatever would have interfered with that hour, were all put aside. "I have an engagement," was the inexorable answer.

His daughters grew to maidenhood. Their mother was dead, and they had no friend so near as their father. All their little school troubles, their plans and pleasures, they brought eagerly to him, and they were always sure of his sympathy.

His boys became young men; they, too, had their ambitions, their downfalls, their successes—most of all their temptations. They were never afraid to go to him with any of them, as to an elder brother.

A friend met him walking down street one day with one of his boys. Father and son were joking and laughing together. "How do you become so intimate with your sons?" inquired the friend afterward; "I used to see nine as babies about the house, and presto! they are men—but almost strangers to me!"

"I gave them a little time each day, got down to their level as children, and so grew up with them."

"Pah! I am too busy grubbing all day to earn something to leave them. I have no time for such idleness!"

The two men separated. One bequeathed to his undisciplined children wealth, which they speedily squandered; the other gave to his, not so much money, to be sure, but firm, controlled characters, every point of which had been influenced by his experience, his Christian faith and love.

Diane de Poitiers, a famous beauty of the French court in the sixteenth century, is said to have spent an hour every day in a hot milk-bath to preserve her complexion, which was of dazzling fairness.

How many women are willing to give so much time daily to solitude and prayer in order that their souls may be kept pure and untainted?

Each of us can steal an hour from the twenty-four to promote our fondest wish or ambition. To what shall the hour be given?

The answer which each reader wishes involuntarily to make to this question, will afford him a key to his own character and the present condition of his mind and soul.

BANEFUL RESULT OF CIGARETTE SMOKING.

Under the heading, "My personal Experience on the Effect of the modern Cigarette" the "Church Union" gives the story of a boy who was addicted to this most pernicious and nerve destroying habit. The experience seems to have been that of the publisher of the paper himself and is as follows:—

"About six weeks ago a bright boy, with whom we were well acquainted years ago, applied to us for a position as office boy. He had been unfortunate having lost his former position through unfaithfulness and suspected dishonesty. He had sought other positions in vain, was utterly destitute, had been for months sleeping in a lodging house at fifteen cents a night when he could get the money to pay for his bed, but much of the time wandering about the streets of the city, many times spending the entire night in Central Park hiding about in secluded places until after the officers had ceased their diligent efforts to rid the Park of such incumbrance. He had a bad cough, no overcoat, and was so cold and stiff, he could seldom get to sleep on the benches. We refused nearly every day for three weeks to take the boy, because we were afraid he would prove dishonest and be unable to work in a satisfactory manner. He begged with tears to be allowed to come to work and have his food and a place to sleep. The food we gladly bestowed to the weary-worn tramp of less than eighteen years of age. This boy graduated at the Grammar School nearly two years ago. He was utterly destitute, with no clothing except the rags that covered him. He said he had worn the same shirt for the past four weeks, and could go without food for two days at a time rather than without his cigarettes. One of his young men companions, who called upon us to ask for money and clothes for him, said that he was in the habit of smoking two packs of cigarettes each day, and the boy himself confessed to us that he must have cigarettes, no matter how the money was obtained to secure them. He promised that he would reform and do everything required except to give up tobacco. Every means of persuasion was exhausted to induce the boy to renounce his smoking. We held firmly to our decision never to give him more than food, until he could give up the use of tobacco, as we knew this to be his ruin. After three weeks he consented and promised that he would never smoke again. According to agreement we took the boy into our home and gave him work in the office. With bath, wholesome food, and entire new clothing, he looked and possessed the manners of a college student, but was so nervous and restless while writing, that it was impossible for him to render any

satisfactory service. When he had been sent on all the legitimate errands possible, as well as many that were arranged simply for his diversion, he asked, of his own accord, if he could not be permitted to assist the servant man in cleaning the cellar, rather than to be required to write in the office. The result of this effort at reform is simply this, the boy was arrested last week for theft. He confessed to the detective that he had carried out several sets of books from the library in the office; that he had stolen money from the proprietor's desk; that he had robbed trunks in the cellar, and committed other similar depredations. A number of articles on which he had raised money were redeemed from pawn shops. Most of the books, singly and in sets, he had sold outright to second-hand dealers.

When the proprietor of this journal visited the boy at his cell after he was sentenced to the penitentiary, he said that he would try to reform, and believed that he would never have stolen anything, if he had never learned to smoke—that this habit had unfitted him to be faithful in any position of trust. During the last year this boy has been in the habit of visiting the play-house nearly every night, with comrades worse than himself.

The boys who smoke cigarettes day and night, and frequent ten cent or twenty-five cent shows habitually, soon tire of any legitimate position to earn money.

IS IT SAFE?

Is it safe to *tamper* with intoxicating liquor, when so many have been destroyed by it?

Is it safe to *learn* to use tobacco, and thus become a cringing slave to a filthy, expensive, poisonous and debasing habit?

Is it safe to frequent the dance-hall, theatre, &c., in view of the evil associations and corrupting influences of these places?

Is it safe to profane God's name when He will not hold them guiltless that do it?

Is it safe to gamble, when so many have been made penniless and ruined by engaging in it?

Is it safe to reject the Bible, when the evidence that it is God's word is so conclusive?

Is it safe to neglect seeking Christ, when it is absolutely certain that those who reject him will be lost?

Is it safe to desecrate the Sabbath in view of the special command to keep it holy?

It is safe always to shun those things that tend to sin; and it is *always dangerous* to neglect those things that have a good tendency.

Reader, are you on the safe side?—*Tract.*

Miscellany.

CHARLES LAMB, who made all the world laugh at his humor, and then afterward made all the world weep at his fate, who outwitted everybody, and was at last outwitted of his own appetites, wrote thus: "The waters have gone over me; but out of their depths could I be heard, I would cry unto all those who have but set a foot in the perilous flood. Could the youth to whom the flavor of the first wine is delicious as the opening scenes of life, or the entering of some newly discovered paradise—could he look into *my desolation*, and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will; to see his destruction, and have no power to stop it, yet feel it all the way emanating from himself; to see all godliness empty out of him, and yet not be able to forget the time when it was otherwise; to bear about the piteous spectacle of his own ruin—could he see my feverish eye, feverish from last night's drinking, and feverishly looking for tonight's repetition of that folly—could he but feel the body of the death out of which I cry hourly with feeble outcries to be delivered, it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation."

There are few parish churches in England more attractive than that of Hansworth, near Birmingham. It has long been known as the centre of English Protestantism, and rich and poor alike have loved to worship within the walls round which, in picturesque grounds, the remains of their ancestors lay. The vicar has lately resigned. The first thing to indicate what the new vicar would be was the arrival, a fortnight before his appearance, of a jeweled processional cross. Then came the demand that every time they sang the "Gloria," the choir should turn to the east; then the lighting of candles; then the substitution in the communion service of wafers for bread; then the requirement that the choir, after marching through the church, should kneel in the middle of the chancel to receive the blessing of the clergy. The persons who formed the choir have resisted further commands; the whole parish is disturbed; and the members are aggrieved. Surely such arbitrary assumptions are a grievous wrong to Christian people, and must form a theme of rejoicing to Birmingham infidels. How far are things to proceed without let or hindrance?—*The Christian.*

Married.

EBY—LEAMAN.—May 5th, at the residence of Bro. Tobias R. Kreider, Brother Isaac Eby of Salisbury Twp. and Sister Lizzie Leaman of East Lampeter Twp., Lancaster county, Pa.

DIED.

RUDY.—In Wellesley township, Waterloo county, Ont., on the 23d of April, of heart disease, Bro. Benjamin Rudy, aged 52 years, 6 months and 10 days. Buried in the forenoon of the 25th at David Eby's church, Waterloo township. A large number of relatives and friends assembled on the solemn occasion. Appropriate remarks were made by Noah Stauffer and Tobias Bowman, from Matt. 24: 44, and Luke 13: 35.

SNIDER.—On the 23d of April, in the town of Waterloo, Waterloo county, Ontario, Sister Anna Snider, wife of Samuel Snider, aged 62 years and 9 months. Buried in the afternoon of the 23d at David Eby's meeting-house, where a very large number of relatives and friends gathered. Services were held by Moses Bowman and Noah Stauffer from Rev. 14: 13.

RUDY.—In Blair, Waterloo county, Ont., on the 28th of April, Norman, only son of Daniel and Nancy Rudy, aged 3 years, 3 months and 23 days. Buried on the 2d of May. A goodly number of relatives and friends met to sympathize with the mourners. Appropriate remarks were made by Jacob Gingrich in German from —, and by Noah Stauffer in English from 2d Sam. 12: 23.

GINGRICH.—In St. Jacobs, Woolwich Twp., Waterloo county, Ont., on the 26th of April, Loyd, son of Noah and Catharine Gingrich, aged 11 months and 6 days. Buried on the 28th in St. Jacobs. Funeral services by D. Dippel and Jacob Gingrich from Songs of Solomon 6: 1, and John 14: 4-6.

SNIDER.—In Waterloo township, Waterloo county, Ontario, on the 24th of April, Pre. Elias Snider, aged 74 years, 7 months and 21 days. Buried on the 27th at Martin's church, Waterloo township; where a very large concourse of relatives and friends had gathered, and on which occasion Paul Martin and Bish. Abraham Martin spoke from Psalm 126: 5, 6; and Luke 2: 29, 30.

GROFF.—In Waterloo township, Waterloo county, Ont., on the 28th of April, Sister Mary Eby, widow of the late Abraham Groff, aged 55 years, 3 months and 15 days. Buried on the 1st of May at Martin's church, Waterloo township, where a large number of relatives and friends gathered. Services by Bishop Daniel Wismer and Noah Stauffer from Matt. 24: 44; and Heb. 4: 9.

KNOEL.—On the 10th of April, 1890, ten miles west of Chambersburg, Franklin county, Pa., of pneumonia, Susan Rebecca, daughter of Jacob and Julia Knoll, aged 16 years and 3 months. Buried on the 2d at the Strasburg church, where many assembled to pay their last respects to one who was called away in the prime of life. By request the beautiful hymn, "A voice from the dead," was sung at the grave. Services in the church by Peter Wadel in German and by Philip H. Parrett in English from 1 Pet. 1: 24, 25. Father and mother, brothers and sisters mourn their loss. A loud call to her parents and to all the young.

MILLER.—February 21st, near Ephrata, Lancaster county, Pa., Samuel H. Miller, aged 60 years, 8 months and 9 days. Funeral on the 23d. Text: Isa. 38: 1. Buried at Miller's meeting-house. Many friends assembled to pay the last tribute of respect. A sorrowing wife followed his remains to the grave.

ERB.—February 21th, near Erb's meeting-house, of inflammation of the bowels, Mary H., daughter of Bro. and Sister Jacob Erb, aged 18 years, 9 months and 7 days. Funeral on

the 27th. Text: Eccl. 12: 1. Buried at Erb's meeting-house. A large congregation assembled to sympathize with the bereft family. A solemn call to the young.

BRUBACHER.—February 26th, near Striker's meeting-house, Lancaster county, Pa., Amos N., infant son of Bro. and Sister Benjamin B. Brubacher aged 2 months and 1 day. Funeral on March 1st. Text: 1 Sam. 20: 3. Buried at Brisman's meeting-house.

KEPPERLING.—February 23d in Landisville, Lancaster Co., Pa., aged 30 years, 10 months and 8 days. Funeral on the 24th. Text: 1 Cor. 15. Buried at Lancaster. A goodly number assembled on the solemn occasion.

MOYER.—On the 15th of April, in Upper Salford township, Montgomery county, Pa., of old age, Catharine Moyer, aged 85 years, 4 months and 4 days. Services were conducted at the house by A. Moyer and M. Moyer, and at the meeting-house by Isaac Moyer and Josiah Clemmer from the 92d Psalm.

RIEFF.—On Wednesday April 30th, near Maugansville, Md., Nannie Rosella, beloved, and only child of Benjamin E. and Maggie M. Reiff, aged 4 months and 17 days. Funeral services by Philip Parrett and Jacob Riesser. Text: Psalm 23: 1.

"Another little bud has gone
To dwell with him who gave,
Another little darling babe
Is sheltered in the grave.
God needed one more darling child
Amidst his shining band;
And so, he bent with loving smile
And clasped our darling's hand.
The little crib is empty now,
The little clothes laid by,
A mother's hope, a father's joy,
In death's cold arms do lie.
Go, little pilgrim, to thy home;
On yonder blissful shore,
We miss thee here, but soon shall come
Where thou hast gone before."
By her Aunt.

HILTY.—On the 2d day of April 1890, in Hancock county, Ohio, of measles and lung fever, Rachel, daughter of John and Mary Hilty, aged 14 years, 1 month and 27 days. Buried on the 4th. Services by C. B. Breuneman. Only four weeks prior to this date the Mennonite church and vicinity of New Stark were brought to mourn the loss of one of those beautiful active flowers of Christ, so much needed in the church, in the person of Sister Mary Freed, and now, so soon after—Sister Rachel—is gone. Rachel was a peculiarly lovely child, obeying the injunction of the apostle "Be not conformed to this world," etc. While many of her associates and class-mates would dress and adorn themselves after the fashions of the world, she steadily refused to follow after these things, and would rather suffer the reproaches of the proud and let them point the finger of scorn at her. It was fashionable for young women to wear the hair in the style commonly called "pompadour," but she refused to arrange her hair thus. The result was that her school-mates would make fun of her, calling her names, such as "Old Grandma," and the like. To a sensitive nature like hers this was hard to bear, and some evenings she came from school with a heavy heart, complaining to her mother of the abuse she received. Upon a certain morning—the last day of school if the writer remembers rightly—she thought she would wear her hair pompadour for that day, but before arriving at school her conscience smote her so that she re-arranged her hair in her customary way. In the evening she told her mother about it, and said she did not care what others said, or how

much fun they would make of her, she was going to wear her hair plain. What a bright example of courage to live up to one's convictions this is. She was willing to obey the voice of conscience rather than the dictates of silly fashions. But our dear young friend and sister is now gone and we believe that God had kept her soul pure and unspotted from the world until death, and then took her to rest. Let her friends and school-mates remember their humble young friend and her daily life and also think of the glorious rest into which we have reason to believe she has entered, and then consider which is after all the better way—to live in sin and folly or to live for Jesus and be ready for his coming.

FIRE.—April 29th, near Elizabethtown, Lancaster county, Pa., Sarah Fike, aged 42 years, 2 months and 20 days. Funeral on May 2d. Text: Job 16:22. Buried in the Florin Cemetery.

GRUBE.—April 30th, in Salunco, Lancaster county, Pa., of old age, Sister Elizabeth Grube, aged 91 years, 2 months and 10 days. Funeral on May 3d. Text: Rev. 14:13. Buried at the Landisville Meeting House.

STONER.—On the 25th of April, near Clay, Lancaster county, Pa., Fannie, infant daughter of Samuel N. and Kate B. Stoner, aged 2 months and 10 days. Funeral on the 27th. Text: Gal. 3:26. Buried at the Hammer Creek Meeting House. A goodly number of people assembled to sympathize with the bereft parents.

GINGRICH.—April 11th at Junction, Lancaster county, Pa., David M. Gingrich, aged 2 years, 6 months and 6 days. Funeral on the 14th. Text: 1 Pet. 1:24, 25. Buried at Landisville Meeting House.

BREWER.—On the 29th of April 1890, near Clearspring, Washington county, Md., Pre. Josiah Brewer, aged 40 years, 10 months and 8 days. Buried on the 1st of May at the Mennonite church. Services by Philip Parrett and Michael Horst from Rev. 14:12, 13. He leaves a widow, and one daughter. He suffered for a long time with something like neuralgia in the stomach, but bore it with patience. Bro. Brewer was an able speaker, and earnest worker in his calling. He was ordained to the ministry in the fall of 1878, having filled the office of deacon some 6 or 7 years before. He told his wife the last few days of his life that she should tell the minister to say to the brethren and sisters that it is his wish that the church would hold together and bring all the wandering ones back into the fold and that they would all hold out faithful unto the end, and seek the great reward of which is promised in the word of God.

"Thy toils are past, thy work is done
And thou art full blest;
Thou hast fought the fight, the victory won,
And entered into rest.

And thus shall Faith's consoling power
The tears of love restrain;
Oh, you, that saw thy parting hour
Could wish thee here again?"

KENNAGY.—On the 23d of April, 1890, on the Hwaphat, Noble county, Ind., of consumption, Martha, wife of Joshua Kennagy, aged 51 years, 10 months and 22 days. She suffered more or less for several years, but patiently endured to the end. Three days before her death she desired once more to partake of the emblems of the broken body and shed blood of Jesus and to follow his example in foot washing, which request was fulfilled. She much desired to depart this life and said that Jesus had done so much for her. She leaves a husband, three sons, and two daughters to mourn their loss. Funeral services the 25th by

Jonathan Kurtz and Jonas Hartzler from Rev. 7:14-17, and Amos 4:12.

LEAHMAN.—On the 25th of April, 1890, near Gilford Springs, Franklin county, Pa., of paralysis, Sister Elizabeth Leahman, widow of John Leahman, maiden name Landis, aged 80 years, 6 months and 9 days. She was born in Dauphin county, Pa., October the 16th 1809; the deceased was for many years a constant member of the Mennonite church. She departed this life with a bright hope of heaven. She leaves five daughters. On the 28th services were held at the house of her son-in-law Jacob V. Miller, by Peter Wadle in German and by P. H. Parret in English, from John 14:2. Buried in the Leahman graveyard.

WENGARD.—On the 15 of March in Berlin township, Holmes county, Ohio, of la grippe, Sarah, daughter of Moses and Elizabeth Wengard, aged 1 year, 11 months and 1 day. Buried on the 17th in Daniel Yoder's graveyard. Funeral services by Peter E. Miller and Shem Miller.

WENGARD.—On the 4th of April, in the same family, and of the same malady, Anna, aged 4 years and some days. She was buried on the 6th, in the same graveyard. Funeral services by Peter E., and Shem Miller.

YODER.—On the 18th of April, near Beck's Mills, Holmes county, Ohio, of consumption, Samuel J. Yoder, aged 43 years and 2 days. He endured his suffering with much patience, as becometh a Christian. He was a faithful member of the Amish Mennonite church. His wife and eight children remain to mourn his early death, yet they mourn not as those who have no hope. He was buried on the 21st in Joel Yoder's burial ground. Funeral services by David Troyer and Shem Miller. May God bless the bereaved widow and her children.

AUGSPURGER.—On the 18th of April, 1890, near Overpecks, Butler Co., Ohio, of cancer of the stomach, Christian A. Augspurger, aged 53 years, 8 months and 14 days. He suffered intense pain until death relieved him. He was born in Milford township, Butler county, Ohio, and leaves a wife, one son and two daughters to mourn his death. He has long been a member of the Mennonite church near Trenton, at which place he was buried on Sunday the 20th. Services by Peter Imhoff in German and Pre. Rice in English. His funeral was largely attended.

WITTRICH.—On the 22d of April 1890, in Croghan, Lewis county, N. Y., of consumption, David Wittrich, aged 28 years, 1 month and 9 days. Buried on the 25th, in the Amish Mennonite graveyard. Funeral services by Peter Lehman from John 11, and by Jacob Rogi from 1 Cor. 15. The deceased leaves a deeply bereaved young wife with whom he had lived happily for only about 10 months when death called him away.

RICHARD.—On the 18th of April 1890, near Cedarville, Allen county, Ind., of lung fever, John Richard, aged 71 years, 5 months and 10 days. He leaves his wife and 8 children to mourn his departure. Four of the children live in Wayne county, Ohio. He was a member of the Amish Mennonite church and his place was very seldom empty in the church services. Let us who are still spared live so that when the Lord calls us away we can say with Job, "I know that my Redeemer liveth." Funeral services by John Lugbill from Luke 12:34-41, and by Elias Yoder from Psa. 39:5, 6.

RIEHL.—Near Lewisburg, Union county, Pa., on the 24th of April, Joel L. Riehl, aged 38 years and 8 months. He had been ailing for several years. Early in the winter he had an attack of the gripper, which ended with con-

sumption. He was a member of the Mennonite church. Shortly before he died he called the family around him and bade them good-bye and asked them to meet him in heaven, he leaves a wife and two children. Funeral on the following Sunday, where a great many friends and neighbors met. S. S. Graybill and A. H. Irvine preached on the occasion.

Letters Received.

WITH MONEY.

A—C D Albert.
B—Mary Bigler, Martin Baer, Joseph Brenneman, Andrew Bachman, G. L. Bender, Barbara Baif, J. J. Brüntrager, David Book Sr., B. F. Brubaker, W. H. Becker & Co., G. P. Bergen, Peter Balzer, Henry Boese, John Blosser, John Blosser, Levi A. Boehr, Frank Beers, Charles D. Brenneman, Amos Bough, Fannie R. Bomberger, Mrs. J. B. Bowman, S. K. Boyer, Levi Brubaker, Chas. Brenneman, Mattie D. Brown.

C—Annie M. Charles, Charles Clemens.

D—F. J. Dick, E. Detweiler, Andrew Domer, Peter Dickes, A. P. Detweiler.

E—D. Ediger, M. L. Erb, Chr. Engel, J. B. Farley, Sophia Khret, Wm. C. Eash, Lucinda Eash, Chr. Esch.

F—Amos C. Friday, K. N. Friesen, Paul Freed, P. R. Friesen, Wm. Felpel, Wm. G. Fried.

G—Jas. McGraw, Levi Graft, Elizabeth Gingrich, Mary E. Gsell, M. S. Graybill, S. B. Good, E. Gerhart, Charlotte Garber, D. J. Good, C. F. Good, Jos. B. Good, Elizabeth Gerber, Noah Garman, Isaac Goertzen, A. S. Gilmanhege, S. Good.

H—Jacob B. Houser, J. M. Herr, Henry Hildebrand, F. Hager, S. H. Herber, C. H. Hoffmann, Chr. Heiser, J. A. Hostetter, G. Harder, M. G. Hershberger, Barbara Hildebrand, P. C. Heuler, Elizabeth C. Hess, M. H. Hosteler.

I—Mary B. Johnson, D. Jantzi, W. Jantzen.

K—Jos. Kaufman, Magdalena Kinsinger, Samuel K. Kline, P. J. Koener, J. J. Kaufman, R. H. Kline, Jos. Klopfeinstein, Hannah K. Kulp, H. K. Kulp, Heinrich Keim, Jacob F. Kolb, A. Klanssen, J. J. Kennel, J. H. Klanssen, Klaas Kroeker, M. Kinsinger.

L—John Lawrence, Abraham Leathermaif, Alphens Landes, W. C. Liveness, F. C. Livingston, John B. Landis, Chr. Lantz, B. Loewen Samuel Landis, Fred Landis.

M—Amos D. Miller, Amos B. Miller, John A. Martin, Elizabeth Minnich, D. D. Miller, Henry Mast, Fred Mast, Samuel Musser, A. B. Miller, A. G. Miller, A. Metzler, Rev. A. Mast, Jonas Myers, Jere Miller, Clara Miller, C. W. Miller, D. D. Miller, Henry H. Miller, D. A. Miller, Daniel B. Miller, John E. Miller.

N—J. A. Nickel, G. W. North, Susie Niswander, J. B. Newbauer, Jacob K. Newcomer, A. K. Newcomer.

O—J. A. Oyer, J. A. Oyer.

P—S. H. Plank, John Peters, J. A. Peters.

Q—D. Quiring.

R—A. H. Riser, Jacob H. Reiff, Peter A. Reimer, Henry Rychener, Sarah E. Rickert, Mattie Reimer, N. M. Reiser.

S—Peter Schantz, J. W. Shoaf, W. H. Symeuna, J. B. Shoaf, C. Stuckey, C. R. Strite, Samuel Strite, J. A. Sommers, S. W. Soule, V. V. Swartzentruber, Jacob Schall, L. P. Schick, Frank Soos, G. V. Schaeffer, F. Strubel, H. P. Schneider, Geo. Smith, Jonas Steinman, M. Stauffer, Hiram Shaffer, Isaac Snider, John Schertz, Andrew Shenk, Susan Shiner, A. B. Seider, H. B. Smith, John Smith, D. O. Short, Isadore B. Snyder, M. J. Snucker, John Swartzentruber, Noah Shutt, R. K. Shenberger, Margaret Stauffer, Elsie Shupe, D. M. Schertz.

T—L. D. Troyer, Reuben Thott, Samuel Toman, D. Troyer, J. J. Troyer.

V—Anbreas Voth, A. Vercler, F. Vogt.

W—J. G. Wenger, B. Weaver, H. Warkentin, B. Werry, Anna Witmer, J. D. Williams, Elias Witmer, G. F. Wisler, A. W. Wanner, F. C. Wery.

X—Levi E. Yoder, Maria B. Young, S. M. Yoder, Eli Yoder, R. J. Yoder, F. C. Yoder.

Z—Samuel Zook, Rachel Zook, Chr. R. Zimmerman, D. D. Zook.

MISSION FUND.

J. L. Gehman, \$5.00; Jos. Metzler, \$5.00; B. F. B., \$1.00; M. Stauffer, \$5.00; Chr. Licht, Jr. \$5.00; Church at New Starik, Hancock Co., Ohio, \$5.00.

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as Jesus was. He became the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despised the shame, and is set down at the right hand of the throne of God. Paul tells us to consider him that endured such contradiction of sinners against himself, lest you be wearied and faint in your minds. A. M. C.

THE PENDING DOOM, AND THE BELIEVER'S PORTION.

"For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:3. "Therefore shall her plagues come in one day, death, mourning and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Rev. 18:8. "Let both grow together until the harvest, I will say to the reapers; Gather ye together first the tares and bind them in bundles to burn them: But gather the wheat into my barn." Matt. 13:30. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:10.

Have these passages just referred to no meaning, no truth, no warning to latter day Christians? "Therefore by their fruits ye shall know them." Matt. 7:20. "For out of the abundance of the heart the mouth speaketh." Matt. 12:34. These passages are recorded in God's word. They are undoubtedly full of the most solemn meaning, full of truth; full of warning to latter day christendom. Its doom is pending; there is no doubt about it; only yet through God's divine grace withheld. Though there is but comparatively little thought given to this solemn and above all important question; yet the present surroundings prove, besides the divine record, that this pending question will soon be solved by the judgment of God. How do we know that little heed or thought is given to this subject? By God's word: "by their fruits ye shall know them." "Out of the abundance of the heart the mouth speaketh." I ask, do we not see that a great mass of christendom out of every system or denomination and order, has entered, as it were, with the world into the great boat of progress, of modern day refinement and culture, now gliding joyously together, as it were down the great Niagara of so-called progress, having their backs turned towards its fatal and eternal doom. Their faces, turned up stream, are full of delight and this world's glory; speaking great swelling words (see Jude) as the boat gains in rapidity down the deceptive stream of progress; and the happy, though deceived, voyagers arrive at the fatal brink only to be capsized into the great gulf of everlasting destruction.

When we realize that there is danger

ahead, we are quick to speak of it, in particular when we know our near kinsfolk, friends or neighbors whom we love, are, unknown to themselves, in danger of losing their lives or even property. Many of us would be moved by love towards our fellow man to exert ourselves almost without bounds to save life and property. But how little do we realize the pending doom of much of this so-called christendom? How many, having made a profession, and perhaps having even joined themselves to a religious order, have never really known Christ as their Savior, but go on grasping, avaricious, and worldly-minded as ever; having a form of godliness, but denying the power thereof. They may not say it in words, but their deeds prove that they are saying to themselves, "The Lord delayeth his coming." True, Spirituality is a subject very foreign to them. They take no interest in it; and therefore have no desire whatever to talk upon the subject. They are men of the world under a religious garb. "Ye shall know them by their fruits." "Out of the abundance of the heart the mouth speaketh."

Dear reader, are we saying too much when we make reference to these all-important quotations. They include everything outside of Christ. You may be principal of some great institution, religious or moral; you may be applauded by men; in your great exertions you may have succeeded in reaching the highest pinnacle of fame. Though zealous you may have been, yet, if you have not chosen Christ as your Savior, you are deceived, and all *all*, availeth nothing at the end. Every institution for religious or moral culture is sure to go under, that is, outside of Christ. Above all then, how important it is to have chosen Christ as our Savior. I am sure whosoever has received him, loves to speak of him. Our Lord has set before us a wonderful picture in the parable of the ten virgins. Five were wise and five were foolish. We see this parable in a measure fulfilled; only there is yet grace for every need offered to man. The wise are not yet called away; the door is not yet closed on the foolish virgins. Oh is it not high time, religious professor, whoever you may be, to waken up to the realities of your lost condition without Christ, and learn that you are simply under a religious garb, without the renewing of the inner man? You do not love to speak of him; you do not wish to think of his coming; it is a subject very foreign to you; your heart is telling you, "My Lord delayeth his coming." Your heart is thoroughly engaged in hoarding up riches, you are ready to speak of your plans, your ways, your property, your gold, your silver, your horses, your cattle, your wheat, your fine flour your chariots, etc. In the face of all God's warning your heart is full of these things and all under a religious garb; but without any room for a living Savior.

How do we know this? We have God's record: His divine word tells us, "By their fruits ye shall know them;" "Out of the abundance of the heart the mouth speaketh." You may become head member in the church; as a man of influence, a man of wealth and in good standing in the community, a preacher; but Oh, why follow the dictates of our carnal desires, which lead us after those things which will perish: and for the end of all those who will yield to its deceptive charms, see Rev. 18. O, why not prefer to follow that which can not deceive—Christ—whose heart has been unfolded to every believing soul; and every believer has found it filled with love to overflowing; a heart that will never deceive; a heart that is filled with truth and purity: He has unfolded his heart to the believer, by his truth and the power of the divine spirit.

At this present evil day we hear a cry from all quarters: "Protection! Protection!" What is the object of this delusive cry? It is *Money, Money, Land, Land, Property, PROPERTY*. The great harvest of the earth is ripening: The tares are bundling together out of every occupation, in various ways and forms; with their heedless cries, "Protection! Protection!"

What does the heart of our Lord unfold to the believer? It is this, "Having food and raiment, let us be therewith content. But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: Which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows. But O, man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness: fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus who before Pontius Pilate witnessed a good confession. That thou keep this commandment without spot, unrepentable, until the appearing of our Lord Jesus Christ,"—1 Tim. 6:8-14. Please remember, dear reader, that the harvest of the earth is ripening. The tares are being gathered in bundles for the eternal fire.

The man of God is told to flee from those things. O, be prudent, and accept a wise counsel—God's word—and you shall be eternally saved. Set your affections on things above; not on things on the earth, Col. 3:2. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father,

but is of the world; and the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

1 John 2:15-17. Dear professional friend, a few more words to you, whoever you may be, perhaps a preacher, or a man of much note or service, a member of some church, a regular church goer, a regular participator at the communion table, and possibly subject to every outward form or order of the creed and doctrine of your choice. But above all this, may I frankly ask you, have you chosen Christ as your Savior? Have you a heart for the Lord? Does it give you joy to speak of Him? Are you watching, longing, waiting for his coming? He has fully expressed His love, for us, and shown it in his agony for you and me in the garden of Gethsemane, His sweat being as great drops of blood, and by bearing mine and your sins in His own body on the cross. O, why not love Him who first loved us! Why turn your back to his tender pleading, and solemn warning, O, turn, turn. Be not deceived with a mock religion but turn to Christ; He will welcome you with a full assurance of his love; a divine love, which is a blessing, above all others, to whoever will receive it. His love will give you a heart for him, a longing to see him with your own eyes, and to be forever with him. In his word he has given the believer the promise that he will come again and receive him unto himself (John 14:3). Also 1 Thess. 4:15-18. The believers are to comfort one another with these words. The believer's heart is for Christ, separate from the outside clamor and noise of a false Christianity, whose doom we see recorded in God's word. Rev. 18.

"Not all the gold of all the world,
And all its wealth combined,
Could give relief, or comfort yield,
To one distracted mind.
'Tis only to the precious blood
Of Christ, the soul can fly;
There only can a sinner find
A flowing, full supply.

For the Herald of Truth.

THE WAY TO LIFE ETERNAL.

"Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

John 10:1. It is obvious that the Savior himself knew that there was danger for man to go astray, consequently he taught us a truth which will stand forever, for He says "Heaven and earth shall pass away, but my words shall not pass away." There is not a soul under the canopy of heaven that was born into this world, that has come to years of maturity that has not sinned. For this reason God said through the apostle that

"all have sinned and come short of the glory of God."

How prone man is to seek out a way to heaven to suit himself. But the Scripture plainly points out two ways, the one leading to eternal misery and the other to eternal bliss. But now the text says, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

This is a parable of Jesus, for it is said, "Without a parable spake he not unto them." A parable is a similitude taken from natural things, to instruct us in the knowledge of things spiritual. Christ says in the same chapter, "I am the door; by me, if any man enter in, he shall be saved." The people of God, as being under the government and protection of Christ, the great Shepherd, are compared to sheep. Sacred history tells us that it was usual in Greece to give names to the sheep, and it is said that the sheep obeyed the shepherd when he called them by their names. It is also true that in that country "a stranger will they not follow, but will flee from him." It is said that when the sheep were wild they had not yet learned their names, but being taught by the shepherd each one would learn its name.

As the sheep is an emblem of meekness, patience and submission it is expressly mentioned as typifying these qualities in the person of our blessed Lord (Is. 53:7; Acts 8:32). The relation that exists between Christ, "the chief Shepherd," and His members is beautifully compared to that which in the east is so strikingly exhibited by the shepherds to their flocks.

The Savior himself teaches us plainly that "no man cometh to the Father" but by him, namely Christ himself who is the door into the sheepfold, for Christ says, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." To make a profession in the visible church is one thing; but to *prove* beyond reasonable doubt by a progressive improvement in knowledge and holiness, our connection with the church invisible is another.

Dear brethren and sisters, if we truly are the people of God and are justified by faith in Jesus Christ, then we will also walk in the path of the just. The Scripture represents the path of the just as "the shining light, which shineth more and more unto the perfect day." Does it not also say, that he who hath clean hands, shall grow stronger and stronger? Does it not urge us to "grow in grace," to forget the things which are behind, and to reach towards those which are before, to make Christ our mark and press towards it that we might indeed as the apostle says, "so run that we may obtain," that when our journey is ended we may from the church militant go home to the church triumphant above "at God's right hand, where there are pleasures for

ever more"? To those who are yet out of the ark of safety I would earnestly say, Do not reject God's free offer of salvation, for God, the creator of heaven and earth, never promised to save a single soul *in* his sins; but at the very outset an angel of the Lord appeared unto Joseph and told him that which is conceived in Mary is of the Holy Ghost, and told him that he should call his name Jesus; "for he shall save his people from their sins." Well could the Savior say in his ministerial service, "If ye die in your sins, where I am thither ye cannot come." Therefore it is necessary for us to repent of our sins and believe in Jesus Christ with a living faith that work by love and accept Jesus Christ as our only Savior and Mediator; for there is no other way whereby man can be saved, than alone through Jesus Christ who died that we might live, and who rose triumphantly from the dead for our justification.

AMOS F. MARTIN, JR.

CHRISTIAN LIFE.

"Little words, not eloquent speeches nor sermons; little deeds, not miracles nor battles; nor one great act nor mighty martyrdom make up the true Christian life. The little constant unobtrusive, the lightning; the waters of Siloam, that go softly" on their meek mission of refreshment, not "the waters of rivers, great and mighty, rushing down in torrents, noise and force, are the true symbols of a holy life."

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little indiscretions and imprudences, little foibles, little acts of indolence or indecision, or slovenliness or cowardice, little equivocations or aberrations from high integrity, little bits of wordliness and gayety, little indifferences to the feelings or wishes of others, little outbreaks of temper and crossness, or selfishness or vanity; the avoidance of such little things as these go far to make up at least the negative beauty of life.

And then attention to the little duties of the day and hour in public transactions, to private dealings, or family arrangements, to the little words and tones, little benevolences and forbearances, or tenderness, little self denials, self-restraints, and thoughtfulness, little plans of quiet kindness and thoughtful consideration for others: punctuality and method, and true aim in the ordering of each day—these are the active developments of holy life, the rich and divine mosaics of which it is composed.

What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of grass. It is of small things that great life is made up.—Sel.

GRIEVE NOT THE SPIRIT.

"The Spirit, oh, sinner,
In mercy doth move
Thy heart, so long hardened,
Of sin to reprove;
Resist not the Spirit,
Nor longer delay;
God's gracious entreaties may end with to-day

"Oh, child of thy kingdom,
From sin service cease;
Be filled with the Spirit,
With comfort and peace.
Oh, grieve not the Spirit,
Thy teacher is he,
That Jesus, thy Savior, may glorified be.

Defiled is the temple,
Its beauty laid low,
On God's holy altar
The embers faint glow,
By love yet rekindled,
A flame may be fanned;
Oh, quench not the Spirit, the Lord is at hand!"

Selected by Lizzie Garber.—P. B. BLISS.

For the Herald of Truth.

SEEK WHILE HE MAY BE FOUND.

When I look about me, and see everything in nature assuming new life the thought comes to me that God is still thinking of us and is providing for our comfort and enjoyment of life. Then a thought arises, Are we thinking of God? or are we doing something for him in return for all the Blessings he bestows upon us? Oh, that we would all be up and doing what the Lord requires of us. He says, "My yoke is easy, and my burden light;" but it seems as though it was a very hard burden to some. If only those who have made a vow before God and man would live more according to his Holy Word, so the world might see that we are Christians, I know that many would more clearly see themselves on the broad way. If all Christian professors would be what they promised to be sin would appear far more sinful. But can we who are to be a light to the World go with the World and all its vanities and still be good Christians? Never, for the Scriptures tell us plainly, "Come ye out from among them and be a separate people, and I will be your God, and ye shall be my sons and daughters."

There is more than one way in which to follow the world. Some follow it in dressing, others in dancing, some in going to drinking places, and again others in secret societies. Can we as brothers or sisters of Christ go with any one of these and still say we are a light to the world? I think the light of those who do is shining very darkly. I know we are always watched by those around us and they soon see if our deeds accord with our words. So let us be very careful what we are doing. It seems to me that the hearts of some are very hard and cold, and I must say that some whom we think very near us are sometimes those who are

hardest against us. I am often compelled to think that we are in the last days, for there are trials and tribulations on every side. My wish and prayer is that more could be brought to see the need of a Redeemer before it will be forever too late.

Brothers and sisters, let us pray more for one another, for "the prayer of the righteous availeth much."

I hope all who read this who have not yet made a choice will seek the Lord while he may yet be found; for what can be more joyful than to be ready at the Lord's coming and hear the blessed words, Enter ye into rest.

"When our eyes the King shall see
In his glorious majesty;
When to Him we're called above,
Partners of His joy and love,
Then enthroned our Lord with thee
We shall reign eternally." * * *

For the Herald of Truth.

HEART-KEEPING.

"Keep thy heart with all diligence, for out of it are the issues of life." The word of God teaches us to keep our heart with all diligence; for out of it are the issues of life; the heart is also represented as a secret closet where faith holds sweet fellowship with God. And how fragrant is this heart with the presence of Jesus. Here faith also keeps a golden key inscribed, "Knock, and it shall be opened unto you; ask, and ye shall receive; seek, and ye shall find." Pray without ceasing. Over the door thy inviting words are inscribed, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

But how does Jesus often find this heart when he would enter? Filthy and out of order. What is his first work? To cleanse it. Where pride held court the meek and lowly Savior enters and expels the occupant. The cobwebbed closet of conscience is entered by the key of truth and thrown open to the daylight. Thus he goes from one department to another until the heart is swept and garnished. Here with faith's strong hold the heart weapons itself for daily conflict. Silence in that closet of prayer bespeaks death throughout the house. But when that door is suffered to rust on its hinges, then Satan soon enters the chamber and evil spirits come and dwell there. Therefore "keep thy heart with all diligence."

For as good house-keeping is essential to domestic comfort, so good heart-keeping is to healthful and happy piety. To keep this house with all diligence is the duty of every one who bears the name of Christ. Therefore, my dear young brethren and sisters in Christ, let us by

faith in Jesus keep our hearts with all diligence that we may overcome the world. For, "blessed is he whom the Lord, when he cometh, shall find watching."

LEAH BECKER.

Salunga, Lancaster Co., Pa.

For the Herald of Truth.

THE EVILS OF INTEMPERANCE.

Too much cannot be written against the great evils of intemperance, for we know that strong drink has wrecked thousands of brilliant young intellects. Were it not for that monster that fastened itself upon them and ruined their lives, darkened all their days and made them outcasts on the face of the earth, these wretched beings might be among the most useful members of society, both in religion and in business. These habits or passions created by the use of strong drink are like heavy bodies moving down steep hills, which, once set in motion, they move of themselves and know no ground or stopping place but the bottom. They say when they first begin to drink one glass of liquor, that it "wont hurt anybody," but very soon the intoxicating cup overpowers them. One glass no longer, satisfies the appetite; then he who indulges in it is what is called a drunkard. Should we not use our utmost effort to persuade our fellow-man from drinking that poison which destroys his intellect, corrupts his morals, destroys his physical constitution, and nearly always sends them to an early grave? Does not reason teach us that it is not right to use a poison that makes of him a brute, his presence a nuisance and an insult? Is it right for a man to drink a poison that inflames his brain, awakens devilish passions, and spurs him into deeds of violence and crime? Such men make themselves dangerous to their families, neighbors and the public. When the pleadings of the drunkards' wives and children come to our ears, is not our tenderest sympathy stirred up within our breast when we think that their families are starving for want of food and clothing, men, women, and children are our first care and whatever sacrifice of animals is necessary to the welfare of the human race is made without a second thought? Let us take an illustration: Sufferings and death from hydrophobia are terrible, but they cannot be worse than those of *Delirium Tremens* and while death from the bite of a mad dog does not cut off the heavenly inheritance we are distinctly told in the Bible that death from drunkenness does. Let us as Christian temperance people strike with the sword of the Spirit and the word against man's worst enemy, and God will bless and reward us for our work.

F. K.

Noble, Iowa.

For the Herald of Truth.

ONLY BELIEVE.

Jesus said to the doubting Jairus, when certain ones came from his house, saying, thy daughter is dead: "Be not afraid; only believe."

I have in my time seen converted persons waiting outside of the church a long time, and we had to plead with tears for them to come into the ark, and some are not gathered in yet. Oh that many could be persuaded to come in and help us to sing:

"Oh how happy are they,
Who their Savior obey,
And have laid up their treasures above;
Oh what tongue can express,
The sweet comfort and peace
Of a soul in its earliest love.

"What a mercy is this!
What a heaven of bliss,
How unspeakably happy am I!
Gathered into the fold
With believers enrolled,
With believers to live and to die."

S. J. Y.

CROSS-BEARING.

"Then said Jesus to his disciples, If any man will come after Me, let him deny himself and take up his cross and follow Me." Mat 16:24.

Perhaps I could have selected no text which, in the mere reading, would be more unattractive to this one; for the doctrine is distasteful to all but the spiritual children of God. The world, whose motto is self and self-indulgence, ridicules the cross-bearer as a fool, who denies himself present gratification to gain an anticipated, but distant reward the formal, cold professor closes both his ears when the word "cross" is mentioned, for it is a bomb-shell into his life of ease. The word "cross" is in his creed, but his practice is pleasure and indulgence—unless the morning prayer when he is in haste to go to business, and the evening petition when he is weary and drowsy, and attendance at church on the Sabbath, are to be named as his crosses.

My text therefore is unpopular even to a portion of the Church of Christ, and a subject of ridicule to the world, and yet I chose it as our topic for meditation this morning, for the reason that He who spake as never man spake, emphasized the word "cross" in the painting of a Christian life. Therefore the preacher must emphasize it, because the history of the Church proves beyond the possibility of a question, that there is no royal road to glory; no luxurious palace cars running from sin to holiness. Where cross-bearing is unknown, Christian consistency, growth and fruitfulness are, without an exception, unknown to the individual life, while, on the other hand, cross-bearing is equivalent to an earnest and fruitful life, in which the crosses, when lifted, are al-

ways light, and fragrant with the flowers of promises. May the Holy Spirit so illumine our souls that we shall behold more clearly the cross in each of our paths, and taking it up, thus follow our Lord in a fellowship with His suffering, that we may be glorified together with Him.

Now, are we sure that our Lord referred to disciples of the present day in these commands?

I answer upon this point: The world—by which I mean the impenitent—is morally the same as it was eighteen hundred years ago. It is as wicked, as godless, as earthly; it is as opposed to the government of God, to the Gospel of our Lord; it is as bitter in this hostility to every spiritual agency which condemns its empty frivolities, and its sins, or which declares that the "soul that sinneth shall die."

There were therefore no peculiar circumstance in the sinful world as related to the disciple which made this condition of cross-bearing a necessity eighteen hundred years ago, and not now. The separation between the Christian and sinner is as deep and solemn.

Again, the Christian of to-day has no advantage in point of spiritual strength and sufficiency over the disciples in the early days of the Church. The former does not stand on any higher platform, but in the same spiritual weakness as a babe in Christ, and therefore all the means of growth, all the preparations for harvest grain which Peter and Paul needed, every disciple needs as fully to-day.

The Christian of to-day has the same human nature, the same proneness to evil that the early disciples had. His temptation may be of a different kind, may wear a different guise, but they allure as strongly, and he is as weak to resist as Judas or Peter was in their day of trial. Christ's words were not uttered for a day only, but for all time. As long as man shall live, the words of my text will be directly applicable to each and every one, "If any man will come after me, let him deny himself and take up his cross and follow me."

Then, too, there is as much work to be done for the Christ, as vast a field, and vaster, to be cultivated, now as then, and therefore, so far as cross-bearing is related to labor, toil and conflict, it is as essential to the Christian service of this age, as when the pillars of the visible Church were first established.

For these reasons, therefore, there is no possibility of weakening the power of the commands of Christ to his disciples, which commands we find on the pages of the New Testament. There they are! And what they signified to the apostles they signify to us. Hence the words "cross" and "cross-bearing" means precisely what they meant then, and are as authoritative to every Christian. Nor can it be said that these injunctions in the Bible were addressed to the apostles, in dis-

tinction from the uninspired followers of the Saviour. For they were spoken to *all* the disciples, to the converts at His feet, and even to those who were unconverted and hostile to the Son of God. And then the words are so simple that no one can mistake their universal application. "If any man will come after Me, let him deny himself and take up his cross and follow Me." No distinction is made between the advanced Christian and the spiritual babe. Not a cross for Paul, but only pleasures for the ordinary disciples, but it is a *cross path* from the first lisping, "Oh, to grace, how great a debtor," to the cry of full assurance, "I know whom I have believed," and when we find no crosses lying at our feet, we may be sure that we are not walking upward; not following Jesus.

"If any man will come after Me, let him deny himself and take up his cross." There is no reference here to those afflictions which come as discipline from our Father's hand, for these we do not *take up*. God lays them upon us, and no choice is left to us. Nor is it meant, that our cross-bearing is our Christian badge, and therefore all must carry them. I have known persons to say to the young convert, "You ought not to go to such a place of amusement, or engage in this or that pleasure." And when it is asked, "Why? What is the harm?" the answer is, "Why! I do not know as it is really wrong, but the line of separation between the church and the world must be drawn somewhere, and you might as well draw it here as anywhere." Now this is erroneous and dangerous reasoning, for there is but one badge for the disciple of Christ, and that is Holiness. Cross-bearing is not a badge.

Now, what are these crosses, and whence arise their necessity? I answer: First, The fact of indwelling sin after conversion necessitates conflict, and in this fighting there is cross-bearing. As Paul writes to the Colossians, "Mortify, therefore, your members which are upon the earth—fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." The sin is in the Christian's heart. It is true that Satan has received his death-blow, but he is not dead; and hence there will be a daily, uninterrupted battle between the flesh and the spirit, and if, but for an instant we lay down the weapons of our warfare—and this is laying down our cross—then sin brings us into captivity to the law of sin which is in our members.

The easy, self-complacent disciples who are never troubled with their sins and talk only of their hopes and expectations, are like a man sleeping in a little boat in the rapids above the falls. True he is in a boat and not struggling in the waves. True he has two good strong oars, but unless he use the oars earnestly and persistently, he is as sure to be lost as if there

were no oars or boat. There is no easy floating except floating downward. We grow in grace only as we fight with inward sin, and fight constantly and prayerfully, and this fighting is always hard, for these heart-sins have been so long entrenched within, that uprooting them is like uprooting a part of our very being, and this is our cross which we must bear if we would follow Christ.

Second. That jealous condition of divine love which demands the supremacy in the soul over all other loves makes cross-bearing a necessity. "Whoso loveth father or mother more than Me is not worthy of Me." It is natural and easy to love father and mother, to love wife, husband, children, friends, and if Jesus would only share the heart-love with these, there would be no cross in loving Him; but he claims the heart-throne, and all others must be secondary in our regard, so that to grow in grace we must ever be learning the difficult lesson of loving only in and through His love, ready at any instant to leave father and mother, or wife, or children, or houses, or lands for His sake and the Gospel's.

The cross springs not from the effort to curb our love to earthly friends,—this is wrong; we cannot love them too much,—but in holding that love as a trust and as subject to that higher love which must be supreme. It was a cross to the martyrs to forsake the dearest of earth, and even to resist tender and pleading entreaties, choosing, instead, the dungeon and the stake; but the real cross-bearing came in the previous struggles to subject even love to the love of Christ. The missionary, as he stands on the vessel's deck, about to bid farewell to home and country to carry the tidings of the great salvation to heathen lands, seems calmer and happier than those who cling, weeping, to him. Yes, he is calmer and happier, for the cross to him is not in the farewell hour; it was laid upon him when he resolved to be wholly Christ's, and when daily he sought to nail even earth's dearest affections to the cross of Calvary that Jesus might be all and in all. And so, when we will not give to Jesus His rightful place, but persist in loving Him as we love others, or not so fervently, God sometimes compels us to take up the cross by lifting gently up from the earthly to the heavenly home that friend who stood between our hearts and this supreme love of Christ, and then the cross is heavy until His love fills the soul, and we lay all things at His feet. Had we been willing to learn by conflict and struggling this lesson before, it may be the heavy cross would not have been needed.

Third. The law of God demands that all the desires and aspirations of the soul, in themselves right and proper, must be held in subjection to the will of God; and here, again, is the necessity for cross-bearing.

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." When the young man of high social position and great wealth knelt at Jesus' feet, and eagerly asked "What shall I do to inherit eternal life?" there was the necessity to him to take up his cross. It was not the Savior who laid it upon him, for it is expressly stated, "And Jesus beholding him loved him." But love of wealth was the supreme passion in his soul and therefore, there could be no following Jesus with the tight grasp which he had of his possessions, and when the cross was laid at his feet that he might take it up, "Sell all that thou hast and give to the poor, and come, follow Me," he chose to keep his possessions and relinquish eternal life. The cross was too heavy because his wealth was so attractive.

Now, desire for wealth in itself is right, but the Christian must keep this desire in subjection to the will of his Lord. And here is the cross-bearing—to so govern this desire that it shall never become a passion; to resist every temptation to dishonesty, to the slightest swerving from the strictest rectitude, and choose poverty rather than disobedience to God; to keep business hours from encroaching upon spiritual duties, and plans for accumulating wealth from crowding out of mind and heart the service of Christ, which deposits gains to be enjoyed hereafter. Yes, to keep the soul from being corroded and hardened in this seeking for wealth—in this there is cross-bearing. It is hard thus to resist the current of worldliness, but it pays to carry the cross.

The same is true of all worldly desires for pleasure and recreation. Innocent as they are *per se*, yet when the disciple of Christ plunges thoughtlessly into the restless waves of earthly pleasure—*thoughtlessly*, I say—he is not following the Master, and is running a fearful risk of losing eternal pleasures. For the Christian stands upon a different platform from the world. With the latter, the motto is "Let us eat and drink, for to-morrow we die;" with the Christian it is "Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee?" With the former, the question is "What do I want to do?" with the Christian it is "What does Jesus want me to do?" With the former it is "What will make me happy?" but the Christian tests every pleasure with the question, "will it bring me nearer to Jesus, or will it separate me from his love?" And here comes the cross-bearing—to be sober-minded; to go only so far in the pleasures of the world as shall not intoxicate the mind, or chill spiritual life, or shade the closet of prayer, or bring us into a forgetfulness of that which is infinitely higher than selfish enjoyment—the salvation of souls and the glory of God. It is cross-bearing, because it requires constant watch and care, and

how much of a cross it is we may learn from the sad fact that so large a number in the visible Church refuse to take it up and follow Jesus, and so return to the old paths of the world, still keeping their hopes, but preparing for an awful surprise when the laughter of the world is unheard by the ear which is cold in death.

Fourth. The fact of the sinfulness and irreligion of the world in the midst of which the Christian lives from day to day, makes cross-bearing a necessity, if one would follow Jesus by a consistent spiritual life. It is easy to float with the tide, but a cross to swim against the current; it is easy to live as the world lives, to conform to its customs and fashions and escape altogether the charge of peculiarity, eccentricity or bigotry, but it is hard—a cross—to wear the badge of our holy faith everywhere and never cover it up from policy. To be scrupulously honest; to be sober-minded; to abstain from all folly and sin; to guard the life from any stain which would bring reproach on the cause of Christ; to believe in God's word when it is fashionable to disbelieve in the truths which condemn the sinner; to speak to the impenitent on the subject of their eternal destiny, when a natural but sinful reserve would close the lips; to boldly speak to the merchant in your counting-room to the social friend, to even the loved ones of the household, on the concerns of the souls, when you may meet with coldness, ridicule and rebuff—this is cross-bearing, for it is not easy to our poor, weak humanity. But to refuse to take up the cross, to hide our hope, and creed too, under a bushel, is to dishonor Christ and render our own destruction sure. And hence, the Christian must take up the cross, for there is no other path to heaven, and to be lost forever will be a fearful policy in the light of eternity.

Thus we see, dear brethren, that a Christian life with no cross-bearing is an impossibility; not an occasional cross here and there; not a manufactured cross—as if there were any merit in it,—not necessarily a visible cross to others, like becoming a missionary to the heathen or a martyr to the truth, but a cross as truly in the secret soul-life, crosses all the time to him who presses on toward the goal of perfection in Christ Jesus, toward the "Well done" of the Master and Judge. To go into the convent-cell to find the cross is foolish, and cowardly, and wicked; but in the daily life, in the inner heart-history, every step reveals a cross, the bearing of which is a necessity to growth in grace, to nearness to Christ, to salvation through His blood. You need not be troubled, my dear friend, lest you should not find your cross. You will see it plainly enough, as each step is taken; the only apprehension should be, and may well be, "Shall I be willing to take it up and bear it for Jesus?"

But does some one say, "This is a dark picture of the Christian life, which is forbidding to those who are standing at the parting of the two roads, almost persuaded to walk the heavenward path?" I answer, it is the true picture of one feature of the Christian life, and I only quote the Savior's words, and were I to change one iota of His teachings to please men or attract sinners, I should be false to God and false to you, and unworthy to stand in the pulpit of the Lord Jesus Christ. Shall we seek to gain disciples for the Master as a nation gathers recruits for its army, with music and uniforms and banners, as if the soldier's life were simply a dress-parade, concealing from the raw recruit the marching, the conflict and the blood? No! for soldiers thus gained are poor material in the army of the Lord. The church gains nothing by those recruits who are attracted to its fold by the assurance that religion means having a good time in this life, and a better in the life to come; that you need give up nothing, sacrifice nothing but just add Christian joy to worldly pleasures. No! No! It is false, and such lies do no good to Christ's cause, while on the other hand, they encumber the army of the Lord with a multitude of mere lookers-on, so that its progress is sadly impeded. May God rebuke me and silence this voice, paralyze this arm, if I seek to gain one disciple by deception or falsehood.

The Christian life is cross-bearing; it means a warfare which only ceases with the last drawn breath; it means self-denial, lying aside every weight and the easily besetting sin; it means soberness, and a watchfulness, and an opposition to many a custom and fashion of the world. Paul describes it when he says "I die daily." "I am crucified with Christ." "I keep my body under." "I press toward the mark for the prize of the high calling of God in Christ Jesus." And only he who is tired of sin, who is fearful of eternal damnation, who is constrained by the love of Christ, whose eye has caught the glory of the certain triumph of the King of kings, is of any use in the army, or has any assurance of an approval from the lips of the Great Captain of our salvation. If you cannot bear the cross you will not wear the crown, for "If any man will come after Me, let him deny himself, take up his cross and follow Me."

There is another side to this picture, brethren, which is glorious, but only to the cross-bearer, for only he who denies self can behold its glory, can experience its grandeur. The heavier the cross, the nearer is Christ to the soul. Only in suffering do we come into a fellowship with the suffering Savior, do we know the fullness and richness of the promises, the sufficiency of His Grace, the strength of His sustaining arm.

The perfume of Jesus' love fills the soul, when the soul is crushed and broken.

The leaves of the aromatic plant shed but a faint odor, as they wave in the air. The gold shines scarcely at all, as it lies hid in the ore. The rugged coat of the pebble conceals from the eye its interior beauty. But let the aromatic leaf be crushed—let the ore be submitted to the furnace—let the pebbles be cut and polished—and the fragrance, the splendor the fair colors are then brought out.

"This leaf? This stone? It is thy heart,
It must be crushed by pain and smart,
It must be cleansed by sorrow's art,
Ere it will yield a fragrance sweet—
Ere it will shine, a jewel meet
To lay before thy dear Lord's feet."

And thus the true disciple, bearing his cross for Christ's sake, lays it down on the bank of the River of Death. We never carry it through the river, nor bear it through the gate into the city of the Great King. Those solemn facts which necessitate cross-bearing here, are unknown there. There is no sin there, to be conquered; no worldly desires to be subdued; no unbelief and persecution, no dying souls to be healed and saved. Only Glory dwelleth in Emmanuel's Land.

Nor is this all, dear brethren. It is a grace which baffles all our efforts of comprehension, that divine love opens the pearly gates to the hell-deserving; to those whose sin were as crimson, as scarlet, and it were well worth centuries, yes, centuries of cross-bearing to know that eternal peace and rest, and bliss, awaited the toiling, weary steps at the end of the journey.

But grace does more than this, it speaks of rewards, rewards to those who can merit nothing; whose utmost obedience can never pay our honest debt. But, glory to God, grace never sprinkles Divine gifts; it *pours them down in showers*, and so we read of rewards to the cross-bearer. And while the reconciled child sings in the consciousness of his own unworthiness,—

"Might I enjoy the meanest place
Within thine house, O God of Grace,
Not tents of ease, or thrones of power,
Could I tempt my feet to leave the door."

Jesus answers, "To him that overcometh will I give to sit with Me on my throne, even as I also overcame and am set down with My Father on His throne." "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in that stone a new name written, which no man knoweth, saving he that receiveth it." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God and the name of the city of my God! *** And I will write upon him my new name."

My dear hearers, these are the glorious rewards, not here, but there at the end of the journey, at the close of life, and they are *sure—sure* to him that overcometh,

that bears the cross from the city of destruction, up the hill of difficulty to the brink of the river which rolls between the battle-ground and the eternal rewards. Covet not then an easy Christian life. Think not so much of self and self-indulgence. Let that little word "I" drop out entirely from your religious experience, and substitute "Jesus" in its place. Take up your cross, Christian, and not be conformed to this world. Take up your cross, and instead of the robes of vanity and pride, put on your pilgrim dress. Take up your cross, and be a helper to the Church, putting your shoulder to the chariot-wheels, giving your voice and hands to the sublime work of saving a lost and perishing world. In the name of Him who passed through seas of blood, and trod the winepress of the wrath of God alone to save your guilty soul, I call upon you to take up your cross, to let go whatever is holding you back from an entire consecration, and to come up to the help of the Lord against the mighty. If you sleep here, you shall awake in the world of despair. If your seat is vacant in the circle of believing hearts here, there will be no seat for you in the presence of God.

THE CHRISTIAN ENDEAVOR MOVEMENT.

In an article which has recently had wide circulation it has been claimed that the Christian Endeavor movement has not increased the accessions to the churches, and some misleading figures to support this view were drawn from the statistics of the Mass. Congregational churches. Though the Society is largely for the training of those already Christians, yet since the question has been raised the Christian Endeavor Society says it is glad to stand this test. It was not until the year book of 1886 that these Societies were numerous enough in these churches to exert any influence upon the statistics. For the four years immediately preceding 1886 (from 1882 to 1885) 8,955 were added to these churches on confession of faith. Since 1886 an increasing majority of the churches have formed these Societies, and during these last four years (from 1886 to 1890) 18,098 were added, a gain of 9,143 or over one hundred per cent. It is not claimed that the Christian Endeavor Society was the only agency in bringing these added thousands into the churches, but it is certainly fair to ascribe some of this great increase to the influence of the Societies. Every other condition in these churches, except the Christian Endeavor Society was just the same before 1886 as after that date. So far as there is any basis for comparison it is believed that the same results will be found in other denominations and other sections of the country.

HERALD OF TRUTH

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, { ASST. EDITORS.
A. KOLB, }

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Contents of this Number.

| | Page |
|--|------|
| The eloquent silence..... | 161 |
| Unwilling to bear the cross..... | 161 |
| The pending doom..... | 162 |
| The way of life Eternal..... | 163 |
| Christian Life..... | 163 |
| Grieve not the Spirit..... | 164 |
| Seek while He may be found..... | 164 |
| Heart-Keeping..... | 164 |
| The evils of Intemperance..... | 164 |
| Only believe..... | 165 |
| Cross-bearing..... | 165 |
| The Christian Endeavor..... | 167 |
| Editorials..... | 168 |
| Correspondence..... | 168 |
| Kansas Conference Report..... | 171 |
| Not debatable..... | 172 |
| Dealing tenderly with a child's fears..... | 172 |
| Hurry..... | 172 |
| How to read..... | 172 |
| Hold on..... | 173 |
| Our rights..... | 173 |
| What Livingstone Opened Africa to..... | 173 |
| Deaths..... | 174 |

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BRO. J. F. FUNK, spent about a week in Ohio during which time he attended Conference in Columbiana Co., Ohio. He also spent a short time with the brethren in Medina county, and returned on the morning of the 23d of May. On Wednesday the 28th he expects to start for Canada to attend the Annual Conference there on the 30th, and afterwards visit the different congregations there. The Lord bless his labors.

BISH. SAMUEL COFFMAN, and wife, the parents of Pre. J. S. Coffman, and Bro. D. H. Coffman of this city, of Rockingham Co., Va. arrived at Elkhart on Wednesday the 21st of May. They will remain in this vicinity some time, visiting their children and friends and then proceed westward as far as Missouri to visit the brethren and friends there. We were very glad to welcome them in our midst.

BRO. JOHN L. LANDIS of Lancaster county, Pa., one of the brethren who was appointed by the Conference of that county, to make an evangelizing tour in the west, has declined to go and Bro. Ephraim N. Nissley, has been appointed to take his place. Bro. Nissley and Bro. Adam Brenneman will leave home about May 25th and visit the church in charge of Bro. J. M. Greider, in the vicinity of Osborn, Greene Co., Ohio, and then proceed West to Owen county, Ind., and then to Missouri and Kansas. May the Lord prosper them on their way.

BE ON YOUR GUARD.—John Neiswanger, a wealthy farmer of Cumberland Co., Pa., was fleeced out of \$2,000 by three swindlers recently. Mr. Neiswanger was working in his field and was approached by a stranger, who claimed that he represented some New York capitalists, who desired to buy some farms in that valley. After looking over the farm he asked how much was wanted for it, and Mr. Neiswanger said he could have it for \$5,000 in cash. The stranger was on the point of accepting the bargain, when they were joined by two other strangers. The farmer was inveigled into a three card monte game and fleeced.—Mt. Joy Herald.

CORRESPONDENCE.

NEWTON, KANSAS MAY 13th, 1890.—Bro. J. S. Coffman of Elkhart, was with us a few days in the past week and preached several sermons at the Pennsylvania meeting-house.

His work came in at a very suitable time, since Bro. Weaver is expecting that he must give up the work on account of increasing trouble in his throat, and Bro. Horst is just beginning in the work.

FROM SMITHVILLE, OHIO.—Bro. M. S. Steiner paid us a short visit recently. At the Pleasant Hill Sabbath School he gave a very interesting talk, during which he

touched on the subject of "faith cure," alluding to its proper and improper use.

The Oak Grove Sunday School is doing a good work, with Bro. C. J. Yoder as Supt., and Benj. Gerig as Assistant. The average attendance is about 230.

Forty-one souls have accepted the salvation "which is in Christ Jesus," and will ere long be received as members of the church. That they may be truly "born again" is our hope and prayer. COR.

FROM ELKHART CO., IND.—In the Holdeman church baptismal services were held on Saturday May 10th, and four persons were baptized and received into the church. Communion services were held on Sunday May 11th which were very largely attended. About one hundred and twenty-five participated. It was indeed a season of encouragement, and we trust the Lord will bless and prosper the work in this branch of the Lord's vineyard, that many souls may be saved.

A number of applicants will be received into church membership at Yellow Creek on Saturday the 24th. God bless the work. COR.

FROM MILFORD, SEWARD CO., NEB.—On Sunday the 11th of May our Sunday-school was organized for the coming summer at the Amish Mennonite church near Milford Seward Co., Neb., there were nearly two hundred people present, old and young. David Bender was elected Superintendent. And A. J. Kremer was elected Assistant. The classes were also arranged, and teachers chosen for each class. We hope they will all take an interest and help to make the school still better than it was before. The teachers in particular should not miss a day. They should be at their post and let their lights shine, and the Lord will surely bless the good work. J. M. T. M.

FROM MOUNT JOY, LANCASTER CO., PA.—I feel thankful to God for the health we enjoy and the favors both temporal and spiritual, we have received in the past. The latter, however, is of the greater import, for in it lies our eternal welfare and destiny. And while there is a great deal of sin and wickedness in the world, I rejoice and praise God that he is doing a noble work to mankind by the divine work of his beloved Son, and the influence of his Holy Spirit, as is shown by those who have come out on the Lord's side, and confessed Christ as their Redeemer, Mediator and Master. Quite a large number have been added by baptism to the church in this section this spring. J. K. N.

FROM WALNUT CREEK, HOLMES CO., OHIO.—Sunday the 18th of May the communion of the Lord's Supper was observed in the Walnut Creek congrega-

tion in Holmes Co., Ohio, on which occasion a large number of brethren and sisters assembled to partake of the broken emblems of the body of Christ. Bish. John K. Yoder of Wayne county was present and conducted the services. He preached a very impressive sermon on the sufferings and death of Jesus.

The churches in this vicinity were also recently visited by the brethren John Wery and Moses Stutzman of Champaign Co., Ohio. They preached in the Martin's Creek meeting house on the 4th of May, and the same evening in the Walnut Creek house of worship. COR.

FROM WAYNE CO., OHIO.—On the 4th of April Bish. Jacob Nusbaum received 24 young persons into church membership by baptism in the Sonnenberg church. May God bless them and renew their strength from day to day that they may do the will of God and in his name accomplish much good.

On Easter Sunday we had communion services. The above-named church seems to be in a prosperous condition, although for some years it had severe trials. Notwithstanding this, it is growing in numbers.

Sunday the 27th we reopened our Sunday-school for the summer. Pre. Jacob Nusbaum is Superintendent of the school and Bro. John Schneck conducts the singing. Besides these there are about twenty teachers. The attendance was very good the first Sunday, considering the weather. May God bless the work of the school, that it may above all things be conducted in accordance to his will, and be to our benefit and to his glory. COR.

GARDEN CITY, MO., MAY 21st.—"Greeting in His name! This is a beautiful morning, after a rain last night that was much needed. The refreshing rain causes us to think of the refreshing we have seen and experienced among God's children in a number of places in Kansas, and here in Missouri. At West Liberty, Kansas, several, at Spring Valley, two, a number in Harvey county, and at least eight at Peabody have become willing to forsake the world and its vanities and follow the Savior. At this place four have manifested their desire to come out on the Lord's side, and a number more are weighing the matter seriously.

Bro. Lehman continued at Peabody over Sunday, while I came here. He will be at Olathe to-morrow and will come here on Friday. On Saturday one of us will go to Morgan Co., Mo., and the other will remain here over Sunday. On Wednesday night the 28th we expect to leave for Illinois to attend the Conference there."

(The above is part of a private letter from Bro. J. S. Coffman. We publish it, believing it will be interesting to our readers. Ed.)

FROM ELKHART, IND.—Pre. P. P. Pankratz of Lehigh, Marion Co., Kansas arrived at Elkhart on the 17th of May, accompanied by his father-in-law, Peter Martens, of Landskrone, Taurien, South Russia, who came to America last summer to visit his children and is now on his return to his home. Although 77 years of age, Bro. Martens is still quite robust, and says he is better after his extended visit in America, than he had been for some years. The change of climate has been very beneficial to him. Henry Schultz of Mountain Lake, Minn., who intends to visit his children and friends in the Molotschna settlement, joined the former at Elkhart, and they expected to set sail from Baltimore on the 21st of May, while Pre. Pankratz will visit the churches in Minnesota and Nebraska on his way home, stopping with the church in Minnesota over Whitsunday.

On Sunday the 18th Pre. Pankratz preached a very instructive and edifying sermon in the Elkhart Mennonite church from the words, "Draw me: we will follow thee." (Solomon's Song 1:4).

FROM ZURICH, ONT.—We had a pleasant, and we hope also a profitable visit, from Bro. N. Stauffer of Waterloo county, Ont., on the 30th of March. He preached three times and on the 31st, once. We were also visited by the brethren Amos Cressman and David Eshelman, of Waterloo county, at which time one meeting was held on the 26th of April and two on the 27th. On this occasion the communion with bread and wine was observed, and all the members present testified, by partaking of the emblems, that they are still willing to press onward and upward. All is love and unity in this small membership here. But we are, so to speak, without a shepherd, yet we have a Shepherd that will never leave us nor forsake us. Nor do the Waterloo brethren neglect us. They visit us every four weeks, which visits we enjoy. Their visits are edifying both in the house of worship and at the dwellings of the members. God will reward them. May he ever bless us that we may prove faithful unto the end, and be a light to those around us. O God, let thy light spring up in the regions and shadows of death, that those who sit in darkness may see and follow thy great light. We need the prayers of the brethren and sisters. COR.

MINISTER ORDAINED.—Monday, Mar. 24th a minister was ordained at the Pennsylvania meeting house in Harvey Co., Kansas. The lot fell upon Bro. Michael Horst, formerly of Hagerstown, Maryland, and it was an occasion of weeping with those that wept. We think the Brother could well feel that he had the sympathies and prayers of all present who saw the great work resting upon him at

this place where he is the only English minister to speak to a congregation of more than ordinary number for the West. May he ever look to God for heavenly wisdom and fresh supplies of grace to impart God's will unto this people.

Bro. David Weaver, the German Minister in charge here, feels sure that he will have to leave off preaching almost entirely on account of his throat trouble.

Sunday the 11th of May a deacon was ordained at the Spring Valley meeting-house in McPherson county, to fill the place of Bro. Neuenschwander, deceased. The lot fell on our young Brother, George Landis. May he exercise his ability to God's glory in being a bright pattern of usefulness in the church now while in the prime of his life.

Old Father Brundage of this place is still growing more feeble of old age although he can get out to church now again and take some part in the public service having recovered from his recent sickness.

II.

FROM AURORA, HAMILTON CO., NEB.—It would perhaps be of interest to write something for the HERALD about our little congregation here at Aurora, Hamilton Co., Neb. When I came here with my family four years ago from Livingston Co., Ill. there were only three or four families of the Mennonite church in this settlement. Every year since, however, some of our brethren came to look for new homes, and as it suited them they bought land and settled here. Thus the number of families has in these four years increased from four to sixteen.

We had communion meeting on Easter Sunday, on which occasion seven young persons were also received into church membership by baptism; and another one who had previously been a member was re-instated. Peter Stuckey, who lives at Gibson, Buffalo Co., about 50 miles west, conducted the solemn services. God bless the dear young friends and strengthen them in their faith, hope and love that they may remain in Him whom they have promised to love, namely, Jesus Christ.

Shortly after Easter we also opened our Sunday-school, and the attendance has been good so far. John Smucker was this spring elected Superintendent, and Bro. Christian Hieber Assistant. Greetings to all the readers of the HERALD. May the love of God be shed abroad in our hearts is the sincere wish of your humble brother and fellow-worker.

CHRISTIAN REDIGER.

MONITOR, KAN., MAY 15th 1890.—Bro. J. S. Lehman from Dakota, Ill., and the writer met at Hutchinson, Reno Co., Kan. on the 7th of May and held two interesting meetings with the few members southwest of town. On the 9th Bro. Lehman and I came to McPherson county,

and on the same evening Bro. Lehman held a meeting in the West Liberty church. He staid with us till May 12th and in the meantime we had five very interesting meetings. It seemed the good Spirit prevailed as all the members seemed to be revived, and in unity and love. All seemed to work together in love and prayer for the unconverted, and the good Lord heard and also answered the petitions. Three souls made up their minds to forsake the world and come to Jesus. Two of them united with the church on Monday, May 12th, on confession of faith. The other one, also had a desire to unite with us, and we hope she will soon find the way open to do so. God bless and comfort her, and may he also show those of her household their duty, and give them wisdom and understanding, that they may know more perfectly the will of God. There were also others who were almost persuaded, but they still made excuses. We hope the good Lord will soon show them their duty.

On Monday afternoon I conveyed Bro. Lehman and Bro. S. C. Miller to Medora, where they boarded the train for Harper, Co., Kan. May God especially bless their efforts there as well as elsewhere. May God also bless and protect Bro. Lehman's dear ones at home, while he is working for the Master, and may he safely reach them again, after doing a good work, is our prayer in the name of Jesus.

J. C. HERSHBARGER.

FROM MIFFLIN CO., PA.—We always like to read the letters from the churches—the church news. We like to hear how the dear brethren and sisters are faring, in every direction of our land, and even on the other side of the great waters. If they are prospering, we rejoice with them and feel strengthened; if they are passing through trials we sympathize with them, and our own trials do not seem so hard, or so peculiar. As we like to receive, so we ought also to be willing to give church letters.

There are seven Amish Mennonite congregations in our county; six of them in Kishacoquillas valley, one "at the river," in the Juniata valley. My memory runs back forty years. In that time, I think our number has become at least double what it was notwithstanding the many that sought homes in the West. This looks encouraging on the outside, but if we look into our inner history we find some humbling things to consider. Forty years ago, we were united in Christian fellowship, but differences of opinion as to where to draw the line in the matter of non-conformity with the world, together with diversity of views on a few matters of doctrine helped to bring division. It is well to grow in numbers and very desirable to be in unity, but it is *essential* to grow in faith and love. This latter part we can still do. We can also let one another alone; we can rejoice in one another's wel-

fare; we can pray for one another; forgetting the things which are behind, and stretching forward to the things which are before." Phil. 3:13.

Our communion season passed in peace and love, so far as I know. Bro. Jonathan Lantz of Lawrence Co., Pa., made a friendly and brotherly visit with several of our churches, for which many feel thankful.

A BROTHER.

FROM WALNUT CREEK, OHIO.—In order to save writing to each one in particular who requested it of me, I shall use the HERALD as a medium through which I may convey my thoughts.

Sunday, the 4th of May, was spent among the Amish brethren near Smithville. It was my pleasure to meet many friends here and a prospering Sunday School. In the evening I was privileged to meet with them at their singing, or better, Young People's Meeting. The brethren come together every Sunday evening to read and study their next Sunday School lesson, sing, and hear addresses by some of the teachers.

I think the plan a good one and especially where many young people gather. Young minds are active, and if good principles are not placed before them, they will engage in something that has a tendency to destroy pure motives and Christian characteristics.

My next stop was at Canton, and a few days later at the Amish "Buchenland" church near Louisville. The latter organized their Sunday School for the summer and we hope much good will be accomplished the coming season.

The Canton church has not as yet organized a Sunday School. The brethren have meeting every three weeks, but the ministers are getting old and especially Pre. Rohrer who has charge of this flock. Their place of worship is in a good brick building within the corporation of Canton. What the brethren want and need is help. Without this the cottage church will be desolated and given into the hands of others. Bro. Rohrer says he has done all in his power to build up the church and now he is getting too old to do much more himself, but he would be glad to see others turn out and help him.

Could not—and would it not be the duty of—our conferences to look after such churches? Who will be accountable for neglected churches? Will it be some individual members, or will it be the church in general? M. S. STEINER.

So long as the "rebuke" has in it no sharpness, no show of arrogance, no lack of loving tenderness, there is little danger of its being overdone by one who really wants his brother to rise to his own best ideal, and to remain conformed to it.

ANNUAL REPORT OF KANSAS AND NEBRASKA CONFERENCE.

The annual Conference for Kansas and Nebraska convened at the West Liberty meeting house, near Monitor, McPherson Co., Kansas, on Friday, May 2d, 1890 at 10 o'clock A. M.

The following named brethren from a distance were present: Bish. David Kauffman, of Versailles, Mo.; Pre. J. S. Coffman, of Elkhart, Ind.; Pre. Solomon Beery, of Cross Keys, Va.; Pre. J. S. Lehman, of Dakota, Ill.; Pre. E. M. Shellenbarger, Ransom, Kan.; Pre. Jacob Holdeman and wife of Harper, Kan.; Deacon Samuel Lapp of Nebraska.

All ministers and deacons of Harvey, Marion and McPherson counties were present except two.

Conference was opened by Bish. David Kauffman of Mo., by reading 1 Cor. 3 and prayer.

Conference then proceeded to business by declaring all brethren present members of this conference, and qualified to vote on all questions: Also that by a majority of votes all resolutions should be passed.

Bro. R. J. Heatwole was elected moderator, and P. J. Coopridge, secretary.

The following questions were read and discussed with annexed results:

Ques. 1.—Is it necessary that another bishop, or more than one be ordained in this conference district? Question quite freely discussed by all the brethren present, and good-will prevailing, it was decided to ordain another bishop at West Liberty church.

Ques. 2.—Are all the churches of this conference district sufficiently supplied with ministers? The prevalent opinion seemed to be that there should be more ministers called into the work. It was moved and carried that a minister and deacon be ordained in the Spring Valley congregation.

Ques. 3.—What privileges can offending ministers have, before being expelled? This question seemed to involve the attention of the conference in such a manner as to call forth a spirited discussion. Finally it was decided to judge such by 1 Tim. 5:19, and Titus 3. Also that we take care to have the offending brother admonished in a brotherly manner, realizing that an offender separates himself from God. And by reason of this, we conclude that we should deal in a lenient manner toward an offending member.

Giving the position of a transgressor, how he is judged by the Lord and not by any church organization, and if he does yet persist in his evil ways, he shall then be rejected.

Ques. 4.—What privileges should be accorded offending members before they are expelled?

It was agreed to treat such offenders with the privileges accorded in a correct application of Matt. 18: That the church should not forget to seek out the lost or fallen one, though the ninety-and-nine were safe in the fold. For, believing that the church may, by its conduct, by its loving interest, (which might be manifested toward a fallen soul,) accomplish a good work, not only on the erring one, but on those around.

Ques. 5.—In taking counsel to ascertain whether the brotherhood is in peace, (or with regard to receiving or expelling members,) is it better to counsel them in public or in private?

With a few remarks it was decided to counsel in private.

Ques. 6.—If a member is himself under censure, has he a right to give his voice, for or against another, who is accused before the church? After a general discussion it was decided that such an one has no voice for or against.

Ques. 7.—How should the Sunday School be organized? By the church and the world, or by the church alone?

In order that we keep ourselves as far from the evil tendencies of society, such as we find in what we call worldly Sunday-schools (those opposed to our faith, such as conformity to the world, etc.) it was decided by the conference that our Sunday-schools be organized by the church alone.

Adjourned to meet Saturday at half past 8 o'clock.

Saturday morning 9 o'clock, conference again convened. Bro. Sol. Beery opened the session by an earnest exhortation to more earnestness, more faithfulness in our endeavor to build on the rock of Christ. Followed by prayer.

Ques. 8.—Shall this conference reconsider the article pertaining to the *sin unto death* considered by the conference held in May 1889?

After referring to Gal. 5:19—21, Heb. 10 and John 5:16, it was agreed to have the words *sin unto death*, read "gross sins."

Ques. 9.—What offices of government can our Mennonite brethren hold?

It was decided to advise all brethren to refrain from holding any office; but they may hold the offices, (in extreme cases,) of school director, supervisor, director of poor and post-master.

Ques. 10.—What is the position of this conference in regard to the Farmers' Alliance?

After freely discussing the question it was resolved that we, as members of the Mennonite church keep out of the Farmers' Alliance?

Resolved: By this conference that members coming from other churches, should present letters showing that they are in peace, before being received.

Resolved: That the same method of choosing committee-men to attend conference be used as heretofore, and that they be requested to meet and prepare all questions, before conference convenes.

Resolved: That Art. 28 of the conference of Lancaster Co., Pa. be adopted.

Resolved: That a collection be held quarterly in this district, for the purpose of defraying the expenses of the bishop or other ministers discharging the duties of that office.

Bros. Lapp and Burkhart of Nebraska addressed the conference, stating their pleasure at meeting with the members of this conference, and extending an invitation to attend their semi-annual conference to be held the second Friday in October, 1890.

Resolved: That this conference meet again the first Friday in May, 1891 at the Pennsylvania Meeting House, Harvey Co., Kansas.

Conference closed with singing and prayer. After the adjournment Bishop Kauffman preached the preparatory sermon. On the following Sunday, the communion services were conducted by Bish. Kauffman in the German, followed by Bro. S. Beery in the English. After which Bish. Hamilton presided at the breaking of bread and partaking of the wine. Also the brethren showed their love for the faith in feet-washing. About fifty persons partook of the emblems of the broken body and shed blood of our blessed Savior.

Meetings were held the evenings of Thursday, Friday, Saturday and Sunday.

Thus closed a season of great refreshment to our souls. May the Lord yet spare us many more rejoicings like unto it, and at last gather us safely home. Let us rejoice in the Lord always.

T. J. COOPRIDER.

Nothing is more important in the mental training of a child than the bringing him to do what he ought to do, and to do it in its proper time; whether he enjoys doing it or not.

HALLOWED are the days spent apart from human helpers, and alone with our Lord, listening for his word of correction or of comfort, watching to see what he will do. Blessed is the strength that is imparted by such near presence of the Lord, and profitable forevermore are the patience and hope wrought out by God's discipline of sorrow.

NEXT in importance to knowing what to say in a public address, is knowing when to stop. Many a preacher who has expressed a great truth on his hearers by his earnest spoken words, dissipates or neutralizes that impression by continuing to talk after he has said enough. In praying for power in his pulpit work, every preacher ought to pray for grace to stop at the right time.

NOT DEBATABLE.

At a Missionary meeting, one of the speakers, Pre. MacFarlane of Scotland, said, The question of the expediency or the in expediency of missions is not one, the discussion of which is permitted to Christians, it is only possible in the case of those who are really unbelievers in Christ. And why? Because the very idea of a christian is that of one who, believing in Christ as the Son of God, and the Savior of the world, gives himself up to him and resolves in everything unconditionally and unreservedly, and against all odds, - if need be, against all the world, - to follow Christ wholly, and in everything to keep his commandments. He that hath my commandments, and keepeth them, he it is that loveth me; 'If a man love me, he will keep my words,' 'He that loveth me not, keepeth not my sayings;' these are the first principles of Christian allegiance, Christian service knows nothing of the modern commercial principle of limited liability.

As many as are Christs when they gave themselves to him humbly resolved in everything henceforth to live, not unto themselves, but unto Him who loved them, and gave himself for them, and to bring every thought and every act into the subjection of the will of Christ. The command of Christ, to "go into all the world and preach the gospel to every creature," is one whose observance is as much incumbent upon us as the commemoration of the Lord's Supper, or as the fulfillment of any other of the Lord's commands." *Set. by T. D. Y.*

DEALING TENDERLY WITH A CHILD'S FEARS.

The best child in the world is liable to be full of fears; and the child who is full of fears deserves careful handling, in order that his fears may not gain permanent control of him. How to deal wisely, firmly, and tenderly with a child's fears, is one of the important practical questions in the training of a child.

Unreasoning or instinctive fears are common to both the brightest and the dullest children. They are among the guards which are granted to humanity, in its very nature, for its own protection. It would never do for a child to make no distinction between persons whom he could trust implicitly, and persons whom he must suspect, or shrink from. He needs to be capable of starting at a sudden sound, or of standing in awe of the great forces of nature.

One good mother sought to overcome her little boy's fear of thunder by simply telling him that it was God's voice speaking out of the heavens; but this was one step too many for his thoughts to take as yet. The thunder, just as it was, was

what gave him trouble, no matter where it came from; so, when the next peal sounded through the air, the little fellow whimpered out despairingly, "Mamma, baby doesn't like God's voice." And that mother was too wise and tender to rebuke her child for his unreadiness for that mode of revelation from above. On the other hand, a father, whose little daughter was afraid of the thunder, took his child into his arms when a thunder-storm was raging, and carried her out on to the piazza, in order, as he said, to show her something very beautiful. Then he told her that the clouds were making loud music, and that the light always flashed from the clouds before the music sounded, and he wanted her to watch for both light and music. His evident enthusiasm on the subject, and his manifest tenderness toward the child, swept the little one away from her fears, out toward the wonders of nature above her, and soon she was ready to believe that the thunder was as the very voice of God which she could listen to with reverent gratitude.

The hardest fears to control are however, the fears which are purely the imagination; and no other fears call for such considerate tenderness of treatment as these, in the realm of child-training. It is the more sensitive children, children of the finest grain, and of more active and potent imaginings, who are most liable to the sway of these fears, and who are sure to suffer most from them.

Because these fears are not of the reason, they are not to be removed by reason. Because they are of the imagination, the imagination must be called into service for their mastery. It is not enough to pronounce these fears unreasonable and foolish. They are, in their realm, a reality, and they must be met accordingly. While children suffer from them most keenly, they are not always outgrown in manhood. A clergyman, already past the middle of life, was heard to say that, to this day he could never come up the cellar stairs all by himself, late at night, after covering up the furnace fire for the night, without the irrational fear that some one would clutch him by his feet from out of the darkness below. The fear was a reality, even though the cause was in the imagination.

The help of helps to a child in meeting his fears of the imagination, is found in the bringing to his mind, through the imagination, a sense of the constant presence of a Divine Protector to cheer him when his fears are at their highest. A little child who awakened in the middle of the night, called to her parents, in another room, and when her father was by her bedside, she told him she was afraid to be alone. Instead of rebuking her for this, he said "There's a little verse in the Bible, my darling, that's meant for you in a time like this, and I want you to have that in your mind whenever you waken in this way.

It is a verse out of one of David's psalms; and it is what he said to the Lord his Shepherd: 'What time I am afraid I will trust in thee.' That is the verse. Now, whenever you are afraid, you can think of that verse, and say it over as a loving prayer, and the Good Shepherd will hear you, and keep you from all harm." And from that time on that little child was comforted through faith when her imagination pressed her with its fears. She never forgot that verse; and it still is a help to her in her fears by day and by night.—S. S. Times.

HURRY.

Some people are always in a hurry, and generally always behind-hand. The two go together; for hurry is the child of a state of mind rather than of a train of circumstances. The methodical man is never in a hurry. He moves along in his orbit, as Goethe says the stars do "without haste and without rest." He knows what is first to be done, what next, and how long each item to be attended to will require. He sees, in an exigency, what can be omitted or deferred, and what must be done according to the programme he has made. If he is due at a certain train, he is there on time, with five or ten minutes to spare. If a certain task is to be done by a certain date, the work is ready a little in advance of the date.

All this comes of a habit of forecasting, planning out, of working daily according to a settled programme, of allowing for each tick of the pendulum a second to tick in.

If the person who is always in a hurry will sit quietly down and make a list of what he has to do, what must be done, what may be omitted, and of the time each task will probably take, of the limit beyond which work cannot be deferred, and will then simply work up to his programme, he will find no need to be in a hurry.

Some housekeepers are always in a hurry about breakfast or dinner, or having their sewing done, or making calls, or something else; and they do not realize that hurry is in their state of mind, is within them, and not caused by circumstances outside of them.—Selected.

HOW TO READ.

To take a book with great thoughts, noble impressions, divine life, and bring it in contact with my own heart, so that the noble thoughts will pass into my brain, the noble impressions into my heart, the noble life into my life, and I shall be nobler, grander, larger, because I have come in contact with that life hid behind that printed page—that is reading, and there are a great many men and women that know the alphabet but do not know how to read.—Lyman Abbott.

HOLD ON.

There comes a time in the life of every boy when he thinks he knows it all. If he were riding on a locomotive he would want to tell the engineer just how to run the engine. In his own home he thinks he knows more about how the house ought to be managed than his mother does, and he is positively certain he knows much better what is better for himself than his father knows in spite of his age and experience.

This does not usually last long, and from that time on for the rest of his life he will realize more and more how little he really knows. Some boys get over their conceit gradually; others are hustled out of it very unceremoniously by some unpleasant experience. This was the case with the gentleman who relates his experience in the New York *Six*. Ice-boating is dangerous at the best; and when the flying boats, going at railroad speed, find it necessary to tack, it must require all the strength and attention of the passengers to hold on successfully.

I remember the first time I ever climbed into an ice-boat. It was near Saugerties, on the Hudson about thirty years ago. Three other passengers were there, too; but I was the only novice. I was horribly afraid of air-holes, for I had heard a great deal about them. Seeing one about fifty yards, in front of us, and directly in our track, I nervously drew the steersman's attention to it.

"Do you think I am blind?" he replied, angrily, for I had bothered him that way once or twice before. A second later he shouted, "Hold on, all!" and I, who had not held on fast enough, as the boat spun away on another course, was shot out of the craft and went sliding along over the ice at a wonderful rate of speed. There was a splash, and I felt the water close over my head. I thought we were all lost, for, in my fright and confusion, I had not noticed that I had left the ice-boat, when I rose, sputtering, to the surface, I saw my companions 200 feet away, and quite safe, it was I who was in the air-hole, and I was there alone.

It was a quarter of an hour before I was fished out, half-drowned and two-thirds frozen. Since that day I have never attempted to offer suggestions to the steersman, but have devoted my attention exclusively to my own business, and chiefly to holding on when he tells me.

The moral is if you are the helmsman, steer your best. If you are only a passenger, don't attempt to manage the steering, but "hold on."—Selected.

RELIGION is not Christianity, but Christianity is one form of religion. Religion without Christ is nothing, religion with Christ, or rather, the religion of Christ is all.

"OUR RIGHTS."

"Peace on earth, good will to men," sang the angels long ago, when the Christ-man came to earth, and so sing we when the Christ-child enters our hearts and brings us into harmony with the Divine One; and yet, after all, how much unchristly contention there is, even among the professed followers of the Peace-bringer.

A friend was reading to her ten-year-old child that treasure volume for children, "Little Pillows," when the child interrupted her with the question, "Why is Jesus called the Prince of Peace?"

"Because He is come to bring peace on earth," replied her mother.

"It doesn't look very much like it," was the response. "I'm sure people are always quarreling and my history is filled with one war after another."

"It doesn't look very much like it," we echo, and why. I think it is caused, in a great measure, by undue pride and too great a desire to have our own way. "Our Rights" is often on our lips, but we put far from us the remembrance of their cost.

"I have a right to it, and will prove my right," says the schoolboy pulling off his coat and dealing a fierce blow at his companion for the possession of a disputed bat.

He gains it but it costs him a disfigured face, a bruised arm, and an enfeebled body.

"It is only ten dollars," remarks a man, "but I will have my own at any cost and he enters on a lawsuit which costs him thousands of dollars, and leaves him a poor man. "Our rights must be protected," thunders the statesman, and forthwith sends by land and sea a mighty force which destroys thousands. Is this getting our rights? What rights have we apart from our neighbors? "Whatsoever ye would that men should do to you, do ye even so to them."

What are our rights compared to the peace of the family, the community or the church? As auld Jean says, "Our rights must often be the makin' o' peace."

If we do our duty and meet our responsibilities our "rights" will take care of themselves.

Ruthless Napoleon, with all his cruelty, was no more a tyrant than some pretty man or woman who over-rides the whole community to further his or her own ends.

I met, some time ago, an interesting Christian woman who seemed ready for every good word and work, and yet who was almost universally disliked. I could not understand at first why this was and felt inclined to think it was, as she said, on account of her more devout nature. Having to remain some time in the place, and becoming interested in various societies for the advancement of Christ's kingdom, I soon discovered the cause of her unpopu-

larity. She, her family, her minister, her church must be first in every undertaking and occupy the chief places or she pulled away; at the meetings, outwardly peaceable and apparently willing to make any concessions, in private, stirring up strife among the weaker members.

Now, I think for the peace of the community such people should be confronted in public with the stories they circulate in private. The Scripture injunction is "first pure then peaceable." If then, it is for the moral purity and betterment of a town, why should we shrink, if needs be, from rebuking gossip. It is not our rights but God's rights which should most concern us.—C. W. H. In "Pacific Banner."

WHAT LIVINGSTONE OPENED AFRICA TO.

A few years ago, in a lonely hut in Central Africa, a worn-out man died upon his knees, praying in the fervor of a consecrated, loyal soul, "Oh let Thy kingdom come!" He had opened, he thought, the great, Dark Continent to the onward march of Christian civilization and the light of God's truth. Christendom shouted for joy and the procession started across the sea.

Watch it. One missionary, 70,000 gallons of rum; one missionary, 70,000 gallons more of rum; another missionary, another 70,000 gallons; and so on and on it goes, rum and missionaries, missionaries and rum. Thus we touch the great Congo state. Watch again. One convert to Christ, a hundred drunkards; one more; a hundred more. The missionary's heart grows sick, it cries out, "Oh, Christians at home, for the love of Christ, stop the rum!" But as the climate does it exhaustive work, and one by one the brave workers sink beneath the burning sun, hearts at home are discouraged, and the next ship goes only with rum—without the missionary.

Under the madness of intoxicating liquors sent from Massachusetts, two hundred of those people (of Congo) slaughtered each other in a single day. Again we are told of a single gallon of this drink causing a fight in which fifty were killed. Judas sold his Lord for seventeen dollars, but America hurries fifty souls to the bar of God for ninety cents.—M. E. Stewart.

If a church-member is helped by his pastor's preaching, it is his duty to say as well as show it; for in such a case words and actions speak louder than actions alone, and even words by themselves are more explicit than actions by themselves. Affection, sympathy, gratitude, confidence, admiration, respect, call for words as well as for actions; and no actions in their expression speak loud enough without words.

DIED.

WOLMER.—On the 4th of April, 1890, near Deer Creek, Tazewell Co., Ill., Sister Magdalena Wolmer, a daughter of Jacob Zehr, aged 33 years, 4 months and 9 days, of consumption. She had a desire to depart and be with Christ. She bore her sufferings patiently. We should be at all times prepared for that heavenly home, of which the apostle says that eye hath not seen, neither ear heard, neither has it entered into the heart of man what God has prepared for those that love him. But we will not mourn for our departed sister as those who have no hope, for we believe she is at rest. She was a member of the old Amish Mennonite church and was buried on the 6th of April. Funeral services by Christian Ropp and Christian Riser in German, and by P. Souler in English. She leaves her sorrowing husband and 4 children to mourn her early departure.

FAHRNEY.—On the 5th of April, 1890, in Hamilton Co., Nebraska, Catharine Gerber, wife of John Fahrney, after a short period of suffering, at the advanced age of 85 years, 3 months and 4 days. She was a faithful sister in the Amish church, and was much loved by all who knew her. She was fully consecrated to God and put all her trust in Jesus, and we believe that her life was an evidence that she died in the Lord. Peace to her ashes.

YODER.—On the 16th of May, near Berlin, Marshall Co., Ind., infant son of Samuel V. and Mary Yoder, aged 3 months and 13 days. The burial took place on the 17th at Welly's school-house. Funeral services by J. C. Schlabach from Matt. 19:13-30 and 1 Thess. 4:13. The Lord comfort the bereaved parents.

YODER.—On the 8th of May, in Newbury Twp., LaGrange Co., Ind., infant son of C. Yoder, after a long period of suffering, aged 68 years, 8 months and 13 days. He leaves 8 children, 3 sons and 5 daughters, to mourn their loss. His companion and one daughter preceded him. Bro. Yoder endured his afflictions with great patience. He was grandfather of 53 children, of whom 47 are still living. His mortal remains were laid to rest in the family burial ground near his home. Funeral services on the 10th by E. B. Borntrager and D. S. Kauffman. God bless and comfort the bereaved family and friends.

HESS.—On the 7th of May, in Harvey Co., Kansas, Edgar, infant son of Abraham and Anna Hess, aged 4 years, 9 months and 3 days. The little child died after an illness of less than 24 hours, with vomiting and diarrhoea followed by convulsions until death ended his sufferings. Funeral services at the Pennsylvania meeting house by David Weaver in German and J. S. Coffman in English from 2 Kings 4:26.

BECKER.—On the 23d of April, in Gratiot Co., Mich., Gracie, infant daughter of Jacob and Mita Bicher, aged 1 year and 18 days. Buried on the 24th at Newark Center. Services by J. Culp from Isaiah 49:6-8.

PETERS.—On the 6th of May, in M'land Co., Mich., Ida (maiden name Bicher), wife of William Peters, aged 27 years, 6 months and 2 days. Buried on the 8th at Fulton Center, Gratiot Co. She leaves a sorrowing husband and 3 children to mourn her departure. Services by J. Culp in English and German from 2 Cor. 5:1-11. May God comfort and bless the surviving friends, and may this loud call that means to draw them nearer to God, that He may give them grace to move their calling and election sure, and find a home in the house not made with hands, eternal in the Heavens.

PETERS.—On the 12th of April, in Midland Co., Mich., infant daughter of William and Ida Peters, aged 2 months, 22 days. Buried on the 15th at Fulton Center, Gratiot Co. Services by J. Culp in English and J. Litwiler in German from Mark 10:14.

HOLDENMAN.—On the 22d of May, 1890, in Clinton Twp., Elkhart Co., Indiana, Harvey, youngest son of John and—Holdeman, aged 16 years, 4 months and 10 days. He was buried at Olive church, in Olive Twp. on Sunday the 25th where a large concourse of friends and relatives assembled. The young man died very suddenly. He retired in the evening apparently in usual health and in a short time was taken with spasms and in half an hour he was dead. His sudden death is indeed a most solemn warning for all to prepare in the accepted time for the great change which sooner or later comes to us all. Be ye also ready for in such an hour as ye think not the Son of man cometh. Funeral services were held by Samuel Coffman of Va., Peter Lehman and J. P. Funk.

KIPPER.—On the 10th of May, in Arapahoe Co., Colo., Elias, only child of Christian and Magdalena Kipper, aged 3 years, and 9 months. Buried on the 11th in the Mennonite graveyard near Thurman. Funeral services by J. Schrock, J. Siegel and J. Roth.

BRENNEMAN.—On the 13th of May, in Wesley Twp., Waterloo Co., Ontario, Aaron, infant son of Bro. and Sister Daniel and—Brenneman, aged 3 months and 3 days. Buried on the 15th in the Amish Mennonite graveyard followed by many friends of the bereaved parents and family. Funeral services by Jacob Wenger and John Gascho from Mark 10:13-16 and 1 Cor. 15.

BURGKY.—Mrs John G. Burgky, of Francanton township, died suddenly of paralysis of the heart, on Sunday, while attending communion services at the Mennonite meeting-house in the same township. After the services she walked to the carriage and was about to enter, when she sank down and expired. Husband and several children survive her. The funeral was held on Wednesday. Internment in the Mennonite burial ground in the same township.—*Montgomery Transcript*, Montgomery Co., Pa. of May 23d.

DISTINE.—April 18th 1890, Elias Distine of Kent county, Mich., aged about 67 years. Funeral at the Caledonia Mennonite church on the 21st. Funeral sermon by S. Sherck and C. Wenger. The deceased was never married.

BUZZARD.—May 14th 1890, in Walnut Twp., Saline Co., Kansas, of an internal cancer or tumor, after a lingering illness of 3 months, Bro. William H. Buzzard, aged 57 years, 1 month and 8 days. He was born in Northampton Co., Pa., April 6th 1833, was baptized and received into the membership of the Mennonite church August 2d 1857, and was married to Sarah Elizabeth Seftener 20th 1857. They lived in matrimony 32 years and six months. Their union was blessed with six children, 3 sons and 3 daughters. Two daughters have preceded him to the spirit world. He leaves a sorrowing companion, 3 sons and 1 daughter to mourn the loss of an affectionate and loving father, but we need not mourn as those whose hope has no hope. He bore his pains and afflictions with Christian fortitude, and we have reason to believe that he patiently looked forward with a living hope of a blessed immortality. In his sickness he frequently expressed a desire to depart and be with Christ. He stretched forth his hand and gave good bye to his wife and to all who were by his bedside and told them to meet him in heaven. He chose his own text for his funeral sermon from Psalm 23: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me."

"Weep not for me, my wife so dear; Since I must go and leave you here; With Jesus I shall happy be, O children, do not weep for me, My children do not mourn for me, In heaven I hope you all to see, Where parting words are heard no more, But dwell forever on Canaan's shore."

Letters Received.

WITH MONEY.

B—J J Borntrager, Elias Bear, M A Basinger, G L Bender, Samuel Brunk, Anna M Brenneman, Levi B Blough, J K Bean, John C Birky, P N Byers.

C—John Carrier, John Culp, Leander Culp, Jacob R Cripe.

D—J K Detweiler, M D Doell, Peter Dyck, Jacob Derksen, John Distine, Elias Denlinger, Catharine Davidhiser, Eli Detweiler, John G Detweiler.

E—H W Eby, JW Eby, AB Eshleman, Edward Ebel.

F—Theo Felger, T B Forry, J J Funk, John Forry, G V Fortner, B Friesen.

G—H C Garber, Chr Garber, B Gerig, Jacob S Gerig, Chr Gingerich, H H Good, S Guenglich, Ephraim Grabill, Goertz, Gross & Co, Aaron Groff, Chr H Groff, Noah Garman.

H—Mary Hartler, B F Heise, Jos B Hallman, Samuel Hesser, John Hubert, Jacob Housher, John B Harsh, Lizzie S Hottenstein, H H Hoover, R H Huber, Elias Hertzler, J K Hartler, Emma S Hershey.

J—John Janzen, Sallie Jones.

K—J J Kannel, H J Kendlig, Mary Kriegbaum, J K Kennel, Sarah Kornhaus, Isaac Kutz, Jacob P Kessel, Grabbill, Goertz, Gross & Co, Aaron Groff, Chr H Groff, Noah Garman.

L—B Loewen, Eli Lehman, Chr Lauber, Jacob Latshaw, W C Livengood, John W Leshner, Samuel Landes, Andrew Litwiler.

M—John Mumaw, Levi Marlin, D D Miller, D B Maltin, David Mast, A Meteler, Jacob S Myers, Chr Myers, Fanny Myers, John H Myers, Adam Martin, M H Moore, George Mishler, Catharine Mumaw, Chr Martin, A W Martin, S H Musselman, Geo Mumaw, J W Mishler, D D Miller.

N—P Nafziger.

P—J A Peters, H M Penner, D D Pauls, Rebecca P Peachy, D Peters, H Pankratz.

R—K Richey, J Ratzlaff, F Ratzlaff, S D Ream A P Rempel, Henry Rychener, A L Roth, Daniel Rohrer, Jac Roth, M L Roth, Mary Rosenberger.

S—L J Swartzentruber, Jos Strite, G Y Smucker, John Schrock, Susan Swan, Jacob Smoker, Ahm Schrock, Emanuel Suter, Isaac Bona, Isaac Spital, Henry Shank, J P Stutzman, Andrew Shenk, L Steckley, Jacob Swartzentruber, Daniel Schrock, P Steiner.

T—P Toews, P P Toews, Wm Tschetter.

U—G C Unruh, Jacob Unruh, J J Unruh.

W—J J Wiebe, J A Weybright, H Weibe.

Y—Jacob Yoder, T D Yoder.

Z—David Zook.

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that He will give us this grace which alone can save us, and although it has been taught and proclaimed throughout the world for ages I yet feel like saying with the poet:—

"Repeat the story o'er and o'er,
Of grace so full and free;
I love to hear it more and more,
Since grace has rescued me.
The half was never told,
Of grace divine so wonderful
The half was never told."

And in conclusion would say, let us search the Scriptures daily, imploring God for His Holy Spirit to rest upon us, that we become enlightened, that we will gain strength, wisdom, and knowledge, and receive courage to put aside all that is not in harmony with the teachings of our crucified and loving Savior; for "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessings from the Lord and righteousness from the God of his salvation." Psalm 24:3-5.

My God, my Father, blissful name,
O may I call thee mine?
May I with sweet assurance claim,
A portion so divine?
This only can my fears control,
And bid my sorrows fly;
What harm can ever reach my soul,
Beneath my Father's eye?
Whate'er thy holy will denies,
I calmly would resign;
For thou art good, and just and wise,
O bend my will to thine.
To heaven I lift my waking eyes;
There all my hopes are laid;
The Lord, who built the earth and skies,
Is my perpetual aid.

Pandora, O. S. E.

For the Herald of Truth

SIMPLE INSTRUCTIONS FOR YOUNG CONVERTS

"Examine yourselves whether ye be in the faith, prove your own selves." 2 Cor. 13:5.

Are you a Christian? Have you been born again? Have you undergone a change of heart and been truly converted to God? Do these questions puzzle you? Are you somewhat in doubt concerning the matter?

Then the above words of the apostle apply especially to you. A self-examination is especially necessary in your case. To aid you in this work is the object of the following remarks. And in attempting this I shall endeavor to notice some of the main causes of your doubts and uncertainties as well as a remedy for the same and how to overcome them, and shall also notice some of the evidences of conversion by which you may prove your condition.

First, then, I have found that one cause of doubt and fear with some is that they do not know when their new birth and

change of heart took place and hence they fear it never has taken place at all with them. If such is your case, dear reader, let me assure you that it does not argue that a change has not taken place because you do not know the exact time when.

It is very important that you should know that a change *has* taken place. It need not matter to you just when it took place. If you are changed, that is enough. But perhaps you now begin to inquire how you may know that you are changed. This is an important point. Probably you are not as well informed on this point as you should be. Hence, notice carefully the following as evidences of true conversion, which I cite from another writer on this subject, and by which we may prove ourselves. Read them carefully, and look up the references.

"When we desire and strive to obey God's commands. 1 John 2:3.

When we love God's work. 1 Pet. 1:9.

When we love God's people. 1 John 13:14.

When we desire the conversion of others. Rom. 9:3; 10:1.

When we submit to God's chastisement. Heb. 12:6.

When we follow Christ's example. 1 Pet. 2:21.

When we strive to be pure. 1 John 3:3.

When we show forth the fruits of the Spirit. Gal. 5:22, 23."

Apply these evidences now to yourself carefully and prayerfully. You are supposed to be in real earnest in this matter, anxiously seeking for more light. It is a matter of the most weighty importance.

You may find your love, holy desires and efforts etc., weak and feeble, but if you find them real you should not be discouraged. Though you have been born again, you are still only a babe in Christ. You should remember this. It will help you against discouragement. But strive to grow. Cultivate your graces, and exercise yourself in them.

Another cause of trouble and doubt with some, and may be with you, is a want of *feeling*. You do not feel right. You have imagined, and perhaps have been told, that the Christian feels thus and so; that he gets very happy, etc. You do not experience this as you expect and you become discouraged and fear you have not been converted. "You should never judge your Christianity by your feelings—*never*." It is all well enough to feel that you are saved; to feel that you are at peace with God, in harmony with his will, and an heir of heaven if such is really the case. These are good things when true; but when not true, how much harm they do! No doubt there are many good Christians who do not possess them, and many great sinners who boast of joy and assurance in large measure. It does not argue then that you are not a Christian because you do not *feel* that you are one.

To illustrate: Suppose you are on a sinking ship. You are urged to leave it

and get into the life-boat. You are told of your danger and certain doom if you remain in the ship, and how secure you would be and how safe and happy you would feel in the life-boat. Thus entreated you enter the boat and it begins to pull across the stormy waters for the other shore. But the wind is boisterous; the angry billows beat upon you, you become faint and sick at heart perhaps, and half beside yourself you begin to fear you are not in the life boat. You imagine you have only been dreaming and that you are still in the old sinking ship. Yet you are safe though you do not *feel* that you are. So if you have really entrusted yourself to Christ, the Great Life-Boat, you are safe, though for some cause you do not *feel* so.

You may have many trials and temptations which like angry billows beat upon you, causing you many sad and gloomy hours, and perhaps fear and trembling.

You may have been informed that the Christian rejoices and is very happy, and because you do not experience this as you expected, you begin to conclude you are not regenerated—not a Christian. You should know then that trials, conflicts, and temptations are no evidence that you are not a Christian, but rather an evidence of true saving grace. You should bear in mind that when we become Christians we become soldiers for Jesus. We engage in a fight, a warfare. Hence the apostle admonishes us to "*fight* the good fight of faith." But this is a spiritual warfare; a conflict with our own carnal nature, and with sin in all its various forms. "For the weapons of our warfare are not carnal (natural) but mighty through God to the pulling down of strongholds," etc. This conflict with sin may often depress us and bring us very low; yet it will encourage us to believe that these same trials and conflicts, though grievous, are needful for us, to humble us and to show us our own weakness and our dependence on God, and to teach us watchfulness, caution and prudence, and thus under God's providence to prepare us for our future exaltation. You must not then expect full joy and rest in this life.

"Life is the scene of conflict, not of rest. Man's is laborious happiness at best: On this side death, his dangers never cease. His joys are joys of conquest, not of peace." Lastly, but not least, perhaps you find yourself in a kind of spiritual stupor, with little or no relish for spiritual or divine things; prayers, if any, being hurried, cold and formal; little or no love for God, his word, or his people; enjoying yourself better with the things of this world and with gay and mirthful company than with spiritual things and with God's humble, pious people.

If this is indeed a true picture of your case you are in a *dangerous condition*. Such symptoms are very alarming indeed and indicate a *very low ebb of spiritual*

life, if indeed there is *any* at all, and should lead you very seriously and earnestly to inquire: what the causes, and what the remedy? No doubt you would find the causes to be various. Let me name a few. 1. Neglecting to "watch and pray." 2. Neglecting to read God's word. As well might you think of living a natural life in the body without breathing, eating and drinking, as to try to live a real Christian life without prayer and studying God's word. 3. Giving way to light and frivolous conduct, foolish talking and jesting. 4. Disobedience to parents, and to those who are over you in the Lord. These are duties entirely too lightly regarded by many. 5. Indulging in any known sins; such as pride in dress or in any department of life, *evil speaking, violating the Sabbath—neglecting the house of worship for some pleasure trip*, etc. More might be named but these are the most common. You can no more indulge in these without injury to your soul than you could take poison into your stomach without injury to your body. Any known sin persistently indulged in will weaken and finally kill spiritual life as certainly as that effect follows cause.

The spirit of God is very easily grieved, and just in proportion as any sin is indulged in *spiritual life dies out*. You must then seek to reform, and to lead a holy life, and to guard against the *causes* of your spiritual infirmities and weaknesses.

And now for the remedy. Naturally enough, if you were dangerously sick in body you would at once apply to a physician. How much rather, when you find your soul in a diseased condition, should you apply to the Great Physician of souls—Jesus. How anxiously people use every available means to restore them to bodily health when sick! A great German, Herr Krupp, having been engaged in a great business and having taken ill said to his physician: "Give me ten years yet in which to finish my work. Doctor, and I will enter into bonds to give you a million dollars!" The doctor, quite willing, and anxious of course, did his best, and though one of the best physicians in the Empire, he could not give him even a single month. But you need not apply to the Great Physician in vain. He is not only anxious and willing, but *able* also to heal your diseased souls, and to cleanse you from all unrighteousness. His blood applied by faith is the *remedy* for every disease of the soul. It is the "fountain opened to the house of David" for sin and uncleanness; and it "cleanseth us from all sin." Jesus then is your refuge, your only refuge. Go to him in all sincerity and humility, learn of him, follow in his footsteps, and he will lead you in the right way and save you from the wrath to come.

And now, before I close, yet a few words of encouragement. Possibly you

sometimes conclude it is hard to be a Christian, and you almost shrink from the duties, trials and difficulties attending the Christian in his journey heavenward. True, it is no child's play to be a Christian. It is a great, lifelong work. But to the *true* Christian the trials and sorrows attending his pathway are interspersed with joys—deep, lasting joys, infinitely better than any this world can give. These you may and no doubt will enjoy by and by, if not at once, if you give yourself wholly to the Lord and to his service. And then, think what is awaiting you in the near future in the other world; the unspeakably great reward; the "unsearchable riches;" the "exceeding and eternal weight of glory;" the indescribable felicity and happiness, all of which you shall receive, possess and enjoy forever. All the trials, sorrows and afflictions you could possibly suffer as a Christian in a lifetime would be as nothing in comparison with the glory awaiting you in the world to come. With such thoughts and considerations you may well press onward even in the face of many trials and sorrows.

In choosing to serve God and forsake sin you have made a very wise choice. Doubtless, you have chosen more wisely than you knew. It is not possible for you to know fully in this life the inestimable worth the religion of Jesus will be to you if you hold out faithful unto the end. Tongue can not tell it, pen can not describe it, and the heart of man cannot conceive it. It can only be known to us when we are once freed from this prison-house of mortal clay and have put on immortality, and when God shall have filled our souls with knowledge and love and joy not to be expressed.

Elida, Ohio

DANIEL SHENK.

For the Herald of Truth.

FISHERS OF MEN.

"And they immediately left the ship, and their father, and followed him." Mark 1:22.

James and John and their father are in a ship near the shore of the sea of Galilee. They had been fishing, now they are mending their nets. Jesus comes along that way and calls them. Jesus comes by the way of every sinner's heart and calls "Follow me and I will make you fishers of men." "Sinner, list to the loving call," not harsh, but full of love and compassion. James and John did not have to be entreated, but at the first call of Jesus they start immediately upon their apprenticeship. Jesus is going to make them fishers of men. So we must first be with Jesus and learn of him, and *receive his Spirit* before we can be successful "fishers of men."

What joy there would be in heaven if the sinner of to-day would heed the call as readily as those disciples did and im-

mediately leave all and follow Him, and how many fathers' and mothers' hearts would be filled with praise to God who now spend many sleepless hours pleading God's mercy upon their wayward ones. O sinner, come "immediately."

"They left their father in the ship with the hired servants," Mark 1:20. This goes to show to us that they had at least some of this world's goods, but no difference how much; at the call of Jesus they leave it all to follow him.

Their comfortable home, their fishing tackle and their ship and all else put together and weighed were still outweighed by the call of Jesus. One solitary footman with no other promise to his call save the promise that he would make them fishers of men soon swells the number to five. Sinner, does this solitary footman require too much of you when he says: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple?" Luke 14:34. O, dearly beloved, come to Jesus, forsake sin, the world and all its allurements and seek full consecration to God.

They also left their father. I doubt not but James and John loved their parents and friends as dearly as any of us, and yet, at the call of Jesus, they were willing to go. No friend so near and dear to them, not even wife and child, father or mother, as to keep them from following Jesus.

How often does the thought occur to the sinner when he thinks of giving his heart to God what will my companions think of me. I cannot think of leaving them, for then I will not have any associates. What a delusion! If you must forsake your old associates you will, like James and John, find others which are more refined and will bring you more true happiness than the ones you have forsaken, because they have eaten of the bread which came from heaven.

Let us see, was the promise fulfilled? Did they become fishers of men? Ah yes, and successful ones too. We find in history that James was instrumental in the spreading of the gospel and was one of the pillars of the church at Jerusalem the rest of his life, and at last he gave up his life as a testimony for the gospel, the first one of the twelve who suffered martyrdom, being beheaded by Herod. (Acts 12:2.) John, the disciple "whom Jesus loved," was also instrumental in bringing many into the nets of the Lord Jesus. Think of him when the lame man was healed. He and Peter preach Jesus, and *five thousand* believe. Is this not more miraculous than the draught of fishes?

The net set by them (their epistles) is still catching men, even though James and John have gone to their rest long ago. Let us all receive the lesson taught by these two apostles and follow Jesus closely through this life and we shall live with him in eternity. J. S. HARTLER.

For the Herald of Truth.

I AM THE DOOR.

"I am the door; by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture." John 10:9.

There is a golden treasure in store for all within this door, and it is something that concerns us all. "Seek first the kingdom of God." This leads us to this door—Jesus—for without him we cannot obtain the kingdom. This then—the kingdom of God—is the treasure found within the door, and all who enter are made subjects and citizens of the kingdom and enjoy its privileges and its favors. It is a treasure more precious than any the world can afford, and yet millions deliberately turn their backs to it with scorn, and spurn it from them in derision in their young years as if it were a treasure to be sought only by those who have had a life time of sinful pleasure.

Dear reader, do you expect to let God have the dregs of your life only, when you certainly know that you owe your whole life and all that you have, are or can ever expect to be, both here and hereafter, to Jesus? Surely it is the greatest folly for people to give their best years to their greatest enemy, who cripples the soul, the intellect, the whole being in fact and whose sole aim is to bring men to destruction and deprive men of that unto which God created ordained humanity and unto which we are called, namely, to glorify God and enjoy him forever.

The enemy is well aware that if he can keep the soul away from Christ in youth he has a firm hold to keep it all through life. Be not deceived. Let Christ have you in all the vigor of your youth. "By me, if any man enter in, he shall go in and out and find pasture." He has the most delicious and satisfying food for the soul. Out of the fold of Jesus, nothing can be found but husks, while there is an abundance of soul refreshing food in the kingdom of Jesus.

There is an aching void in your heart that nothing but Jesus can fill. Enjoy all the pleasures this world can give and yet you are not satisfied. Jesus is willing to save you. Enter in ere the door is closed. Christian reader, have we truly entered in at the door of Jesus? It is to be feared many have climbed in some other way. It seems some professors have no higher motive in uniting with the people of God than simply to have a church home, and to escape eternal punishment when they die. Beware of climbing in some other way.

If we have entered in through Christ and are feeding in green pastures, we love him because he first loved us. It is no drudgery, but a delight, to follow our blessed Savior. Let us pasture on his grace and love, and feed on his holy word. May the Spirit of God help us to

partake of this nourishing food. It is not enough for us to hear the word of God spoken every Sabbath; we must feed on his word day by day. It is wonderful with how little spiritual food some get along. If they did not partake any more of natural food their bodies would soon get weak and faint. No wonder there are so many weak and sickly souls that are not able to work for their Master; *their poor souls are almost starving.*

"I am the good Shepherd, and know my sheep, and am known of mine." We have indeed a good Shepherd we love in Jesus. He knows the deep trials we are passing through. He leads us in the right way. He will lead the sheep, and the lambs he will carry in his bosom. "My sheep hear my voice, and I know them, and they follow me. My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand." What glorious consolation to the child of God! "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters."

Come, hungry and thirsty souls, here there is meat and drink. Come to the fountain of Jesus and quench your thirsty soul. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." ELLEN PLANK, *Orville, Ohio.*

For the Herald of Truth.

FAMILY WORSHIP.

Many fathers and mothers think they have no time for, and no need of family worship. On the other hand I believe it is the duty of every father and mother to hold family worship every day, for if it is conducted in the right manner—in the true Christian spirit—it is a great benefit in the family. The children will grow up, but they will never forget the earnest prayers of their parents in their behalf.

It is the duty of every parent to cultivate the minds of their children and teach them the plan of salvation while the mind is still pliable and easily impressed with the solemn facts concerning our future state.

It is an astonishing fact that some parents excuse themselves from holding family worship on the ground that it is only one of the fashions. Might we not just as well excuse ourselves from being the followers of Jesus simply because it is fashion to be a professor of Christianity? The thing is so inconsistent that it is almost laughable. No doubt it is fashionable among some people, but are we to withdraw from the practice of something that is so beneficial simply because some others do not observe it in the spirit of sincerity. We must remember that they, by so do-

ing, spoil the effect of family worship only with and for themselves, and not for us. Indeed we must have small faith in our own sincerity if we would not hold family worship because of the insincerity in which some others engage in it.

To make family worship effective and beneficial it must be sincere, earnest and simple so that all can understand. Then it can serve to bind together the hearts of the members of the family in the sweet bonds of Christian love.

I heard a minister say once that he used to neglect this worship, but the matter kept weighing on his mind until he finally came to the conclusion that it is a solemn duty which he should perform, and he says that he feels more at home ever since.

I am convinced that if we would all read the Bible more diligently and be more generally sincere and earnest in our prayers, family worship would become decidedly less of a fashion to many than it now is.

The Savior says, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven," Mark, 10:14. What are we doing but forbidding them when we neglect to teach them the way of life, the great love of God and the atonement of the Son of God, and instead of this get their minds fully reverted from their youth up by dressing them gaudily and grandly, and showing them only too plainly that you consider this of greater importance, to you and to them than the service of Christ whom you profess to follow. In this manner children will get the idea that fineries and gay parties, and much worldly enjoyment somehow belong to the Christian life, and when they see those who are too poor, to dress as they do, and attend their gay parties, or those who consider it wrong to follow the world in its idle vanities, these already corrupted young minds will look with disdain and disrespect upon their poorer or humbler neighbors and will form the idea that these can not be Christians, or that if they are Christians they can never rise up into the plane of the Christian life (such as they think it to be.)

When these proud young minds become more mature with age, they will discover the shallowness of their Christianity, and right here many, looking upon their aristocratic associates, who may also be professors of religion, I say many will come to the conclusion that Christianity is nothing but a shallow and insincere condition of life, and hence they become disgusted with it. Then, in looking round and casting about for something more real, more solid to fasten upon, the field of realism and infidelity opens up before them and then alas for the cause of Christianity, for these will speak of their own experiences and by doing so disseminate false ideas of Christian-

ity and mislead the unwary and simple-minded.

Should we not therefore seek to be more sincere and follow more closely in the footsteps of Jesus in all humility, charity and good will to all men, be more devout in our daily life, and more earnest and sincere in our daily devotions, and above all not neglect family worship? Let us daily gather round the family altar and bring all our wants and our difficulties before God and ask his counsel and aid in all our affairs and all the labor of our hands and minds, that he may sanctify and bless them to our own good and his glory. Arranged for

JOSEPH T. LANDIS.

Canton, Kansas.

PERSONAL HATRED A GREATER EVIL IN CHRISTENDOM THAN DIFFERENCE OF OPINION.

Not long since one of the — congregations in central Ohio, wanting money to carpet their church, concluded to raise the amount by having a festival. It so happened that a committee of three—one of which was not a Christian professor—was appointed to conduct the money-making scheme. This they did and in order to save money the non-professor ordered some of the pies to be filled sparingly. At the festival however some of the members who happened to get some of these pies, thought this too great a shame, and began at once to censure the young man for that act, and accuse him of some past misdemeanors. But other members sided in with the non-professor, justifying his deeds. Contention grew fiercer; personal hatred buried love, and in the course of a few years that church was from this very cause rent in two.

I might cite to you a number of instances where a church division resulted from not much greater causes. But I think the above circumstance sufficient to illustrate human nature in its wild career without relating more instances or without justifying in the least such a scheme of receiving money for a good purpose.

The lesson I learn from this and similar church-difficulties is, Personal hatred is greater than the love to God and His Kingdom. The main question is soon lost sight of and personalities which are not always of a refined nature, are thrust at each other. Contention, disputings, and other evil weapons are being used by so called Christians and this goes, as it ought, to tear down a church.

One reason why churches frequently entangle themselves with some petty question is because they forget their mission. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12.

Our calling is a noble one. We are to be a "peculiar people," a "royal priesthood," "The light of the world and the salt of the earth," by which the world is preserved. In order to do this well it becomes necessary for us to "lay aside every weight and the sin which does so easily beset us, and run with patience the race that is set before us."

It is a sad mistake when certain parties get it into their heads, "Our way or no way at all." Just as if they, and no one else knew the will of God. Such things are "weights," "dead weights" to Christianity. When such elements find their way into the church it is going to be an awful strain on the better characteristics, such as kindness, forbearance, patience, longsuffering, love and grace.

Though obstacles of every description be thrown in our way, though men of different opinions approach us, though dark clouds hang over us, though the work of the Master has suffered loss; "let us," after all, dear brethren, "run with patience the race that is set before us."

M. S. STEINER.

SPECIAL MESSAGE.

This special message is directly intended for you, my unconverted friend. It is a message from God, sent through his only begotten Son, that you may accept that free gift the salvation of your soul. But you may say, "Oh I have heard this so often please tell us something new." When you have once accepted this precious message and turned to be a consecrated worker for the Lord you will find there is nothing in the message that may be refused, and that there is nothing in you from which it must be excluded. It is a twofold message, for we find that it brings peace to all who accept it, but if rejected it stands as a witness against the soul that refuses it.

To those who accept this message, what precious promises. While sojourning here we have the assurance of Christ being with us, that He will lead and guide us that we are his children. And it children, then heirs, heirs of God and joint heirs with Christ if so be that we suffer with Him, that we may be also glorified together. Rom. 8:17. These are only a few of the promises of this message.

But let us see what is the situation of those who decline. He that rejecteth me and receiveth not my words hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. John 12:48. What was the doom of the rich man? Let us for a moment imagine what his agony could have been when he was in torment and saw Lazarus in Abraham's bosom. What could have been the feelings of the five foolish virgins when they found they were too late and the door was locked. If you

have not accepted this message, you are rejecting it or you are denying Christ. You are risking your soul with the rich man or the foolish virgins and there is no repentance after death. Now is the accepted time, now is the day of salvation. By not accepting Christ you are giving your influence to the adversary. Your presence and your attention is needed in the church. Your power is needed in the home circle, in the community at large and in God's vineyard.

"Come every soul by sin oppress'd,

There's mercy with the Lord,

And he will surely give you rest

By trusting in his word.

For Jesus shed his precious blood

Rich blessings to bestow;

Plunge now into the crimson flood

That washes white as snow."

JEROME.

FOUR IMPOSSIBLE THINGS.

1. To escape troubles by running away from duty. Jonah once made the experiment, but it did not succeed. Therefore manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you.

2. To become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, such is affliction to the believer. It burns up the dross, and makes the gold shine forth with unalloyed lustre.

3. To form an independent character except when thrown upon one's own resources. The oak in the middle of the forest, if surrounded on every side by trees that shelter and shade it, runs up tall and comparatively feeble; cut away its protectors, and the first blast will overturn it. But the same tree, growing in the open field, where it is continually beaten upon by the tempest, becomes its own protector. So the man who is compelled to rely on his own resources forms an independence of character to which he could not otherwise have attained.

4. To be a growing man by looking to your position in society for influence, instead of bringing influence to your position. Therefore prefer rather to climb up the hill with difficulty than to be steamed up by a power outside yourself.

LAKE SHORE ROUTE TEACHERS' EXCURSION.

For the occasion of the annual meeting of the National Educational Association, to be held at St. Paul, Minn., July 4th to 14th inclusive, 1890, the Lake Shore & Michigan Southern R'y Co. will sell excursion tickets at greatly reduced rates June 28th to July 5th inclusive.

A great opportunity to visit the North-western country at a very small expense. Do not miss it.

Send to A. J. Smith, Gen'l Passenger & Ticket Agent, Cleveland, O., for circular of information.

THE NIGHT COMETH.

BY W. E. BLACKSTONE.*

We hear in these days so much boasting of the advance of science, the discoveries of philosophers, and achievements of art, that we are not surprised to learn that this age is beyond all others the age of progress. But all the progress made does not prove that there is an increase of Godliness in the world. Many of the acknowledged leaders, to-day, in science and philosophy, yes, even those who rank the very highest among them, are positive infidels.

It is strange, indeed, that the Christian optimists, in their noisy trumpeting of the strides of science, should lose sight of this momentous fact. It is not improbable that all this vaunted progress may usher in a period of unbelief and wickedness of devilish malignity. It has been so before in the world's history. The power, splendor, and wisdom of David and Solomon were followed by the idolatry and the shedding of innocent blood of the reign of Ahab and Manasseh, resulting in the overthrow of Jerusalem, and the Babylonian captivity. The temple, built by Herod was one of the grandest works of art. It flashed with splendor, and the temple service was conducted on a magnificent scale. The Jews of his time enjoyed great privileges in literature and learning, and yet they crucified the Lord Jesus.

The world by "wisdom" or philosophy (Col. 2:8), or "science falsely so called" (1 Tim. 6:20) can never find out God. Indeed, we have a clear evidence of this, in the rationalism, infidelity, and atheism, of our day. No matter how refined and polished is their garb or the delicacy with which they may be set forth, still they are only the poisonous deceptions of Him, who can appear as "an angel of light" (2 Cor. 11:14). The truth is, that Satan is the arch enemy of God, and the world, in this present evil age (Gal. 1:4) is in his power (John 5:19) so that he besets the people of God with his "wiles," and arrays against them principalities . . . powers . . . and the rulers of the darkness of this world." (Eph. 6:11-13.)

Surely, then, this wicked world, which is so radically opposed to God, and under the present control of His arch enemy, is not growing better. On the contrary, judgment, fire and perdition are before it. (2 Pet. 2:2-6; Jude 7; Mark 9:43-48, etc., etc.) Perilous times are coming (1 Tim. 4:1, etc., 2 Tim. 3:1, etc.). "Evil men and seducers shall wax worse and worse, deceiving and being deceived." The tares, which naturally grow much faster than the wheat, shall continue up to the harvest. (Matt. 13:40.) "The

mystery of iniquity," which already worked in the days of the apostles, shall culminate in "the man of sin" the personal Antichrist, whom even the mass of the Jews will receive (John 5:43; Isa. 28:15-22), and who will be so great and rule with such universal authority, that he is to be destroyed only by the personal appearing of the Lord Himself. (2 Thess. 2:8.)

But it is insisted that the world has made progress in civilization and refinement, in benevolence, in personal liberty, international fraternity, Christian work, etc. In proof of this, the abrogation of slavery is often cited—also the cessation of the inquisition and martyrdom—the establishment of charitable institutions, the great postal and commercial means of communication, built upon the agencies of steam and lightning—the right of trial by jury, international arbitration, missionary triumphs, etc. But we answer that civilization and refinement are not the source of holiness. They may elevate the head while the heart is untouched. The gilded palace of sin is as certainly the gateway to hell, as the darkest den of vice. The cultured and scientific atheist is as surely in the service of Satan, as the thief or the murderer. Jesus Himself classed them all together when He said, "He that is not with me is against me." (Matt. 12:30.) So it matters not how much more like an angel of light the serpent may appear, nor how civilized and refined the world may be. Satan is the devil still. And the world is still the world.

His ways and methods may change, but the spirit of darkness is the same. And accordingly, we see that while slavery is disappearing—Communism, Socialism, and Nihilism, are lifting their godless, headless forms. And darker are their forebodings than were even the days of the inquisition and martyrdom. Oppressing monopolies, systematic speculation and fraud are paralleled with charitable institutions. The mails, so useful for news and correspondence, afford a most convenient agency for disseminating the flood of obscene literature which is blasting the morals of the young. Trial by jury has too often proved a mere farce, in which the criminal escapes. The nation which opened the way for the missionary, also forced upon the teeming millions of China the awful curse of opium.

It is also argued that, as Christians are the light of the world, and the salt of the earth (Matt. 5:13, 16; Phil. 2:15), the greatly increased number of professed Christians must certainly have augmented the light and the salt, and consequently have made the world better. But let us notice carefully that Jesus speaks of the salt losing its saltiness and becoming good for nothing, and He also intimates that the light may be hid under a bushel. And therefore He exhorts, "Have salt in

yourself." (Mark. 9:50.) Evidently the Jews lost their "savor." (Matt. 5:13) and "were broken off." (Rom. 11:20.) This leads to the solemn query—is the professing Church progressing or declining in faith and spiritual life?

The state of Christendom until Christ comes again, is taught us, we believe, by the parables of Matthew 13. "The parable of the sower shows the varied and imperfect reception of the Word. The parable of the tares shows the early and continued effect of Satan's presence among the saints. The parable of the mustard-seed shows outward growth sheltering evil. The parable of the leaven shows the gradual and utter corruption of the truth. The parable of the treasure hid in a field shows what Israel is to be in the world. The parable of the pearl of great price shows what the Church is to Christ. And the parable of the drag-net shows the cleansing of the kingdom at His second Coming."

There is, perhaps, but little opposition to this interpretation of the parables, excepting that of the leaven, which has been extensively interpreted to teach exactly the opposite, viz., that the power and influence of the Gospel or Christian life is to permeate the masses of the world, until the whole is leavened into holiness. The inconsistency of this is seen when we consider that precisely the contrary is taught by the parable of the sower and the tares, each of which most indisputably show that evil is to continue and grow up to the end of the age. This is surely the most sufficient and scriptural reason for assigning the same typical meaning to the leaven, in this and the correlative passage (Luke 13:21), which we find it to bear in the numerous other passages, where the same word is used, viz., the corrupting influence of evil and the symbol of death.

Here then we are most emphatically taught not only that the world is growing no better, but that the professing Church itself, will lose its saltiness, becoming nominal and lukewarm, whose end is graphically depicted. (Rev. 3:16.) The entire teaching of the Word of God, we believe, agrees with this.

A NEW FAST TRAIN EAST.

Beginning the 10th, inst., the great fast mail train—NUMBER FOURTEEN—over the Lake Shore Road will have attached an elegant Wagner Drawing-Room Car running through from Elkhat to Cleveland daily.

From Cleveland the train is equipped with a new Buffet Sleeping Car, running through to New York, via the New York Central, arriving in that city at 10.35 A. M. This train will be a great favorite with business men and others who like fast time on the rail, as it is a very "rapid traveler" landing passengers in New York City the next morning in time for business. No day coaches east of Cleveland, therefore reserve your berth early in advance through your local Agent.

Leaves Elkhat at 11.15 A. M.

DON'T FEEL LIKE IT.

"Don't feel like it," is only too commonly accepted as a sufficient reason for not doing many things that nevertheless ought to be done. The boy doesn't go to Sunday-school because he doesn't feel like it, and the parents do not insist on it, but allow the young hopeful to do as he likes. And the parents stay away from the preaching service for no better reason. Bible reading and family worship and private devotion are regulated by the same principle, or rather are made utterly irregular by the same want of principle.

The like is true in the matter of giving, as was illustrated once in the writer's experience with a miserly old man who unfortunately was a member of the church, and who sought to justify his niggardliness by pleading his lack of the proper feeling. "Pastor," said the skinflint, "do not the Scriptures tell me that the Lord loveth a cheerful giver? And ought I, therefore, to give, if I can not give cheerfully?" So subtle are the sophistries that Satan practices on the saints, or on those who are supposed to be such.

We assured him that he ought to give anyhow, and all the more because of this very inactivity of indolence. There is special credit in the doing of things for which we have a natural liking, and toward which we are borne by an almost irresistible impulse. Some people are natural born geniuses or talkers, and small cross it is to them to do either, with grace or without it. But to go against nature, against feeling, just because of a high sense that we ought—this is principle, and this the crucial test of character.

As to our children, we should insist upon it that the oft-repeated "I don't feel like it" shall not be regarded as a sufficient excuse. And let us see to it that in matters of duty we are just as severe in dealing with ourselves as with our children. Let us not be merely drift-wood, carried about by every wind and wave, but like an ocean steamer that plows its way in the very teeth of the wind. That is principle; that is character of the noblest type.—Dr. Henson.

NOT A DESPICABLE BUSINESS.

There may be people who think that the publication and circulation of tracts is a matter of little account. Their tables may be loaded with costly books which they never read, and with papers which often may not be worth reading, and they get no time to read tracts, and so they have no interest in the matter. But if they do not read tracts, there are others who will read them, and who are benefited by them, and the Lord has set the seal of his approval upon work of this kind.

What was the first written document which conveyed the knowledge of Christ and his salvation to the world? A tract or pamphlet, written by one Matthew a publican. Mark wrote another, Luke another, and John another. What were the epistles of Paul, and Peter, and James, and John, and Jude, but tracts for general circulation? The New Testament was not written as a book. It is simply a collection of tracts bound up many years after they were first sent forth. The prophets also wrote tracts, and they were copied and sent abroad. So our Bible is made up of scattered tracts, which were carefully gathered together and preserved.

We now have great opportunities for scattering such brief productions. By the use of the printing press we can prepare more epistles in a day than Paul could in a life-time. Thousands and tens of thousands of sheets containing the words of the Lord and of his servants can be flung off from the press at any time, if only the means are prepared to pay the expense of paper, printing, etc.

Now when everything is ready, and the machinery all prepared, and the demand for the work so urgent as it is to-day, ought it to be permitted to fail for lack of a little money which the Lord's people have hoarded up against some unknown time of need in the days to come?

Let every Christian inquire of his Master, "Lord, what wilt thou have me to do," and when they learn the Lord's will let them do it promptly, let them do it to-day.

A BLASPHEMER'S DEATH.

God does not always nor ordinarily cut off blasphemers in the midst of their sins; he suffers long with men, giving them many opportunities for repentance, and leaving judgment for the day of judgment; yet it is well for sinners to know that any moment may find them unreluctant of the body and face to face with God. Hence the following statement given by *The Truth of London*—for which that paper makes itself personally responsible, the facts being beyond dispute—is worthy of note. It says:

"A young man just entering upon the practice of medicine had become a scoffing infidel through the reading of Ingelsoll's wretched books and other vile productions. He seized every opportunity to pour forth a tide of shocking blasphemy against Christ, and held up the Bible among his companions to coarse and obscene ridicule. At length he went so far in his desperate wickedness that he uttered a willful lie and perpetrated a monstrous fraud in order to express his contempt for Christianity. He pretended to be converted, and asked permission, in a meeting of the Young men's Christian Association, to confess the Lord

Jesus publicly by leading in prayer. Of course his request was gladly granted, but meanwhile he had prepared a prayer addressed to the unknown god. It was filled with horrible irreverence and thoughtfully planned insult of the Savior. Spreading the manuscript before him on a seat, he knelt down and commenced to read his ribaldry when his voice was suddenly hushed and his body was heard to fall upon the floor. The young men who were present hastened to him, but found that he was dead; and in unspeakable awe they carried forth the corpse, the ghastly pallor of the face and stony stare of the eyes haunting them as they bore all that was left of the scoffer to his home."

There is something appalling in imagining the meeting face to face with God of one whose words and books are going through the world to destroy faith in the Creator and to plunge souls into atheism. How fearful to the miserable blasphemer this standing before the God whom he has derided and rendering an account of his words and deeds! Happy they who are kept by the power of God, through faith, unto salvation. Wretched they who must render an account of rebellion, of disobedience and efforts to destroy immortal souls.

TAKE CARE OF YOUR HEALTH.

People have no right to be careless concerning their health. First, they have their own duties to do and they cannot do them properly without health; second, no person can be sick without interfering with the rights and privileges and comforts of others. Probably three-fourths of the sickness and disease in the world could be prevented by a little care, and what a shame it is for people who ought to be, and might be well and useful in the world, to make themselves ill, and dependent, and miserable, and so hinder others from their work, and weary them and make them ill, when a little care might have prevented it all. It is every person's duty to be well and strong, rather than weak, sickly, miserable, helpless, and burdensome to others. Hence all persons should be thoughtful and careful about their health.

Christians especially should care for their bodies, which are the temples of the Holy Ghost, and their health which is necessary for effective service for the Master. No one but a brute could wish to work a horse till it was sick. Yet many who claim to be Christians will work themselves and their families, in a way which would be cruel in the case of a horse or a mule. People must learn to be careful of the Lord's property, and Christians are not their own, they are bought with a price, and should, therefore, glorify God in their bodies.

* From his work entitled *Jesus is Coming*, pp. 156; price 50 cents; published by F. H. Revell, 148 Madison St. Chicago.

HERALD OF TRUTH

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITORS.
A. B. KOLB,

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Contents of this Number.

| | Page |
|---|------|
| The Value of Application. | 177 |
| Put off thy shoes. | 177 |
| Simple instructions for young converts. | 178 |
| Fishers of men. | 179 |
| I am the door. | 180 |
| Family worship. | 180 |
| Personal hatred, etc. | 181 |
| Special message. | 181 |
| Four impossible things. | 182 |
| The night cometh. | 182 |
| A new fast train. | 182 |
| Don't feel like it. | 183 |
| Not a despicable business. | 183 |
| A blasphemer's death. | 183 |
| Take care of your health. | 183 |
| Editorials. | 184 |
| Church News. | 185 |
| Correspondence. | 186 |
| Amish District Conference, Ind. | 187 |
| A visit in Osborne Co., Kansas. | 187 |
| A brief sketch of our trip. | 187 |
| Report of the Illinois Conference. | 188 |
| Look to thy conscience. | 189 |
| The waste of war. | 190 |
| Marriages and death notices. | 191 |

OUR MONTHLY LESSON HELPS are now printed with appropriate questions for the Primary, Intermediate and Advanced classes.

HYMN AND TUNE BOOK.—All back orders for the New Hymn and Tune book are now filled. Any who have not yet received their books will please notify us at once. New orders can now be promptly filled.

MENNONITE PUBLISHING Co., Stock.—As there have been some inquiries for Mennonite Publishing Company Stock, we will here say that there are still some shares for sale. A share is \$25.00, and any one desiring to invest will please write us for further information.

HYMN AND TUNE BOOK is published in two editions: The Plain cloth binding and the Pocket Edition. The music in both editions is in shaped or character notes. The Plain edition is printed on heavy machine calendered paper, bound in full cloth, with the name, "HYMNS AND TUNES" stamped in gilt on the side. The size is 4½x6 inches and one inch thick.

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In ordering either of the above books, state plainly that you want the "Hymn and Tune" book and which edition. By doing so you will avoid the possibility of having your order misunderstood.

THE LESSON HELPS for July will be ready for delivery by the 22d of this month. We would be pleased to have those Sunday-schools who have not yet used our Lesson Helps, try them for one month. Superintendents and S. S. workers who have as yet not received a copy of our Lesson Helps will please send us their address, upon receipt of which we will mail them a sample copy, either English or German, as desired.

GERMAN LESSON HELPS.—Many of our Sunday-schools are still conducted in the German language, and the urgent demand for Lesson Helps for our German schools, has induced us to supply a German quarterly, and we take pleasure in announcing to the brotherhood that we can now supply them with Lesson Helps at the same rates as the English.

1 copy one year. 20 cents.
10 or more copies 1 year per copy 10 "
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per copy. 2½ "

We ask all the Sunday-schools to use the Lesson Helps of our church. Send for sample copies, either in English or German. MENNONITE PUBLISHING Co., Elkhart, Ind.

BRO. M. S. STEINER who has been traveling in the interests of our publishing house in a number of states East and West, left Elkhart on the 11th of this month to visit the churches in Lawrence Co., Pa. He will go farther East from there and then North to Canada. All business with our house entrusted to his care will receive prompt attention. He sells our books, takes subscriptions for our papers, makes collections, etc. We trust the brethren everywhere will extend to him a liberal patronage.

MEETING CALENDAR.—As our Almanac is again about ready to go to press we kindly ask our ministering brethren in the different states to give us the date and place of the meetings in their charge and how often the meeting is held. This applies to both Amish and Old Mennonite brethren, and we hope all will respond promptly so that we will be able to make a full list of the meetings in our almanac and the date of the first at each place in the new year.

FOR WANT OF SPACE the Report of the Amish Mennonite Conference in the Sycamore Grove church, Cass Co., Mo., will be held over until the next issue.

A BROTHER of Berks county, Pa., sends Twenty dollars to the Evangelizing Fund, which he says was handed him by a christian lady whose heart was in the work of the Lord, and desired to give this to help the cause. May the Lord reward her, and may it be the means, through the laborers in the Lord's vineyard of bringing some souls from the darkness of sin to the marvelous light of the gospel and be saved. May the desire for the salvation of sinners lead many others to manifest their love for souls in the same substantial manner.

PRE. SAMUEL HOOVER and another brother of the same name, from Markham, Canada came to Indiana in the fore part of this month expecting to visit their relatives and the churches in that vicinity. Appointments have been made for Bro. H., a few of which, we believe, were filled, but his brother, Benjamin Hoover, who resides in St. Joseph Co., and who has been feeble for some time, suddenly became worse, the appointments were cancelled. LATER.—Since the above was written we learn Bro. B. Hoover, died and was buried the 13th.

PRE. C. J. VAN DER SMISSEN, of Hayesville, Ohio, one of the most prominent workers in the Mennonite church of the general conference of North America died on the night of the 29th of May after an illness of several weeks in the 79th year of his age. He was born in Altona, Province of Holstein, Germany, in 1811, and had been in the ministry since 1837. He was buried on the 1st of June at the Salem church, which congregation he had served for the last ten years. A large congregation of assembled friends followed him to the grave. The funeral services were held by S. F. Sprunger of Berne, Ind.

THE BRETHREN, Samuel Coffman of Virginia and J. F. Funk who left here on the 28th of last month for a visit to the churches in Canada, returned on the 10th of this month. A report of their trip will likely appear later. Bro. Coffman is at present holding meetings at our different places of worship in this county.

THE MINISTERING BRETHREN Adam Brenneman and Ephraim Nissly who have been visiting the churches and scattered members in the West under the auspices of the Lancaster Co., Pa., Conference are expected here at Elkhart on the 24th of this month, on their return from the West. They will remain here a short time and then continue their journey homeward.

WRITING THE NAME.—In our business and other correspondence we often come across signatures and names of places and persons which require much time and study to make out the names, and sometimes we are obliged to give it up without being successful. It is said of the well known minister, William S. Potts, that, when he was a clerk in Philadelphia, he one day took a bill to a Quaker, and had signed the receipt with one of those mysterious hieroglyphics sometimes seen on bank-notes. The Quaker, taking up the paper said blandly, "Friend, what is this at the bottom?"—"This, sir, is my name."—"What is thy name?"—"William S. Potts."—"Well, William, will thee please to write it down here plainly, so that a witness in court could know it." Ever after this, William S. Potts so wrote and lived that no man could mistake a word or letter. We heartily wish that

some excellent friends with whom we do business might meet with such a Quaker.

A SANCTIFIED EVIL cannot exist, for we shall not do evil that good may come out of it. The evil we may do may apparently do good, but in the eyes of God the doer is responsible for what he does. Many fairs and socials and other kinds of church festivals are now held in the church building, to throw an air of sanctity about it, just as if the church would or could sanctify the work of the devil. Give unto the king what belongs to him, and unto God what belongs to him (and that is all you have), and then leave to Satan all the works of darkness; for to him they belong and the church can never sanctify them. Luther once said of Gellert, who once composed a number of plays for the moral improvement of the German stage, that he wanted to make the devil pious, but did not succeed.

THE ARK OF SAFETY.—All the animals in the world entered the ark and were together there in peace and harmony. So it is with the human family. Those who have really entered into the ark of Safety, prepared and opened by the Savior, will live together in peace and unity. Then how can one nation, professedly Christian, wage war against another, making the same claim to Christianity? It is only too evident that those who control the affairs of such countries have not entered the ark of the new covenant, but have built an ark of their own, made according to their own plans to suit their own purpose, not God's, and in which they mean to ride on to glory immortal. Instead of having only one opening through which to receive the light of God's grace and love they have numerous portholes at the sides through which enter passion, temptation, self-will, pride and the like, and from which they send forth volleys of that which they have in store within—ambition, revenge, avarice, war, etc., etc. But in such an ark they cannot outride the flood of evil and sin, and land on the Ararat of God's everlasting promises, but they will sink into the quagmire of everlasting perdition. God's ark is the ark of peace, love, and goodwill and those only who enter it will be saved.

THREE things to think about: life, death, and eternity.

CHURCH NEWS.

FROM JOHNSTOWN, PA.—On Sunday the 25th of May the Amish brethren held their communion in the Miller church in Cambria Co., Pa. Bro. Michael Yoder of Millin Co., was present. On Monday he preached in the Kauffman Church and on Tuesday he left for home. Bro. Lee and wife and Bro. Shetler and wife of the southern part of Somerset Co. and Bro. Tobias Miller and wife from Indiana were also in the vicinity at the time, visiting among their relatives and friends.

FROM DEEP RUN, BUCKS CO., PA.—A German Sunday school has been organized in the above church. Its purpose is to teach the young people the German language. We are glad to learn that the brethren there have taken this work in hand and hope the young people will avail themselves of the opportunity to become familiar with their mother tongue.

We are informed that the school is well attended, and we trust the Lord will bless the work and that it may be a benefit to both old and young.

FROM CAMBRIA CO., PA. Three souls were recently added to the church by baptism in the vicinity of Johnstown. May they ever be faithful to their vows and at last receive the reward of the faithful.

The brethren Jacob Snyder of Martinsburg, Blair Co., and John N. Durr of Macon County, Fayette Co. also recently visited the churches in Cambria County, holding meetings at the different places of worship. Communion services were held at Weaver's Church on the 18th of May, conducted by the brethren Snyder and Durr. The services were well attended and many brethren and sisters took part. May God richly bless this part of his vineyard.

FROM SMITHVILLE WAYNE CO., OHIO.—Communion services were held at the residence of Isaac Hartzler on Sunday afternoon June 8. Sister Hartzler who has long been suffering on a bed of affliction and who was unable to attend services at the church desired once more to commemorate the death and sufferings of her Savior, and the brethren kindly complied with her request.

On Monday June 9th, a young daughter of Stephen Yoder who has also been sick for a long time, was baptized and received as a member into the church, and communion services were held on the same day.

Thus, one more precious soul was added to the Master's kingdom, and we believe one more name enrolled in the "Lamb's book of life." Sr. Levi Hartzler and Sr. Jacob Hooley have also been sufferers through various afflictions for a long time, and services have at different times been held at their respective residences.

Thus while many of our friends are having their desires and affections drawn heavenward through sore trials and afflictions, may we who are still blessed with life, health, and strength, learn lessons of Christian fortitude, faith in God, and implicit trust and obedience to the same dear Savior who alone can "help us in time of need." COR.

CORRESPONDENCE.

FROM CANTON, KANSAS.—A great hail storm passed over this section of country on Saturday night the 17th of May. The growing crops that lay in the path of the storm were cut down quite badly. The rest of the crops look well. J. E. MILLER.

FROM HOLMES CO., OHIO.—The churches in Holmes Co., Ohio were recently visited by the ministering brethren D. J. Johns of Elkhardt Co., Ind., and Sebastian Gerig, of Henry Co., Iowa. On Tuesday Evening the 27th of May, and Wednesday forenoon they preached in the Walnut Creek church to very large congregations, on Wednesday evening to a large gathering in the Union Hill M. H., and Thursday evening the 29th in Martin's Creek M. H. On Friday the brethren left for Logan and Champaign counties to visit the churches there. We feel thankful to God and the brethren for their visit, and hope and wish they will soon come again and remain longer.

FROM SLOCUM, NEBRASKA.—In this country the prospects are good for a bountiful harvest, even better than they have been for the last three years. We have had plenty of rain this spring. This country has been brought much more to the front in the six months on account of the new railroad called the Sioux City and Ogden Short Line. The road is 800 miles long, Oneill has now two railroads. The round house and repair shops of the new road are also to be built in Oneill, and it is said that the B. & M. R. R., is to be extended from the South through Oneill into the Indian reservation. Any man who wishes to secure a nice comfortable and good home for himself and family should come to Oneill, Holt Co., Neb., and the probability is that he will find what he wants. M. L. ERR.

FROM BRANCH CO., MICH.—We commenced our Sunday school seven years ago with a small attendance. Since then the work was continued year after year, although sometimes when Spring came it became a question whether we would reopen or not. The attendance being small it sometimes seemed almost useless to begin. However we have continued and in April our school was reorganized

for the summer. The attendance is now larger than heretofore and the interest in the work is much greater. Thus we see the reward of pressing onward according to the old maxim,

"If you don't at first succeed,
"Try, try again."

There are quite a number of children growing up in our school, and we feel to help them into the way of life, and we believe the Sunday school is a good means through which to lead and direct them to the great Teacher and Leader. HARVEY FRIESNER.

FROM LEONARD, SHELBY CO., MO.—Last Saturday, May 31st, the brethren Ephraim Nissly and Adam Brenneman from Lancaster Co., Pa., came to us. An appointment had been made, but on account of rainy weather only a few assembled on Saturday. On Sunday they preached twice. On Monday they left for Morgan Co., Oh how encouraging it is to have brethren come and help us along in the good cause. We hope the brotherhood in the East will still remember us and send us some ministers every year I believe the Lancaster county Conference has acted very wisely in sending men to the weak churches to encourage and help them along in the work. A little help here and there will prove a great blessing, and we will always be glad to welcome any of the ministering brethren to our midst who may come our way. Brethren, stop with us whenever you can. JOHN BRUBAKER.

* FROM CHERRY BOX, SHELBY CO., MO.—Bro. Nissly and Bro. Brenneman from Lancaster Co., Pa., paid us a visit on the 30th of May and remained with us over Sunday and preached two very interesting sermons, one on Sunday morning and again in the evening. On Saturday evening there was to be preaching, but on account of the unpleasant weather not many came. So they spoke a few words of exhortation on the words of our Savior, "Where two or three are gathered together in my name, there will I be in the midst of them." We had also a short season of prayer. Although these dear brethren did not stay with us long, we feel to say from our hearts this truly was a refreshing shower to us. May the good Lord richly bless them and strengthen them that they may still go on as earnest workers in the cause of Christ. We are always glad for the visits from the brethren and hope there may be others also that will come to visit us in the far West. ANNA DETWILER.

FROM LARNED, PAWNEE CO., KAN.—Sunday April 20th we reopened our Sunday-school for the summer in the Pleasant Valley schoolhouse and are having a pleasant time so far. We hope some good

may be done. Our average attendance is about 35. We have three German Testament classes and one English class. We have fine weather now only rather cool, but everything looks promising. If we do our part, and the Lord will give the increase, all will be right.

On the 3d of May Bish. David J. Zook of Newton, Kan., was with us and held meeting the same evening and twice on Sunday. We were earnestly admonished to our duties and we hope his preaching was not in vain.

On the — of May Pre. Kintner a brother in the Dunkard church preached to us. He expects to preach to us once or twice a month during the Summer. We feel thankful to the Lord for making brethren able and willing to preach his word to us and we hope still more will come and visit this little flock without a shepherd.

SMITHVILLE, WAYNE CO., OHIO, May 27th, 1890.—After several years of ups and downs, during which "Husks of contention and criticism" formed a large proportion of spiritual food on which some of the poor starving souls at this place were trying to keep alive we have at last been favored by what seems to be a "better breeze."

God's spirit is still striving with sinful humanity, and his work is still going on no matter what Satan throws in our way to hinder or discourage.

On Saturday May 24th; Forty-two young souls renounced sin and Satan, and were received into the church, through the sacred ordinance of baptism.

On Sunday following communion services were held at the Pleasant Hill church and on Monday following at Oak Grove.

The ministering brethren Isaac Miller from Holmes Co., O. Sebastian Gerig from Iowa, and D. J. Johns from Ind., were present to assist in the work. Meeting's were held on Saturday, Sunday and Monday evenings which were well attended, and a great interest was manifested. New zeal and courage have been imparted by the sincere and earnest words of admonition, exhortation, and instruction which were given by the visiting brethren and especially by the rich harvest of young souls who have accepted God's salvation as offered through his Son.

We know that God alone will be able to "keep that which they have committed unto Him against that day" which is coming.

That His blessing may rest on the work done here, and that his kingdom may be increased by the feeble efforts of his servants in this part of his vineyard and that many more may be brought from death to life, and from darkness to light, not only here, but "throughout the lands" in all parts of the earth, is our sincere prayer.

FROM JOHNSTOWN, CAMBRIA CO., Pa.—One year ago to-day (May 31st) the great flood devastated this beautiful Conemaugh valley, carrying desolation, ruin, death and lamentation in its train, and to-day the people of Johnstown are holding services in remembrance of those who were carried away and lost.

One year ago to-day the people of Johnstown were warned to flee to the mountains for safety, but many gave no heed to the warning, and a large number had to suffer the penalty. When the flood came they did the best they could to save themselves, and others, and when one saw that he or she had to part from the other, affectionate farewells were exchanged and many went down into their watery graves. Thus fathers, mothers, sisters, brothers, children, relatives and friends were suddenly torn from each other, not knowing where they would land, or if they would ever meet again in this world. Oh how many prayers for help, and even from such as were strangers to prayer, yet many sank to rise no more. Finally the waters settled, the people began to meet again and search for the dead and lost. Many were the cries of joy at finding a friend alive among the crowd of searchers, and many were the hopes expressed that this or that one in the family had been saved, but alas! how often these hopes were blasted by finding the remains of the loved one buried beneath the sand and debris. Many also who at first failed to find the bodies of their loved ones hoped to find them in a few days or weeks. The hopes of many were realized, and gradually what at first caused the deepest sorrow became a joy when one or another body had been found weeks and months after the flood. But many still lie buried beneath the surface, there to remain until the last trump shall call them forth from the sleep of death. Although it is now a year since this great calamity befell us, yet now and then a body is found and identified by their friends by some mark or other.

In thinking of the sad time through which we passed, we are reminded that a day is coming that is more terrible than that which saw Johnstown overwhelmed. We are also warned to "flee as a bird" to the mountain of safety, and this mountain is the Rock of Ages—Christ—our loving Savior, who says, "Therefore be ye also ready; for the Son of man cometh at such an hour as ye think not. When we are once parted there, dear friends, we can never meet again. Therefore let us be wise and make our peace, calling and election sure, for the dam of justice will surely break and will overwhelm all who have neglected the salvation offered them, and the sentence will be to them: Depart ye accursed, into everlasting fire, prepared for the devil and his angels. On the other hand those who have taken heed to the

warning and have accepted the salvation will be welcomed into the mansions of glory to live in peace and joy forever.

Let us watch, therefore, and pray that we may not enter into temptation and be lost. LEVI BLOUGH.

A VISIT IN OSBORNE CO., KANSAS.

By the request of the brethren, Bro. J. M. Nunemaker and I left our homes on the 27th, of May and rode 95 miles with a team to Osborne Co., Kansas. We arrived at the home of Bro. Abraham Shellenberger on the afternoon of the 28th. As we arrived several days sooner than they had expected us, appointments had been made only for Saturday and Sunday; so we visited among the brotherhood and friends in the meantime. On Sunday the 1st, of June we commemorated the suffering of our Lord and Savior by partaking of the emblems of his broken body and his shed blood. It was to them a time of refreshing. As they are here without a minister, they greatly desire that our ministers who travel to and fro visit them. Therefore, dear fellow-workers in the kingdom of God, remember this little flock. They are in need of spiritual food, just as much as and even more than those who have regular service.

We were very hospitably entertained by the brethren, and upon our departure they provided us with what we needed for our journey, which reminded me of Acts 28:10. We bade adieu to the brethren on Monday the 2d of June and arrived at home safely and sound the next day. We feel to thank God and the brethren for the love and kindness which was shown us. ALBRECHT SHIFFLER.
Roseland, Adams Co., Neb.

A BRIEF SKETCH OF OUR TRIP.

I will herewith give a brief sketch of our visit with relatives, brethren, sisters and friends in our former and still dearly beloved old home in Lancaster Co., Pa.

As an operation for the removal of a cancer was to be performed on our daughter Anna E. F. Wanner and as we deemed it important to be at her side on account of the seriousness of the operation, my wife and I left our home at Olathe, Kansas, on the 10th of April and arrived safely at our destination. Our arrival in their midst was a surprise to them. Contrary to almost all expectation the operation on our daughter was entirely successful.

We afterwards visited among the several congregations in the vicinity, and attended public worship at Weaverland, Zimmerman's, Lichty's and Hershey's, communion being observed at the two latter places. At Hersheys fifteen

souls were also added to the church by baptism.

Among the ministering brethren visited were Bish. Jon is Martin, John Zimmerman, Jonas Nolt Jacob Zimmerman John L. Landes, Menno Zimmerman, Bish. Isaac Eby, Jacob R. Hershey, John Ranck and Dea. Jonas Wenger.

Aiming to reach home in time to meet the evangelizing brethren we left our friends on the 21st of May and arrived at home just too late to meet any of the brethren returning from the conference at West Liberty, Kansas, and now we are patiently awaiting the arrival of such of our ministering brethren whom it may please the Lord to send us. SAMUEL ERNST.

CONFERENCE REPORT.

MINUTES OF THE AMISH MENNONITE DISTRICT CONFERENCE FOR THE STATE OF IND., HELD MAY 15, 1890.

Several ministers of the Amish church assembled at the Clinton church, Elkhardt Co., Ind., May 14, 1890, at 3 o'clock P. M., to arrange the work for conference next day. J. P. Smucker of Nappanee, gave a short admonition and led in prayer, after which J. P. Smucker was chosen moderator, and J. S. Hartzler of Haw Patch, secretary for the day. After a number of questions were arranged, the brethren adjourned to meet next day at 10 o'clock A. M.

Conference met next morning at the appointed time. Bro. J. P. Smucker read a very appropriate Scripture for the occasion with a few comments, after which he led in prayer. Bro. Jonathan Kurtz of Haw Patch was then chosen moderator, and Bro. J. S. Hartzler secretary.

After a short exhortation by the Moderator, each minister in turn spoke as to his willingness to build on the true rock Christ Jesus, to work for unity and love, the need of enforcing discipline, the vastness of the work, etc. By order of the moderator the minutes of last year's conference, held at the Fork's church, La-Grange Co., Ind., were read by the secretary; also the questions which had been arranged the day before, were read, after which they were severally considered.

Question 1.—Shall this conference receive churches under its charge upon application, which are willing to abide by the rulings of this conference, but live in other States? After some discussion the following answer was adopted: Yes, for thereby we may gain influence for good, and may be a help to them and keep them from drifting into the world. However such churches shall report at each conference their condition and needs, either by letter or by delegate.

(2.) Should we receive members from other denominations by letter, who have been baptized upon the confession of their faith, the applicant being absent? Bro. J. P. Smucker gave the circumstances that gave rise to this question, viz. A brother of the Baptist church living in Tehama Co., Cal., far from any of that persuasion, asked to be received in this way. Answer adopted: Yes, he can be received upon being instructed in the gospel doctrines as we understand them, and answering satisfactorily the necessary questions. This however, must be understood, as allowable only under circumstances, where the applicant has not the opportunity of uniting with a non-resistant church near his home, holding to the doctrines of the gospel as he understands them.

(3.) How can we do more to organize churches of our faith where there are none?

Many earnest appeals were made by several of the ministers present. The answer adopted, was: More can be done by earnest prayer on the part of the laity and ministers, by the laity giving of their means to defray the traveling expenses of ministers and missionaries of our faith, who go forth to preach the gospel, and spend their time and means in doing evangelizing work, by making longer stays at such places, and even if necessary to take up temporary residence there.

(4.) What can be done to promote greater union and harmony between churches of our faith?

Answer adopted: We may promote greater union and harmony by ministers exchanging places oftener; by making an application of Philippians 2:3, 4 to churches as well as to individuals; by churches as well as to individuals; by working to gain each others confidence, by having the love of God shed abroad in the heart, and thereby getting more love for each other.

(5.) Should a minister have the right to perform the duties generally performed by a bishop?

The evils that might arise from this as well as the necessity for it were set forth. The answer adopted, was: Yes, by the consent of the bishop who has the oversight of the church in which said minister lives, he shall have the right to perform all the duties of a bishop, except to ordain bishops, ministers and deacons.

(6.) Should not ministers discourage the marriage of members to non-professors?

By motion it was decided to answer this question by "Yes."

(7.) Does this conference see fit, that when a minister leaves his church, being dissatisfied and unites with another of like faith, that he should be permitted to preach?

The following answer was adopted: Inasmuch as that nears the harmony between church districts and promotes disunion, this conference does not see fit

that such ministers should preach, unless the church to which he first belonged drifts from the principles of the gospel as understood by this conference.

A motion was made that question (3) of last year be published with the minutes of this year. Carried. The question was: "When members, or such as have been members of some of our churches in the distance, which churches claim to teach and live the principles of the gospel the same as does that part of the Mennonite church represented by this conference, shall such persons be received into membership at a distance from their home, when they intend to live where they formerly held membership, but intend to disclaim any connection with the congregation where they formerly held membership?"

Answer: Resolved that generally they should not, and in exceptional cases only, when good Scriptural reasons can be given that they should be received.

Bro. Samuel Yoder of Elkhart was then asked to give some of the objects to be accomplished by a general conference. A motion was made which was unanimously adopted. That this conference express itself decidedly in favor of a general conference. Jonathan Kurtz and J. P. Smucker were then appointed, to see that the church in Cheyenne Co., Neb., be cared for, until next conference. The moderator then appointed J. P. Smucker, Joseph Miller and J. S. Hartzler as a committee to choose time and place for holding next conference.

By motion it was decided to cancel "and his church" in answer to question five of last year.

The number of brethren and sisters from this and other churches who were present, and the interest that prevailed, shows that the interest in this work is growing.

After prayer by Bro. Samuel Dettweiler of Logan County, Ohio, conference adjourned. J. S. HARTZLER, Sec.

REPORT OF THE ILLINOIS CONFERENCE.

HELD AT CULLOM, MAY 30, 1890.

Conference for the state of Illinois convened on Friday, May 30th, 9 o'clock, A. M. The services were begun by singing the hymns: "Father, I stretch my hands to thee" and "Blest be the tie that binds."

Bro. Hartman of Washington, read 1 Cor. 2, and followed with a feeling exhortation. Silent prayer was offered.

The conference was attended by the following Bishops: Henry Shaum, Elkhart, Ind.; Henry Nice, Ustick, Ill.; E. M. Hartman, Washington, Ill. There were present thirteen ministers and five deacons, several of whom were from Indiana.

The brethren and sisters in the vicinity were nearly all present.

Bro. Shaum of Elkhart, Ind., delivered a short discourse in which he referred to some of the doctrines of faith held and practiced by the church. Among other things he stated the following: Christ Jesus came into the world to save sinners, and made of all those who could be persuaded to believe on him, a family of God's people who are known as the Church of Christ. Jesus came to the baptism of his forerunner John, and fulfilled "all righteousness" by receiving the outward form of consecration by baptism. He then received the anointing from God by the descending upon him of the Holy Spirit, and was there acknowledged by the voice out of heaven as the Son of God. Thus he was prepared for the great work of the redemption of man, and the building of his church.

The condition of man through sin was such that his salvation could not be effected without redemption. This God accomplished by sending Christ to earth, preparing him for the work, and standing by him till it was "finished" on the cross. Jesus became the great high priest that could offer to God a pure sacrifice that was acceptable to his justice against the sin of man. "Without the shedding of blood there is no remission." As the high priest under the law of Moses could go only once a year into the Holiest of Holies, so Christ entered once into the holiest sanctuary of God with his own blood, behind the veil of his flesh, and "obtained eternal redemption for us." Having made the atonement, and God's truth having been taught, God established those who believed, by the outpouring of his Spirit on the day of Pentecost; and thus consecrated them for the work of the priesthood under Christ the great High Priest. Then these disciples were prepared to go forth to build His church.

On one occasion the Lord asked the disciples, "Whom say men that I, the Son of man am? They gave the opinion that the world had of him. He then asked of his disciples, "Whom say ye that I, the Son of man am? Peter acknowledged that he was the Christ, the Son of the living God. He then placed upon Peter and the rest of the apostles the power and authority to carry forward the work of building the church, and the responsibility of caring for it.

The church cannot exist without teachers, pastors, etc., to lead and oversee it. Paul had this idea of church government when he gave the elders charge before he left them at Miletus, when he said: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost has made you overseers, to feed the church of God which he has purchased with his own blood." After Jesus had taught the disciples, and was about to

leave them, he commissioned them for their work. They received the instructions to "go into all the world and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, etc. All things, implies very much and places upon us as ministers a great responsibility.

Repentance and remission of sins were to be preached, beginning at Jerusalem. True faith and sincere repentance must be preached if people are to be converted. The responsibility to do this faithfully is seriously laid upon us as his ministers. Jesus taught just that order of things that must characterize God's people in this new kingdom, or the church which he established.

Christ spoke the Sermon on the Mount that we may know how to order our lives in harmony with the gospel which he taught. If the learner of Jesus finds the true life of Christ, he will be so Christ-like that he cannot be so far untrue in his life and acts and words as to make it necessary for him to swear an oath to make his words binding and true. "Swear not at all" means to us that we shall not in any way perform an oath before the magistracy or any officers of the civil government. It is forbidden by the spirit of the whole gospel, and in plain words by the Savior and the apostle James.

The teachings of Christ are very clear that we must be separated from the world. For this cause the church has ever testified in plain earnest teaching against any connection with any secret organization whatever. Christians shall not only abstain from connection with the world in organized union, but they may not follow the ways of the sinful world around them. For this cause the church has ever testified against those things which are purely of the world, and for those who love the ways of the world. We here again testify against our brethren imitating the fashionable world by wearing the mustache, and otherwise decorating themselves as though they belonged to the world and not to Christ. The sisters are also reminded that the church continues to admonish them to a faithful adherence to the Scriptures that teach the woman to wear a head covering in time of worship and devotions. They shall also abstain from the wearing of hats which has come to be so generally done by the fashionable world.

The bishops and the ministers have each their special work. It is the bishop's work to baptize converts, to solemnize marriage, and to hold communion services, or to see that these things are attended to when he cannot attend to them himself. When instructed by the bishop it is the duty of the ministers to do these things along with their work of preaching the gospel. It is the bishop's work to ordain brethren to the ministry. Let all

try by the help of God to be truly consecrated to God's work, and then to labor faithfully in their several callings.

Bro. Nice of the Morrison church then spoke of the duties of the ministry, the great need of standing faithful to the profession we have made, and of building on the true foundation. Paul, when he was Saul of Tarsus, was zealous in his work, even to the persecution of the Christians to death, but he was not building on the true foundation. All his work was an entire loss, even when he had performed it faithfully. He did not build on the true foundation which is laid for us. Many are zealous in building on the true foundation, yet they are not building with the right material. They build with wood, hay, stubble, and suffer loss instead of building with gold, silver, and precious stones, which will endure.

Christ Jesus preached a gospel to the world that shows the believer on him to be so thoroughly converted and entirely changed that he cannot engage in such a life as would show him still carnal and capable of swearing oaths and taking weapons of carnal warfare to slay his enemies, etc. For these doctrines our forefathers contended faithfully even unto death, giving up their lives for the doctrines which we as a people profess. Their children too were so faithfully taught, and so young converted to Christ and his word that some of them gave their lives as a witness to their faith at the early age of thirteen and fourteen years. How these valiant soldiers of the cross and faithful martyrs should inspire us in this evil day!

In the 18th chapter of Matthew we have the instructions of our Savior showing us what we must become like as disciples of Christ, and how to live with each other in the church. We must become as little children and live in humility. Jesus called a little child and set him in their midst, etc. As the child trusts alone in the parent, so we should be child-like and trust only in God our Father, and not in men, or church names, or ourselves. Paul reproved the Corinthians by asking them, "Who then is Paul, and who is Apollos, but ministers by whom ye believed?" Christ is the body and we are members of him and of one another. There must be no partiality, but love must be without dissimulation. This should especially be remembered in case there is necessity to cut off any member from the church. The eye, the hand, the foot must all be put away, even though they appear to be the most useful members, if the body is endangered. The ministers and deacons are important members of the body of Christ, yet they must be cut off when it becomes necessary for their repentance or the safety of the church. The object, however, is not to cut off members, and this should not be done unless there is no other remedy. The erring should be won to repentance and re-

stored. The great object of the Savior in Matt. 18 seems to be to restore the erring, and if the instructions there given would be faithfully followed, there would likely be few cases in which it would be found necessary to cut members off from church relations. If we love the erring as God loves them we will do all we can to restore them. To tell to others the faults of erring members is not God's way. A sin against a brother should not be published, even to other members, much less to the world. But the fault should be told to him alone. If he is not thus won, one or two others should be called to help, and lastly the church should be informed. If the united prayers and efforts of the church cannot win him he must be regarded as a heathen man and a publican. How sad it has made our hearts to see one or more of our dear brethren or sisters separated from the body! It seems as hard as to have a member separated from our material body.

Peter asked, how often he should forgive his brother when he came saying, I repent, forgive me. The answer was, that he should forgive until seventy times seven—four hundred and ninety—times. This means just as often as he comes. When one comes and asks forgiveness, and shows that he is not at all penitent, but continues remorselessly in his evil ways, he is not the one to whom the Savior here refers. He means those who come in true penitence.

Bro. Hartman of Washington, Ill., spoke of the duties of ministers. He said the minister should be an example to the flock, not preach Christ and himself become a castaway. When the minister is himself too much conformed to the world, how can he be a true example? If he labors for the world from early Monday morning till late on Saturday night, how can he be a true example to the flock? We, as ministers, may become too much allied to the world and cause others to fall. We must not be conformed to the world ourselves if we would lead others out of the world. If we would be true examples we should not be distressed by a little persecution when we are trying to do our best and the world fails to understand us. We should look beyond for our reward, laboring faithfully, bearing all things without murmuring, for Christ's sake.

Bro. H. Nice gave a brief explanation of the sisters' head covering in prayer. The long hair of the woman, to which the apostle refers, is not the covering which the apostle teaches the church that the woman should use to denote prayer. His instructions in 1 Cor. 11, show that an artificial covering is intended—one that she can put on or off at will. To use this covering was a custom in many of the religious denominations 50 or 100 years ago, which have entirely given up its use since conformity to the world has come to prevail so generally. Let us be careful that

we will not likewise be entrapped by a spirit of worldliness.

Each of the ministers and deacons present spoke briefly, expressing their willingness and their earnestness to be faithful to the teachings of the Bible, and to build on Christ the true foundation. All the members present arose to show in this way their testimony to the doctrines of the church and their Bible, and their willingness, by the help of God, to live true to these doctrines as they have been presented. Bro. Nice then offered an earnest entreaty that all look earnestly to God for help to carry out faithfully their promise which they have this day renewed.

The afternoon session was opened by singing the hymn,

"How firm a foundation,
Ye saints of the Lord."

After introductory remarks by Bro. Nice, and prayer, there was some time spent in consideration of the impropriety of our members attending fairs, picnics, political rallies and celebrations, etc. Conference decided that any member attending these or any like worldly (not Christian) gatherings shall be considered under the censure of the church. As brethren are hereby prohibited from attending fairs themselves, they are just as much prohibited from sending their stock, poultry, etc., there to be placed on exhibition.

There were some remarks made concerning the manner of inviting sinners, who are under conviction, to make known their desire to confess Christ or to unite with the church—whether or not it is proper to invite them to come forward. No action was taken by the conference, but all were admonished not to use such methods as may defeat their own aims and drive sinners away rather than win them; and that care should be taken not to adopt usages that would lead away from the doctrines and teachings of the church.

The conference advised that when weddings are made in our families that large and expensive gatherings be avoided. These festivities should be held in a Christian spirit, avoiding excesses in eating and drinking, in expenses and amusements. The time should rather be spent mostly in singing sacred hymns, prayer, and Christian devotions. A brother and sister uniting in matrimony are required to engage a minister of our own denomination to perform the marriage ceremony. Failing to do so, they shall be required to give a satisfactory reason. The question with regard to our ministers performing the marriage ceremony for the unconverted children of our members was discussed at some length, but no action was taken by conference.

There was some exchange of opinion between the members of conference with regard to the ordination of ministers. The

question was whether the minister *must* be chosen by lot, or whether he may be chosen some other way. The conference took no action on this question.

The bishops advised that a minister should not, on the invitation of a few disobedient members, go into a church and hold meetings without consulting the minister or ministers of that congregation.

The duty of a deacon was explained to be to read the Scriptures for the assembled congregation, pray and exhort, and care for the poor, etc. The duty of the deaconess was explained as taught in the epistles of Paul. There should be yet a faithful performance of the work of the deaconess. She was to instruct the younger women in their duties, be charitable, entertain strangers, wash the saints' feet, etc. The deaconess should do these things faithfully now as she did at the time when the epistles were written.

The question was asked whether foot-washing as practiced by the church as an ordinance should be practiced in the public assembly by the brethren and sisters alike. The answer was that no one should be ashamed to do in public what the Lord has commanded us. But no action was taken by the conference on this question.

The question was asked as to whether, when the children of members turn to a wicked life, the parents are responsible to the church for the child's wrong doings. An exhortation followed that earnestly entreated fathers to be faithful in teaching their children the ways of the Lord that the church may not have reason to bring parents' faithfulness into question.

The question was also asked whether the use of tobacco was not just as much "conformity to the world" as fashionable dress. Some discussion followed in which the claim was made that a necessary use of tobacco should not be so considered, while an able argument that was not refuted showed the use of tobacco in its general sense is altogether as much conformity to the world as fashionable dress.

The question was presented: Since the practices and restrictions of the church have been here presented shall those who violate them be expected to participate in the communion services as though their standing in the brotherhood was unblemished? The answer was that they shall not.

The question of ordaining a bishop, or more than one, in Illinois was considered. It was unanimously decided as the opinion of the conference that one or two shall be ordained in the three districts—Morrison, Sterling, and Freeport.

Closing remarks were made by Bro. Shaum—prayer and benediction.

Conference adjourned to meet at Sterling on the fourth Friday in May, 1891.

"LOOK TO THY CONSCIENCE."

Wouldst thou preserve thy faith, look to thy conscience. A good conscience is the ship faith sails in; if conscience be wrecked, how can it be thought that faith would be safe? If faith be the jewel, a good conscience is the cabinet in which it is kept; and if the cabinet be broken, the jewel must needs be in danger of losing. Now you know what sins waste the conscience—sins either deliberately committed or impetuously continued in. Oh, take heed of deliberate sin; like a stone thrown into a clean stream, it will disturb thy soul, and muddy it, that thou, who even now couldst see thy interest in the promise, will now be at a loss, and not know what to think of thyself. They are like a fire on the top of a house, it will not leave her there she would leave them. She is now where there is no pain. She leaves her parents, four sisters and one brother to mourn their loss, but they can have that bright hope that she is now at rest. She was buried on the 30th of May at the Winebreuner Church. Services by Nicholas Martin and Samuel Foltz. Text: Psalm 90:12.

"Weep not for me, my parents dear;
Since I must go and leave you here;
With Jesus I shall happy be
O parents, do not weep for me.

When you unto my grave do go,
The gloomy place to see,
I say to you, who stand and view,
Prepare to follow me."

KELLER.—On the 24th of April, 1890, in Allen Co., Ohio, of old age and dropsy, Barbara Keller (maiden name Roush), at the ripe age of 90 years, 2 months and 1 day. She was a very affectionate mother of ten children, of whom five are living. She lived in widowhood 27 years, and lived to see the fourth generation, not counting herself. She was a great lover of good reading. She subscribed for the *GERMAN HERALD* 10 years ago in winter, and took it eight years when her eyesight failed. She laid them away carefully and would often go and look them over and read them as much as she could. She was also very fond of the *German Almanac*. She got the first one when she subscribed for the *HERALD*, and was presented with one every year until death took her away to her long home. She was a member of the U. B. Church. Buried at Allentown. Text: Psa. 116:15.

THE WASTE OF WAR.

The wars of European and American nations during the period from 1790 to 1880, or ninety years, destroyed four millions and four hundred and seventy thousands of human lives; and fifteen billions and two hundred and thirty-five millions of dollars of the proceeds of human industry. This is an average of fifty thousand lives and of one hundred and sixty-five millions of dollars for each year of the period. This to be sure is but a trifle compared with the *rum curse*, but still it is a terrible waste.

The present standing armies of Europe contain *twelve and one-half millions of men*, at an annual cost, if you include their possible productive labor, of two billions and three hundred and fifty-five millions of dollars, and these soldiers are a constant menace to the peace of the world. Indeed, they are one of the most potent causes of the war. What need would exist for forts on the borders of nations, or of bristling armies along their boundaries, if their intentions were just and upright? They are no longer required on the confines of cities, towns, counties, or of the states of a republic.

"From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" James 4:1.

Married.

RICH—WITTMER.—On the 22d of May, 1890, at the residence of the bride's brother in Washington Co., Iowa, by Benjamin Elcher, Joseph Rich Sen., and Fanny Wittmer, both of Washington Co., Iowa.

DIED.

MOWEN.—On the 28th of May, three and a half miles west of Hagerstown, Md., Laura May, daughter of Lib and Emma Mowen, aged 12 years, 4 months and 17 days. She was afflicted for ten years with convulsions. A few days before her death she suffered great pain. She was taken with convulsions Sunday night and was unconscious until Wednesday, when the Lord took her where there is no suffering. During her illness she would repeat, "Rock of Ages, cleft for me" and said if her pains did not leave her she would leave them. She is now where there is no pain. She leaves her parents, four sisters and one brother to mourn their loss, but they can have that bright hope that she is now at rest. She was buried on the 30th of May at the Winebreuner Church. Services by Nicholas Martin and Samuel Foltz. Text: Psalm 90:12.

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GOLDSMITH.—On the 7th of June, in Logan Co., Ohio, of smallpox, Andrew, son of John and Lydia Goldsmith, aged 1 year, 2 months and 4 days. Funeral services at South Union M. L. in English from Mark 10:13-15.

"Yes, happy are these little ones
Of such the kingdom is
The Lord our praise and thanks demands
Who made them heirs of bliss."

BACHMAN.—Near Pulaski, Davis Co., Iowa, of inflammation of the bowels, Mary, daughter of Christian Bachman, aged 27 years, 3 months and 14 days. She was a faithful child, a beloved sister in the church and a diligent teacher in the Sunday-school. She died with a living hope. Services by Pre. Allender in English, and by P. Roulet in German from Rev. 14:13.

HERSHBERGER.—On the 30th of May, in Walnut Creek Twp., Holmes Co., Ohio, of

grippe, John Hershberger, aged 74 years, 4 months and 28 days. He bore his sufferings patiently. He desired to observe the communion of the Lord's Supper, but death came ere his desire could be fulfilled. He leaves his aged wife and many friends to mourn his departure. He was buried in the family graveyard, where his first wife and eldest child are also buried. Services by Fred Mast and A. Mast from John 5:35, 36 and 1 Cor. 15:49, 50.

OESCH.—On the 16th of May in Arkansas Co., Arkansas, of cancer, Joseph Oesch, aged 37 years, 11 months and 7 days. He was confined to his bed about 3 months, and suffered much pain, but bore it all patiently until God called him to his rest. He was buried on the 18th. He was a member of the Amish Menonite church and leaves his wife and 9 children to mourn his death. Services by J. Beck in German from John 5:24, and by J. R. Gish from Rev. 3:21, 22.

HERSHBERGER.—On the 7th of May, near Sharon Centre, Johnson Co., Iowa, at the home of her parents, of quick consumption, Sister Susanna, daughter of Bro. Henry and Sister Elizabeth Hershberger, aged 10 years, 5 months and 2 days. She took sick about 18 weeks before her death. At first her sickness did not appear dangerous, but the last three weeks she failed rapidly. She bore her sufferings patiently, without any complaint. She said that although it was hard to part with her parents, brothers and sisters, but added that she was not afraid of death. The evening before her departure she desired to see her uncle, Samuel Bender, once more. He was sent for next morning and came at noon. She was very glad to see him and then she bade him and all the family good-bye, saying that she was now going to her eternal rest, soon after which the soul took its flight. She was a faithful member of the old Amish Menonite church, and was very modest and reserved in her demeanor, taking no delight in wild and boisterous company, parties and such things. She was buried on the 9th in Joseph Shuttler's graveyard, followed by a large concourse of relatives and friends. Funeral services by Peter Kinsinger and Joseph J. Guengerich from John 5:19-47.

RUTH.—On the 27th of April, 3½ miles west of Hagerstown, Maryland, Julia Ann, wife of William Ruth, aged 60 years. She leaves a husband, two sons and eleven grandchildren. The deceased was a member of the Dunkard church for several years. She met with many trials and temptations. She was afflicted for 7 years with epileptic spells but seldom complained. About two days previous to her death she said she was very sick. She was asked by one of her neighbors if she thought she was dying because she was so sick. She said she did not know, but hoped so. Toward the close of her life she grew entirely helpless, but was conscious until a few hours before her death but could not speak. Her suffering is ended here, and we hope she is where there is no sickness and pain. She was buried in the Dunkard graveyard at Broadford. Services by Nicholas Martin and Samuel Foltz, from Isa. 35:9.

"She has gone down the valley,
The deep, dark valley,
We will see her face never more
Till we pass down the valley.
The death dark valley
And meet her on the other shore."

LEIBERFIZ.—On the 30th of May, near Stanford, McLean Co., Ill., Mary Leibfritz, maiden name Springer, aged 51 years, 6 months and 14 days. She suffered a long time and had dwindled down almost to a mere skeleton. She was buried on the 1st of June near Stan-

ford at the Indiana church. Services by Joseph Stucky from 1 Thess. 4:4, and by Pre. Rogues, who spoke in English. A large number of friends assembled at the funeral. She leaves her husband and three children to mourn her death.

Letters Received.

WITH MONEY.

B—C D Breuneman, Jod B Bower, John Burkholder, Noah Baker, Samuel Baker, Jos B Birky, Elizabeth K. Birc, Wm Brindle, Polly A Beachy, Jos C Bortreger, J J Bortreger, G H Borgeum, K K Brubaker, C Kreyer, J B Boshart, Benj M Baer, J D Burkholder, B & T Brubaker.

C—L B Calvin, J C Culp, John S Coppes, N B Cockley, Henry Cockley, Jacob Orator.

D—D A Diener, John Doner.

E—C S Engel, J R Bherose, J M Eby, Wm C Eash, Jos Egli.

F—Henry Freed, J F Fehr, J F Friesen, H Friesen, Henry W Funk, B Falscheider, Jacob J Funk, B Fehr, G—D Garber, John Godshalk, A Goessen, Jacob B Good, Chm Gringrich, H Gause, Chm Gringrich, John Graser.

H—Matilda Horst, C Heibert, J F Harms, J A Hartzler, A S Horst, Susan Hershberger, A J Haun, N Hartzler, H Hoerner, B H Haulman, A Heibert, J Hartzler, H H Hochstetter, R Hartzler.

I—Jos Jantz, Mary Jones.

K—T T Kachin, Jacob Karchelson, M E Kleinsasser, Jacob Kehr, Peter Y King, A Kruker, J J Kinsner, F J Kroecker, Isaac Kulp, Malinda Kulp, Wm W Kinsner, Henry Kinsner H O T, A K Kneider, John Kropf, F J Kotsreuer.

L—Lowe & Kouse, Martin Leatherman, Jacob Landis, W C Livingston, J Leatherman, Fred Luke, Isaac Lapp, Ira Lantz, Sarah, Louie Jacob Lantz, A L Landis.

M—A Matthis, A M Miller, J W McCulloch, A E Miller, Philip Meek, A Martins Isaac Myers, J B Musser, A Metzler, A Moore, A B Moore, J C Musser, Jos Musser, Salome Meyer, Henry B Meyer, Adam Martin, E Miller.

N—Abm Nold, John Nold, H R Newcomer, D A Nisley, Jonas Nise, Christ Naffziger, Geo Newcomer, John Naffziger, A Nisley, J G Nisley, Peter Newcliff, Chm Naffziger, Samuel Nisselman, A Nisley.

O—J A Oyer, Franklin Oker, D Orendorff.

P—S W Penny-specker, Ellen Plank, J A Peters, David Plank, D Peter.

Q—J Quiring.

R—Lovina Kohrer, W Rosenkalf, Joseph W Riser, H G Ruff, H R Ruvenacht, J W Rupp, B A Ratelaff, Moses H Rupp, Anna Risser, Chm Rupp, C B Reese, A L Rupp.

S—J C Schlabach, Charles Skinner, C S Sotterfies, D J Smucker, J W Schreck, Kaul D Short, George Shenk, Jos Schertz, Andrew Shenk, Jos Stuckey, J B Sharp, Levi Schertz, John Schertz, Maria Schertz, F B Shwartzler, Geo Schum, C S Schertz, John I Schum, Joseph Spangner, Michael S Shirk, John Schrock, Rosella Shetty, John Schmidt, J B Shopp, Jos Schmidt, J B Shwartzler.

T—G A Umbel, M C Umbel.

U—John Voth.

W—John Wingard, Dina R Walmer, H Wiebe, D B Weaver, H Wiebe, Casper Welter, A Wierman, W B Weaver, G Wall, Peter Weiss, D D Welke.

Y—Israh M Yoder, Jacob Yoder, Mary F Yoder, Abm M Young, Rufus A Yoder, J A Yoder, Amos E Yoder, M Yoder.

Z—O Zinner, Wm Zimmerman, David Zook, Abm Zeiser, D L Zook, D K Kook, J Z Zimmerman.

MISSION FUND.

Mary & Barbara Yoder, \$5.00; H R Newcomer, \$2.00; A B Reed, \$20.00; E R Zook, \$2.00.

FREE HERALD FUND.

W D Kinsling, \$5.00; Peter Basinger, \$1.00; H R Newcomer, \$2.00; J. Christolcher, \$10.00.

CHANGE IN SELLING DATES FOR TRAVELERS' EXCURSION VIA LAKE SHORE.

On account of the National Educational Association Meeting at St. Paul, July 4th to 11th, 1890, the Lake Shore & Michigan Southern R'y Co., will sell reduced rate excursion tickets July 1st to 7th inclusive. Apply to ticket agents for full information.

which it has pleased God to call us we could be more useful and happy. We should forget the unkindness which wounds, the coldness which chills, the inconsistencies which oppress us. There is nothing that makes us more miserable than to brood over our grievances. The best remedy for this evil is the active occupation of time and thought in faithfully discharging our own duties. The lawful pleasures and the duties of life will thus combine to deliver us from the vexations and annoyances which discourage us.

We know by experience and observation; and by the teachings of our Savior that we have many things to contend with; and one of the things we are most apt to offend in is in conforming to the world, not merely in dress but also in our actions and conversation. Many think that if they are earnestly engaged in the Lord's work, looking to him for guidance and blessing, this is being devoted. But true devotion requires much more. It is having Christ himself as the delight and the bent of our minds toward him. The highest service we can render the Lord is to serve him with our whole heart, and that is a service to which few devote themselves. Occupation with Christ, with a view to become more intimately acquainted with his character, studying him that we may learn what pleases him, is very rare indeed. Many can be found who are occupied for Christ like Martha, few who are occupied with him like Mary. When we have reached this we have reached the foundation of true devotedness. If there is zeal and ability without a knowledge of God's mind where and when to use it, how can there be a turning to take counsel from nature, and how can we expect that the results flowing from such a source will be otherwise than profitless.

Resignation and contentment so-called, are not always Christian virtues. Sometimes they are merely religious names for apathy and laziness. When what we deem Christian contentment prevents our taking up the duty that lies before us, there is some reason for suspecting that Christian contentment is in this case another name for Christian laziness. Before we trust God for a particular thing without doing anything ourselves toward bringing that thing about, it is well for us to ask whether God wants us, to trust him in that way, or whether He does not want us to show our trust by vigorously attacking the obstacles which stand in our path and hinder our onward progress. At this age it is very necessary that we use great care in our walk and conversation, that our life may be worthy of imitation.

We should use great care in our transaction with the world, that our influence may be for good. We may, by one word, look, or act, deny our profession: for the world looks upon us as the children of light. Jesus said, "Let your light so

shine before men, that they may see your good works, and glorify your Father which is in heaven." It is sad to know that one of the greatest hindrances to the progress of religion is the hypocritical profession which many make. There are many that feast themselves upon the hope of the false profession of others, claiming to be just as good as the majority of so-called Christians. In this way Satan leads them on in blindness, and in ignorance of the fast approaching danger. But if we know that the religion of the mass of professors is counterfeit, this will add nothing towards the working out of our soul's salvation.

God has endued us with these noble intellects, and given us minds of understanding so that we can discern right from wrong, and truth from error. He has not given us these talents to lay away in a napkin, or to hide in the earth. We are responsible to God, not only for the knowledge that we have, but for that which lies in our power to acquire. To the slothful servant he said, "Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury."

A SISTER.

For the Herald of Truth.

HOUSE CLEANING.

"Create in me a clean heart," Ps. 51:10.

Like the seasons, so the various duties of life change, each having its peculiar labor to be performed, and the work of house cleaning comes in its turn, and we have at such times been led to think of that spiritual cleaning that is so much spoken of in Scriptures. All are aware that our temporal dwellings, if left to themselves, would become dens of filth the abode of vermin, wholly unfit for the dwelling places of human beings. Hence the need of a thorough cleansing, from cellar to attic, at stated times. A temporal dwelling cannot clean itself, neither can we cleanse ourselves, of sin. It is a work of the Holy Spirit. A house, when cleaned, cannot offer any resistance, but we are not always so willing to be cleansed, as we should, but resist the Holy Spirit in His work.

Dear Christian reader, is it not true that we resist the Spirit at times? Is it not your experience? "Let us reason together."

The Scripture speaks of pardon and cleansing, regeneration and sanctification. When God speaks peace to the troubled, sin burdened soul, we feel as if we never in all the days of our life would again do anything to grieve the Spirit, or do anything contrary to the will of God. But there remains something in our natures that "wars against the spirit," and the battle is just beginning. And right here

is where we need the grace of God to yield to the work of the spirit.

The root of sin—the flesh—remains in man, but by the aid of the Holy Spirit we can keep our flesh in subjection and in this way our desires are cleansed and we gain the mastery over them by the cleansing influence of the Holy Spirit. God is continually reminding man that it is wrong to yield to the flesh and that he therefore should keep himself free from all the lusts and desires of the sinful flesh. This demonstrates the weakness of man in the flesh, when not fully consecrated to the will of God, and when man does yield to sin he does so at the expense of grace, and shows himself as yet more or less under the yoke of sin.

This is indeed a lamentable condition for us to get into, after having received pardon for our sins, yet it is the experience of many who in all sincerity wish to do the will of God.

But there is provision made for this. The Christian life would indeed be one of great misery could this not be remedied. The Lord is able to cleanse us from all these things. He can change our desires, and purify the heart, so that God's will, become our will, and the Holy Spirit so trains and schools us that we grow stronger in faith and grace, moving on unto perfection. Then it is a pleasure to serve God, and no burden, and this is the spiritual house-cleaning we should think of when cleaning our temporal dwellings, and then with David offer up this prayer, "Create in me a clean heart."

A. K. KURTZ.

Smithville, Ohio.

For the Herald of Truth.

THE CONVERTED OUTSIDE OF THE CHURCH.

In the June 1st No. of the HERALD OF TRUTH there is an article headed, "Only Believe," in which the writer speaks of converted persons waiting so long outside of the church with whom we have to plead with tears for them to come into the ark. And when I read the article the question presented itself to my mind, "Are there any converted persons outside of the church, or in other words, What constitutes a converted person? In one sense of the word a person may be converted from one party or sect to another, or from heathenism to Judaism, etc. But I think the true theological sense of the word is a change of the heart from a sinful to a holy life, in which the enmity of the heart to God and to his law, and the obstinacy of the will are subdued and are succeeded by supreme love to God and his moral government, and a reformation of life. It means to be regenerated or born of God. A person cannot be born of God without receiving the Holy Ghost

"No man can say that Jesus Christ is Lord, but by the Holy Ghost." Hereby we know that we dwell in him and he in us because he has given us of his Spirit."

When Adam was created he had no life until God breathed into his nostrils the breath of life; then he became a living soul. And so likewise the carnal, unconverted man has no spiritual life until God gives him the Holy Ghost, and then, and no sooner, will he be converted, when God will give him, not the spirit of bondage, again to fear, but the spirit of adoption, by which he will cry, Abba, Father. Then he will be willing to forsake the world and its vanities and unite with the people of God without much pleading.

Again, when a person is converted he is a new creature and is in Christ, and if he is in Christ who is the head of the church, is it then possible for him to be unwilling to come into the church? Oh, no! "For whatsoever is born of God overcometh the world," and "If any man love the world (that is love to be out of the church and in the world), the love of the Father is not in him." When we read the acts of the apostles we find that where ever they preached and any of the hearers received the word and were converted, their sins were blotted out and they received the Holy Ghost. Then they were ready and willing in every instance to be baptized and be received into the church, and the apostles had no need to plead with them to do so, but the Holy Ghost prompted them to obedience and led them into all truth, as on the day of Pentecost when they were made to cry out, "Men and brethren, what shall we do?" or like the jailer, "Sirs, what shall I do to be saved?" and like the Ethiopian, "Here is water; what hindereth me to be baptized?" And how willing was that blessed congregation at Caesarea in the house of Cornelius to be baptized when the Holy Ghost had fallen on them!

Now, let no man be deceived and think that he is converted as long as he is waiting outside of the church and unwilling to come in under the overtures of mercy and comply with the easy terms of the gospel. Ananias said unto Saul of Tarsus "Why tarriest thou? Arise and be baptized," and the Savior says, "He that is not with me is against me, and he that gathereth not with me scattereth." "My sheep, hear my voice and they follow me. They are not waiting outside the sheep fold, but go in at the door which is Christ.

We must be careful and not mistake moral men for converted men. A man may be convicted but not converted. The young ruler could call Jesus "Master," and seemed to be deeply concerned about his salvation, but when the Savior had tested his religion it proved to be very shallow; he lacked the very fundamental principles, and had to turn away sorrowful and it is to be feared that such is the

case with those so-called converted persons of our present day waiting outside of the church, unwilling to come in and regardless of the pleading of their friends. They must still be lacking something, and must have some things in possession which they are required to sell first before they can come and follow Jesus and have the promise of a treasure in heaven. When Jesus told Jairus to believe he had reference to a living, saving, unfeigned faith which worketh by love, which does not permit a person Issachar-like to encamp between the borders. He must either be in Canaan or else in Egypt.

DAVID BURKHOLDER.

Nappanee, Ind.

For the Herald of Truth.

ASKING ARIGHT.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," John 15:7.

A great deal is said and written on this subject, but we feel that it is a subject of so much importance that it cannot be overestimated. Prayer is the only thing that will move God. We may sing praises to God from morning till night and receive blessings, but prayer is the only thing that will persuade God to reach down with His almighty arm to save us from our sins, and keep us from the snares of the evil one.

There are many conditions of acceptable prayer. The above are the Savior's own words, that if we abide in Him, and His words in us, He will hear us. This covers the whole ground, for if we are in this condition we will not ask amiss, because the Spirit will then make intercession for us, and in reality it is not ourselves praying, but the Spirit, and "He makes intercession for us according to the will of God." Rom. 8:27.

Prayer is in many respects different from anything else. It is often said that parents teach their children to pray, they teach them to go through the form; this is right but to teach them to pray in the full sense of the word cannot be done. We do not wish to judge any one, but there is a great deal of so-called praying done in our day that is really no praying at all. We cannot dictate a prayer for some one else; our individual wants are not the same, therefore we cannot prescribe for another. "We are not heard for our much speaking." Yet Jesus himself continued all night in prayer. In acceptable prayer the heart prays, and not the lips only. A person can be very prayerful and yet have very little to say.

We are sometimes concerned about the answers to our prayers. This is wrong, for we are assured by our Savior himself, that we shall receive that for which we ask. But the answer sometimes comes

from the opposite direction from what we expected it to come. God uses means to an end, and if we watch carefully we can see the finger of God in many things that come to pass around us. If God does not answer our prayers immediately He has good reasons for not doing so. We may possibly—and that with a good motive—ask God for something that He in His wisdom cannot grant at the time, and He may have to subject us to some very severe trials to fit and qualify us to receive the very things we ask for, and God is answering our prayers in the only way possible without conflicting with His established laws which are unalterable.

Peter says; "We shall cast" all our cares on Him, for he careth for us." This can only be done by prayer, and what a great privilege this is that we have a throne of grace where we can lay all on God's altar and rest assured that God will take care of it. God be praised for granting mortals a right to this throne of grace, where we can lay down our burdens, resting assured that God will some day answer our request, even if that be after our bodies lie mouldering in the grave. Here is a most blessed privilege, and one of which all christian parents especially should take advantage, as God is abundantly able to care for all that we commit to His care, then why not bring all to the Lord—our unsaved children and friends—and lay them there on the altar of God's love and He will care for them. But we must do our duty, and watch unto prayer as Abraham of old watched his offering.

Prayer is asking God for what we need; Those who pray much show by their works that—they rely on God for their help and also have confidence in Him that He will grant their request.—And the better we get acquainted with God, the more we feel our need of Him; our confidence in God increases, and finally we can trust God for all, and be fully resigned to His will; and we will indeed realize that He is our All. This will be the result if we are prayerful. May God give us all a spirit of prayer that we can always pray according to His will.

Smithville, Ohio. A. K. KURTZ.

REMARKS.—"from the position taken by our dear brother that parents cannot teach their children to pray, it would almost become necessary for him to explain that portion of Scripture where Christ taught his disciples to pray, in answer to their request, Lord, teach us to pray. Ed.

THERE is a burden of care in getting riches; fear in keeping them; temptation in using them; guilt in abusing them; sorrow in losing them; and a burden of account at last to be given up concerning them.

NOT KNOWING.

"Not knowing the things that shall befall me there."—Acts 20:22.

I know not what shall befall me, God hangs a mist o'er our eyes,
And on each step of my onward path He makes new scenes to rise,
And every joy He sends me, comes as a sweet and glad surprise.

I see not a step before me, as I tread on another year,

But the past is still in God's keeping, the future His mercy shall clear.
And what looks dark in the distance, may brighten as I draw near.

For perhaps the dreaded future has less bitter than I think:

The Lord may sweeten the waters before I stop to drink,
Or, if Marah must be Marah, He will stand beside its brink.

It may be He keeps waiting till the coming of my feet,

Some gifts of such rare blessedness, some joy so strangely sweet,
That my lips shall only tremble with the thanks they cannot speak.

O restful, blissful ignorance! 'Tis blissful not to know,

It holds me in those mighty arms which will not let me go,
And hushes my soul to rest on the bosom which loves me so!

So I go on not knowing; I would not if I might;

I would rather walk in the dark with God, than go alone in the light,
I would rather walk with Him by faith, than walk alone by sight.

My heart shrinks from trials which the future may disclose,

Yet I never had a sorrow what the dear Lord chose;

So I send the coming tears back, with the whispered word "He knows."

—MISS M. G. BRAINARD.

REWARDS OF GIVING.

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him on the bed of languishing; thou wilt make all his bed in his sickness."—Ps. 41:1-3.

"Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed."—Ps. 37:3.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. 3:6.

"There is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself."—Prov. 19:17.

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon-day; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not."—Is. 58:10, 11.

"Bring ye all the Tithes into the Storehouse, that there may be meat in mine house; and prove me now, herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."—Mal. 3:10.

"Give, and it shall be given unto you; good measure, pressed down, shaken together and running over, shall men give into your bosom. For with the same measure you mete withal it shall be measured to you again."—Luke 6:38.

"I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"—Acts 20:35.

"Every man as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver. And God is able to make all grace the word 'grace' here refers to temporal blessings) abound towards you; that ye always having all sufficiency in all things may abound to every good work."—2 Cor. 9:7.

PEACE AND GOOD WILL TO MEN.

Perhaps the most marked and universal change, manifested in the lives as well as in the deaths of the early Christian converts, was expressed by that simple word so commonly in use among them: Peace.

It was inscribed on hundreds of their tombstones, in the Catacombs and in burying places elsewhere,—telling of that Divine peace which had irradiated their countenances and overflowed their hearts, amid the agonies of a bloody or fiery martyrdom; and into which, it was believed, they had now everlastingly entered.

Moreover, this Heavenly Peace evidently clothed their spirits, and animated their daily lives, not only inwardly towards God,—but manifestly to all around them; even toward those enemies who had cruelly wronged or persecuted them. Many testimonies are recorded by the early Fathers and Historians of the Church, to this wonderful change in the hearts and lives of the Primitive Christians. Even their enemies

bore witness to this meekness and forgiving disposition, which was evidently deemed in those days a reproach and dishonor rather than a virtue.

They interpreted literally the commands of their Lord and Savior, and the teaching of His Apostles, that they were to love and pray for all men; and that, especially, they were to assist and comfort the brethren,—those who were of the "household of faith," "the precious faith" which they themselves enjoyed.

During this period it evidently was not deemed possible that a Christian could feel at liberty to fight, or to seek deliberately to "destroy men's lives," even at the command of his earthly sovereign; which he honored and obeyed, always and only, when it did not conflict with his paramount obligation to Him, whom he worshipped as the King of Kings and Lord of lords. There are many records preserved, both in the accusations of their enemies, in this regard, and in the apologies of their friends, which place this general question beyond controversy, and which are too well known, and too numerous to need quotation here.

It must not, however, be inferred that in the history of the primitive Church there were no exceptions to this almost universal record. We find them, for example, where the glad tidings of the Gospel of our Lord and Savior had reached the enlisted soldier of the Roman army; or the military captives and slaves of the Empire; or among those who, from any cause, had but imperfectly apprehended its spirituality and fullness. Such exceptions would only seem to make stronger the general rule of Primitive Christian doctrine and practice, in this respect.

Afterwards, as the simplicity and purity of the Church declined steadily with the growth of its temporal prosperity and power under the Emperor Constantine and his successors, we find that the clear injunctions and restraints of our Lord and His Apostles, on this and other points, both of doctrine and practice, were gradually relaxed, and almost lost sight of;—until the maxims of the world had largely transformed, and eventually almost supplanted, the pure doctrines and precepts of the Gospel of Christ. It is sad to record this defection, but sadder still to acknowledge that on this great question at least, it largely prevails in the Christian Church to-day.—*Friends' Review.*

THERE is no case in all our Lord's discourses in which the recompense which he proposes to man does not consist mainly in the deliverance from the selfishness which is his great torment and oppression, but upon which, alas, the followers and ministers of Christ have been content to build their notion of His kingdom in this world and the world to come.

THE CHRISTIAN AND THE MODERN DANCE.*

BY REV. G. F. PENTECOST, D. D.

"And thou saidst, I shall be a lady forever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. Therefore, hear now this, thou that art given to pleasure."—ISA. 47:7, 8.

The Bible lifts no voice against any legitimate recreation for body or mind. I suppose you have thought of the meaning of the word "recreation"—*re-creation*. It is the process of restoring to normal power and ability the exhausted, over-taxed and worn-out nature. But that class of pleasures and amusements which tends to exhaust our natural powers, that wears out and dissipates mental, physical, moral, and spiritual force, can in no wise be called recreation.

The pleasures that the Scriptures denounce are those that have their root and inspiration in the superficial, worldly, and sensuous sides of our natures in which are "the lust of the flesh, and the lust of the eyes and the pride of life" (1 John 2:16). These are the pleasures—these in which the carnal and not the spiritual, or even the intellectual man takes delight—that are condemned by the Bible.

We have not a word to say against anything a Christian can do under the following law: Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). But anything that leads to the forgetfulness or the permanent subordination of the moral or spiritual nature of the Christian is a *dissipation*, and not a *recreation*; is a pleasure to be reprobated rather than indulged in. These are simple propositions in Christian ethics which no one who thinks calmly for a moment will pretend to contradict.

I wish now to refer you to a few passages of Scripture. Turn to 2 Tim. 3:2-5. Paul is speaking of what will come to pass in the last days, when men shall become "lovers of their own selves . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

You will notice that this love of pleasure is one of the forms which the latter-day apostasy will take; and that the apostle here speaks, not of the unconverted, non-professing world, but of formal professors of religion—"lovers of pleasures more than lovers of God."

I do not care what the pleasure is be it dancing or what else, when it dominates us, absorbs our interest, controls our actions in this world more strongly than the love of God controls us, then that pleasure

or passion be it what it may, is palpably under the condemnation of the Scriptures. What pastor ever heard of any of these pleasure-loving, ball-room professors serving God with half the zest and zeal with which they give themselves to their "pleasures"?

Take another passage—Titus 3:3 "For we ourselves also were foolish, disobedient, deceived, serving divers *lusts and pleasures*, living in malice and envy, hateful, and hating one another." Here the apostle speaks of himself and other Christians before they had come to the knowledge of Christ as a personal Savior, and puts down "living in pleasure" as one of the characteristics of the unregenerated nature.

Again, James 4:1-4 "From whence come wars and fightings [wranglings] among you? Come they not hence, even of your lusts [pleasures] that war in your members? . . . Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." Here, again, we see the reference is to the dominating influence of the pleasure-loving side of our nature.

Again, James, 5:5 "Ye have lived in *pleasure* on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter." This is a part of the testimony of God as to the effect of the pleasures of the world and the flesh upon his professing people.

Once more—1 John 2:15, 16 "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Nothing could be plainer or more unmistakable than this. Moreover, nothing can be more certainly a pleasure in the world and of the world than the modern dance of fashionable society, with all its unnatural excitement of the entire nature, physical, mental and moral.

The love of worldly pleasure is a scriptural line that divides between the children of God and the children of this world. They on the one side have not the love of God in them; on the other hand, those who have this love in their hearts have no place in their lives for these pleasures.

But you will say, "We must have some amusement. We are so constituted that we need some kind of recreation, and you yourself say that the bow cannot be always bent." Very true; but it does not follow that because an angel must have food, he must go down and consort with serpents and eat serpents' food. It does not follow that because a Christian stands in need of recreation, and is not debarred from any innocent and recuperative pleasure by his profession and calling, he must go over to the world and consort with worldlings and

enemies, and participate with them in their godless amusements, especially those which are as popular and more universal with unbelievers in the *lowest grades of society* than they are in upper circles.

It would be an easy matter for me to point out a class of amusements and recreations suitable for christian people, if that were my present purpose. And in this connection I want most emphatically to say that our God has not been forgetful of our need in this respect. The Bible speaks of the pleasures and delights of the people of God quite as freely as it condemns the sinful pleasures of the ungodly.

Elihu, speaking by the inspiration of the Almighty and on God's behalf, says (Job 36:7-10, 11): "He withdraweth not his eyes from the righteous . . . He openeth also their ears to discipline, and commandeth that they return from iniquity. If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures." Here we are told that the pathway for the Christian is in hearing the reproof of the Lord, yielding to his discipline, and turning away from iniquity; and so shall he find days of prosperity and years of pleasure. I protest, in the name of God's word and christian experience, that the christian life is the happiest life—fullest of pleasures—and that it is happy and pleasant in exact proportion as we come away from iniquity and maintain close fellowship with the Lord.

See, also, what we are told of the child of God in Psalm 1. The worldling and his enjoyments are "in the counsel of the ungodly, in the way of sinners, in the seat of the scornful." But the blessed, *i. e.*, happy, child of God has his "delight in the law of the Lord, and in his law doth he meditate day and night." "Dear me," you say, "I could never find any delight in reading the Bible day and night." But, my friend, if you would diligently study your Bible, you would soon feel as did the prophet, when he said, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my mine heart" (Jer. 15:16).

Moreover, if you once get a taste of the "joy of God's salvation," you will lose all desire for these worldly intoxicants, called pleasures that only leave a deeper thirst, which in turn drives you further afield in the world for the pleasures that satisfy not. The sweet waters are not in the broken cisterns of your own hewing, but in the deep well of God's salvation. "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils: they have forsaken me, the fountain of living water, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 17:12, 13). Is not this a vivid picture of those who have wearied of fellowship with God and gone over

*Preached in Minneapolis, Minn., 1887, and published by the pastors of that city. Re-published now by the request of many.

to the world for their pleasures? This is the way and the walk of the backslider. Is God such a "way in the wilderness" that you must needs cry out for the onions and leeks, the melons, the fish, flesh and garlic of Egypt. and rush down on to the ground of Satan for pleasures?

Do you say, "I know nothing of those 'joys of salvation' and 'pleasures for evermore' that you speak of"? Of course not. And how can you expect to? *They are not found in the ball-room and theater, among the world's people, who are at enmity against God.* Such joys are found in God's highway of holiness, where the redeemed of the Lord walk, the Lord himself walking with them in the way. Why, friends, I would rather have the joy of one hour's experience in winning souls to Christ than all the pleasures the world could give in a score of years. I would not exchange one day of the "peace of God that passeth all understanding" for all the joy I ever had in the world—and I lived in it for twenty years before I found Christ.

I know to the full the world's amusements and pleasures. All that money, and travel, and the world's society, both high and low, could give, I had. I quaffed the world's cup of pleasure to the bottom again and again. I know whereof I speak. Nor did I give these up for lack of youth, and life and opportunity to enjoy them. The blood courses as young and warm in my veins even now, after twenty years of Christian life, as in yours, but I protest to you that the love and service of God are so much better to me that all the world has to offer presents no temptation, if it has to be at the loss of God's love; and such is the price the Christian has to pay when he goes over on the world's ground for pleasure. God's love in the heart, the joys of his salvation, are mightier than all the siren songs of earth. "We need no wax in our ears, no thongs to bind us to the masts of Zion's ships, as we pass through the world, to save us from the fatal charms of the sirens. Like Orpheus, we have sweeter music with us of our own."

I am at a loss to conjecture what some of these worldly Christians will do when they get to heaven—allowing that they will be saved, as Lot was out of Sodom, pulled out of the fire. It will be a strangely lonesome and dull place for them: No ball-room, no theater, no opera, no card parties—having nobody for company but the saints of all ages, who have washed their robes and made them white and clean in the blood of the Lamb, with no occupation but the service of God. For I cannot but think that if they find the fellowship of God and his saints dull, and his service and presence not suited to their worldly tastes, here, neither will they be there.

I venture now to say that those Christians who have walked most constantly

in fellowship with the Lord, and have had the deepest communion with him, will say that his ways are ways of pleasantness, and all his paths are peace (Prov. 3: 17) I tell you believers, if we show forth these joys in our lives more than we do, the unconverted would say, "Truly these Christians have something that we know nothing about. They have sources of joy that seem altogether above the world; joys that leave no dregs of sorrow or disappointment in their cup." Once more I protest that God has not left us without pleasures; and that out-and-out devotion to him does not rob us of a single pleasure, but gives something so much better than the mind by comparison, and therefore lose their attraction.

Nor do we have to wait for our pleasures till we get to heaven. We have them all the way along. Nor do you find the true Christian sighing and pining and crying for the flesh-pots of Egypt. You never hear him going up and down talking about the leeks, and onions, and garlic, and melons, and cucumbers of the Egyptian world. But you do hear these worldly theater and ball-room Christians complaining bitterly of the gospel and the austerities of a consecrated life. They are the legitimate descendants of the mixed multitude that came up out of Egypt with the children of Israel (Num. 11:4-6).

Speaking of the Gospel, when preached in simplicity, and directness and power—the true, heavenly manna "that is like unto coriander seed, and the taste of it like wafers with honey"—they say, "Our soul is dried away; there is nothing at all but this manna." Oh, my friends, your soul is not dried away by reason of the manna, but for the want of it! When Faith, Repentance, Regeneration, Sin, and Atonement are preached, these worldly ones do not like it. They say, "It is dry," and cry out for nice literary preachments of fifteen or twenty minutes in length, well beaten up in a froth of rhetoric, and furnished with pleasant and entertaining illustrations. "Give us science, literature, and ethics; tell us of the latest discoveries; what you saw in Europe. If you must preach of sin preach of the sin of the Turks, and of the Jews, who crucified the Lord; but do not talk about our sins—that is not pleasant. Preach of the glories of heaven, and the certainty of getting there when we have to lay down this life; but do not preach about hell, and future punishment, and the justice of God, and the necessities of moral government, for that is not pleasant, you know."

As for prayer-meetings, "they are dull places;" and as to real personal work—visiting the sick and poor, and a talk now and then with an unconverted neighbor—"Oh, dear, what do we hire church missionaries for? I thought the curates were paid for doing all that sort of thing. Make the church bright and cheery. Do

not let the devil have all the nice things. Have frequent strawberry festivals, and ice-cream suppers, and old folks' concerts, and garden parties, and charades, and *tableaux vivants*, and private theatricals, and cards, and billiards. We must have such things; for you know we young folks must be amused; and there are those among us not so very young who like them as well as we. And mind, if you do not provide amusements for us in the church, we will get them elsewhere. And do not be sparing of them, either, because these pleasures are not very satisfying; we must have them often. And if you do not have them often enough in the church, why, we will go to the theater; besides, they are better at the theater; and what's the difference, after all? If we have these things in the church there can be no essential harm in them anywhere. Too much preaching and praying and singing is not good."

Well, friends, I would say to all such demands, and those who come with them—and they are being pressed upon us like a flood—"Go hence into the world if you will; but we will not turn the Church of God into a temple of Belial." And to you who are so given up to pleasure I would say, "Would to God you knew a tithe of the joy we have in his service!"

My friends, you never find consecrated Christians complaining that they have no pleasure and sighing for amusements. It is the idle, unconsecrated, and worldly professor that runs after the pleasures of the world and is never satisfied.

I appeal to all true ministers of Christ if these are not true statements. They will with one accord tell you that it is not the consecrated, self-sacrificing members of their flocks who are away in the world seeking pleasure by conformity to its practices. On the other hand, they will tell you that it is their theater and ball-room *habitués*, their card-playing and Sunday-driving members, that give them great heaviness and sorrow of heart. The members, whom they depend on for personal spiritual work are not those who have become confederate with the world for its pleasures.

(Conclusion in next number.)

RELIGION in its purity is not so much a pursuit as a temper; or rather it is a temper leading to the pursuit of all that is high and holy. Its foundation is faith; its action, works; its temper, holiness; its aim, obedience to God in improvement of self and benevolence to men.

When you find a person a little better than his word, a little more liberal than his promise, a little more than borne out in his statement by his facts, a little larger in deed than in speech, you recognize a kind of eloquence in that person's utterance not laid down in Blair or Campbell.

"PREACHING IN A TRANCE."

"The statement has been extensively published that Major Perry, an illiterate and ignorant Edgefield county, South Carolina negro, while in what appears to be a trance, preaches learned and eloquent sermons. He is attracting a great deal of attention, and several enterprising citizens of Edgefield county have the human phenomenon in charge, and are exhibiting him to large audiences. Perry goes to bed, after a few moments of apparently sound slumber his muscles begin to twitch, his limbs to contract, and his body becomes distorted in unseemly shapes. This spasm soon passes off, and then he begins to preach. He takes his text from the Bible, naming book, chapter and verse. all the time lying flat on his back, with his eyes shut, and for half an hour or more preaches, using strictly grammatical and even eloquent language. At the conclusion of his sermon he sings a hymn to an old air, the words being new. Then comes a prayer and dismissal of the congregation in the usual manner of religious bodies."

The above is from *Hall's Journal of Health*, and as I have not seen anything of it in the newspapers, I felt that it would be of interest to the readers of the HERALD OF TRUTH. If there is any reality in it, this must be a case very similar to that of Noah Troyer of Iowa, and John Kauffman of Goshen, Ind.

ISAAC A. LEHMAN.

Chambersburg, Pa.

AN INTERESTING ADDRESS.

[The following essay was written and delivered by Oliver Nahrgang, son of Bro. John Nahrgang, of Wilmot Twp., Waterloo Co., Ontario, at the close of the school term, at the "Deaf and Dumb Institute," at Belleville, Ontario, in the spring of 1882. Bro. Nahrgang has six children that are deaf-mutes, and the oldest, Oliver, the author of this address, attended the school seven years, and from the address we perceive that his time at school was not wasted. The address was delivered in sign-language and is a credit both to the school and the boy. In our recent visit to Canada it was our privilege to visit with Bro. Nahrgang and family, and with paper and pencil we had the pleasure of a pleasant conversation with Oliver. His address is New Hamburg, Ont.]

OBEDIENCE.

"There are three very important times in the life of every one of us, the time of our birth, the time we leave school and the time of our death. Obedience is required of us from our birth to our death. While we are young the obedience which is required of us is of a different kind from the obedience which is required of us when we

become older. During our very youthful period when we are hungry we have to eat—that is—we have to be obedient to a law which God has implanted in us. If we were disobedient in this law we should suffer death. First of all we should be obedient to our heavenly Father who made us, who gave us our life and is giving us all that we require during life. We should be obedient to our parents, whom God has commanded us to obey. They watch over us when we are young; they send us to school; they provide us with food and clothes and then wish to have us made well when we are sick. We should be obedient to our teachers; they have charge of us while we are at school. They labor earnestly and diligently that we may show our parents and friends that we can become useful and intelligent citizens, and they train our intellects, mould our characters, help us to form our opinions and guide us during our school days. Our masters should have our obedience and respect; they furnish us with employment, so that we can earn money to buy anything that we require. We should be obedient to our rulers or those who are appointed by the Queen to assist in the government of the country. The motives of obedience are many. We should be obedient to our heavenly Father because it is our duty to do so. We owe obedience to Him who made us, to those who provide for us when we are small, to those who teach us, to those who may employ us and to those who may govern us. Any one in charge of us generally knows what is best for us. They have seen more of the world; know the many temptations that lie around us; have had much experience and can warn us to avoid these evils. They do this, not because they will benefit themselves by it, but because they have our welfare at heart. But there is a greater reason why we should be obedient to our teachers; we are sent here from home to be educated; sometimes our parents have hard work to get along while we are away at school; they have to work much harder to do without our help. They deny themselves many pleasures for us. Our teachers are responsible to our parents for our education. If the teacher works earnestly that we may become more and more enlightened, we would be very ungrateful if we were disobedient to him or her. The manner of our obedience should be promptly, cheerfully and to ask no reasons. Once we are told to do anything we should obey immediately. If it is left or put off it becomes more difficult to be obeyed. The sooner it is done the easier it is. It should be done willingly, gladly, and without grumbling. To do what we are commanded should be regarded as a pleasure rather than a task. When a teacher asks a boy or girl to do anything, how often have we seen him or her stop and ask a thousand reasons why he or she was called upon to do it. The

effect of our obedience will be that we will have the good opinion of all whom we obey. We will be happy ourselves; for we will have the satisfaction of having done our duty, and we will have nothing to feel sorry for. The effect of obedience on other pupils will be greatly for good, while disobedience has a bad effect. Pupils who are obedient respect their teacher and accomplish more work for him, while he is able to do more for them. They maintain good order while they are in school, they command the love of their parents, brothers and sisters at home, and they have the respect of society when they go out into the world. The probability is that I shall not return next session. I cannot leave without thanking our kind Superintendent and teachers for their untiring zeal in their endeavors for our improvement in our studies. I go away feeling that I have spent the happiest hours of my life here. I leave, I trust, with the good wishes of officers and fellow pupils, and if there is anything I would say as a parting request it is, Always be obedient."

HOW THE SAVAGES ATE.

In the summer of 1888 a vessel landed at San Pedro, the ocean harbor for Los Angeles, California. They had on board a number of strange looking human beings. While out upon the high sea they sighted a signal upon a small raft. Upon approaching it they discovered about a half dozen mortals on board. The small boat was lowered and they were taken on board. Their scanty apparel indicated that they were the inhabitants of some heathen land or isle. No one on board the vessel could converse with them. They were viewed as wild people, and were, as a matter of course, objects of great curiosity.

Food was prepared for them, and as they surrounded the table the ship's company all gathered to watch the savages eat. What was their surprise to see them all reverently bow their heads, while one of the number gave thanks to God for the food before them. They had doubtless heard the gospel from missionaries, and had learned that the Almighty was their Father and that from his hand came all we enjoy; and although among a people with whom they could not converse, they there acknowledged their God.

O ye cowardly Christians who live in prayerless homes, or who shrink from having family worship when there are strangers present, and from returning thanks for your food when your rich relations are with you, be rebuked! and henceforth honor your God; own him everywhere. "He that is ashamed of me, of him will I be ashamed." Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

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Contents of this Number.

| Contents of this Number. | Page |
|--|------|
| The Gospel of love | 193 |
| Pictures of ourselves | 193 |
| Let each look to himself | 193 |
| House cleaning | 194 |
| The converted outside of the church | 194 |
| Asking Aright | 195 |
| Not Knowing | 195 |
| Reverend giving | 196 |
| Peace and good will to man | 196 |
| The Christian and modern dance | 197 |
| Preaching in a trance | 199 |
| An interesting address | 199 |
| How the Savages ate | 199 |
| Editorials | 200 |
| Correspondence | 201 |
| Our trip to Canada | 202 |
| Conference in Waterloo Co., Ont. | 203 |
| Amish Conference report, Cass Co., Mo. | 204 |
| Hard masters | 204 |
| One neglected child | 205 |
| Sorrowful yet rejoicing | 205 |
| A daughter's plea | 205 |
| Deaths | 205 |

OUR MONTHLY LESSON HELPS are now printed with appropriate questions for the Primary, Intermediate and Advanced classes.

THE SUNDAY-SCHOOL LESSON HELPS for July have been sent those who ordered them. If any who has ordered has not yet received them, please inform us of it at once. Those who have not yet ordered our Lesson Helps for their schools will, we believe, find it to their advantage to do so. The price of one copy for three months is only 2½ cents when taken in quantities of 10 or more. Send for sample copies.

GERMAN LESSON HELPS.—Many of our Sunday-schools are still conducted in the German language, and the urgent demand for Lesson Helps for our German schools, has induced us to supply a German quarterly, and we take pleasure in announcing to the brotherhood that we can now supply them with Lesson Helps at the same rates as the English.

1 copy one year.....20 cents.
10 or more copies 1 year per copy 10
10 or more copies for 3 months
per copy.....02½¢

We ask all the Sunday-schools to use the Lesson Helps of our church. Send for sample copies, either in English or German. MENNONITE PUBLISHING CO., Elkhart, Ind.

KIND ACTS BETTER THAN KIND WORDS.

—Some time ago one of our subscribers who is not in the best circumstances financially, and who had been in arrears on the HERALD sent us \$3.00—after trying hard to get more together—to pay up a part of the arrearages. This part of the subscriber's letter we published at the time. Now a letter comes from a brother, containing a sum of money to be used in various ways in the work of the Lord, and of this amount, \$3.00 is to be credited to the above named subscriber's account on the HERALD.

We do not publish this merely to hint that others should do likewise, but say frankly that there are yet many who would like to read the HERALD, but who feel that they cannot afford to pay for it, while there are many others who can afford to give this, to them, small amount out of their plentiful store to supply one or more families with the HERALD. This is already being done by a goodly number, and many homes are made happy, not alone because they receive the HERALD, but because they know that some one is interested in their welfare and desires them to enjoy the blessings and privileges as others do who are better off in the things of this world. We trust you will all read Prov. 28:27.

THE BENEFIT OF VISITING THE CHURCHES.—No one can calculate the benefits that may arise from zealous ministers of the Gospel going forth to preach to those who are not so well, or are not supplied with regular preaching of the word of God. Only those who sometimes go and see for themselves can realize the great necessity thereof, the actual want of the bread of life and the hunger and thirst that manifests itself in souls that are almost famished. We have just received a letter from Hamlin, Kansas, which reads as follows:

"Dear Brethren and Sisters: I desire herewith to publicly to return my thanks to the Lancaster Conference for the kindness they have manifested towards the brethren and small churches in the west, in sending of their ministers to the scattered ones. The brethren E. N. Nissley and A. Brenneman arrived at Hamlin, June 13th. There are here three members. On the 14th of June they went to Nehama Co., Neb., where there are six more; so there are nine in number seventeen miles

apart. We were so glad to have the brethren come and give us these words of encouragement: we needed them in our work. I feel so renewed and strengthened since they were here. I had some of my questions answered. One grows cold and weary when left alone to contend with the trials and temptations of life. I hope others may visit us also. May the Lord's blessing rest upon the labors of the dear brethren, and may their labors not be in vain. A SISTER."

THE FOLLOWING PARAGRAPH, taken from the *Lighthouse* is a rather unpolished, but an entirely truthful statement, and full of meaning, which no one can misunderstand, when applied to many of the so-called shepherds of the fashionable flocks in a large number of our cities.

"Broadcloth, plug-hatted, leader-of-fashion, dudish preacher! what an emblem of the Prophets! and of Jesus, 'Who had not where to lay His head!' How expect the members and common people to lay aside pride, and worship of the world while the preachers set such outlandish examples? this, in architecture, in equipage, in house furniture, in personal attire, etc. In some of the smaller denominations, some restriction is laid upon dress, but it falls mostly upon the women; and as for the men, many of them could not be distinguished from the crowds of worldly people on the streets of a fallen town or city."

Less of style and more of the divine Spirit, less scientific theology and more simple gospel teaching, less pomp and gaiety and more sobermindedness and deep consecrated life among the majority of the ministers in the popular churches might make the number of members received smaller, but there would be a corresponding increase in the spiritual life and activity in the church.

LAKE SHORE ROUTE TEACHERS' EXCURSION.

For the occasion of the annual meeting of the National Educational Association, to be held at St. Paul, Minn., July 4th to 11th inclusive, 1890, the Lake Shore & Michigan Southern R'y Co. will sell excursion tickets at greatly reduced rates June 28th to July 5th inclusive.

A great opportunity to visit the North-western country at a very small expense. Do not miss it. Send to A. J. Smith, Gen'l Passenger & Ticket Agent, Cleveland, O., for circular of information.

A HEROIC ENGINEER.—The Perkasié Pa., "Central News" of a few weeks ago contains the following account of the heroic act of an engineer.

On Monday morning of last week Frank Repp, an engineer on the Perkasio mail train, made himself a hero. At Allentown he saw a lady walking on the track but she heeded his warning and stepped over on another track on which a train also approaching. Mr. Repp tried to again warn the woman of her danger but the noise of his train drowned the roar of the other one and she was unaware of her peril. He immediately reversed the lever and turned on the steam brakes with a suddenness that alarmed the passengers. He sprang to the side door of the cab, and before his locomotive had come to a stand-still he leaped to the opposite track just as his engine got abreast of the young woman and the other locomotive had almost reached her. With herculean strength and lightning swiftness he caught her up bodily and leaped with her beyond the tracks just as the other engine swept by. Then he sank to the ground overcome by the efforts and the narrowness of their escape. His was indeed a heroic act.

If such acts of true heroism were more generally published by the secular press and the accounts of the daring and foolhardy feats of bridgejumpers and prize fighters omitted there would be a healthier condition and a more philanthropic spirit among the world at large.

CHURCH NEWS.

MINISTER ORDAINED.—On the 5th of June a brother was ordained to the ministry in the Clear Spring church in Washington Co., Md. Of the four brethren who had received votes the lot fell on Bro. David Gsell. May God be with him and strengthen him in his important duties so that he may be the means of doing much good.

CORRESPONDENCE.

FROM BUTLER CO., OHIO.—The Sunday-school in this place is prospering. The largest attendance this summer was on June 15th. The wheat crop is good and people expect to begin harvesting by about the 25th of June. COR.

MARION, KANSAS, JUNE 18TH, 1890.—We are at present blessed with good health, and the recent fine rains and warm weather is very favorable for the crops.

Our communion services will be held next Sunday, the 22d of June. There are also ten applicants for baptism. The Lord bless us all. B. W. BARE.

MEYERSDALE, PA., JUNE 18TH, 1890.—Communion services were held in the Folk M. H., in Somerset Co., Pa., Sunday, June 15. Quite a large number participated. On Saturday previous nine young persons were added to the church by baptism. Bro. J. N. Durr of Mason-town, Fayette Co., Pa., who was with us on this occasion filled several appointments at this place and one at the Casselman M. H., in Garrett Co., Md. May the Lord bless his work. D. N. BENDER.

FROM LAWRENCE CO., PA.—In this—the Lawrence Co., Pa.—church I have spent a week of successful and I hope beneficial work. The first Amish brethren settled here in 1846 and now there are two churches of eighty members each. The membership would be larger were it not that many have gone west where land is cheaper.

It is at this place that the eastern Amish Conference was held in April. The Sunday-school held in the church does successful work, and in time it will no doubt prove a great benefit to the church.

One of the brethren, Levi King, was unfortunate of late, losing his house and nearly all it contained by fire. The brethren, however, are coming forward liberally to his aid.

While in this locality I called on Bro. Solomon Zook who is seriously afflicted with *Locomotor Ataxi*. He has been in this state now for three long years, and longs for the day when he will be freed from his pilgrimage and find sweet rest in a world of bliss. The HERALD is a welcome visitor in this home, shortening and illuminating the otherwise long and gloomy days. The prayers and sympathies of the church are in behalf of Bro. Zook, that he may be enabled to bear the cross patiently and endure to the end, when he shall be greatly rewarded for his has endured. M. S. STEINER.

NEWTON, KANSAS, JUNE 11, 1890.—The ministering brethren, Ephraim N. Nissley and Adam Brenneman are at present visiting the churches in Harvey, Marion and McPherson counties. They preached to us in the Pennsylvania house Saturday night and left another appointment for to-night (Wednesday), and then leave us for Nebraska and other points, where they hope to exhort and encourage the weak churches. We are glad to learn from the brethren that while they have thus far been trying to do this they too have been encouraged and blessed. We are glad to know this and hope their visits among the small churches that are scattered abroad in the west may bring out such a report from them to the brethren

in their Pennsylvania homes that others with them may be sent again and again to water what has been planted. The brethren felt it no small undertaking to leave their homes where dear ones bid them farewell for a long journey beset with many seen and unseen dangers.

The Lancaster county conference said, "Brethren, go," "and in obedience to this," said Bro. Brenneman in his opening remarks, "We have come among you I thought then how beautifully this harmonizes with the great commission of our Lord, 'Go ye into all the world and preach the gospel to every creature.'"

Paul and Silas were recommended by the brethren to the grace of God, and went through Syria and Cilicia, confirming the churches. Acts 15:40, 41.

"Comfort, ye ministers of grace,
Comfort the people of your Lord;
O lift ye up the fallen race,
And cheer them by the gospel word."

R. J. H.

VERSAILLES, MO., JUNE 15th, 1890.—On the 26th of May, the brethren J. S. Coffman of Elkhart and J. S. Lehman, of Freeport, Ill. arrived in our midst and during their short stay held two meetings. On the 27th they started for Illinois to attend conference.

A few days afterward the brethren Ephraim N. Nissley of Mt. Joy and Adam Brenneman of Lancaster, Lancaster county, Pa., were also with us and held two meetings. During these meetings two precious souls were made willing to accept Christ and turn from the world. It was a season of refreshing to us and we were thankful to God and the dear brethren for the words of encouragement and comfort they brought to the believer, and for the warning they gave to the sinner. We are truly glad to see the interest the brethren are manifesting towards the small churches in the West. This we think is as it should be. The ministers should go and preach, and the church should aid them with means to carry out the work that is laid on them. Moses was sent to lead the children of Israel from under the bondage of Egypt, but there was an enemy to contend with on their way to the promised land. God gave Aaron to Moses as a priest to assist him in the work. In their way Amalek came out to fight against them. Moses ordered Joshua to choose men to fight against Amalek and he would stand on the hill with his rod, and as long as his hands were lifted up Israel prevailed, but when his hands became weary and sank, Amalek prevailed. So Aaron and Hur took a stone and sat him on it and Aaron stayed up one arm and Hur the other till Amalek was discomfited.

Now, dear brethren, Christ is our great High Priest who in his commission said, "Go, teach all nations," etc., and gave the promise, "Lo, I am with you

away, even unto the end." Here are all the necessary stays and supports given by our High Priest. Now, let Hur come on the other side with the necessary means to carry out the work and Amalek will be discomfited and sinners won to Christ.

DANIEL F. DRIVER.

FROM ELKHART, IND.—Sunday the 15th of June, six persons were added to the church by baptism. Bro. Samuel Coffman of Rockingham county, Va., preached an eloquent and impressive sermon appropriate to the occasion, in which he set forth the condition of the regenerated man, his duties and privileges in a very earnest manner. His words made a marked impression on the congregation and many were visibly affected. May the seed soon bring forth much fruit.

Bro. Coffman and wife left on Tuesday morning for the west. They will visit some time in Missouri and Illinois and on their return will make a short visit here and in Ohio, and then proceed homeward. May God richly bless the labors of the beloved brother in his calling and grant both him and his companion a very pleasant and enjoyable visit in the west.

On Sunday, the 22d, communion services were held in our church in which quite a large number participated.

On the night of the 23d the brethren, E. N. Nissley and Adam Brenneman, who were sent by the conference of Lancaster Co., Pa., to visit the churches in the west, arrived at Elkhart on their way home. As they were going to stop off only one day (the 24th), only three appointments were made for them, one in the Holdeman church in the forenoon, one at Shaum's in the afternoon and one in the evening at Elkhart. The attendance at all these services was good and a lively interest was manifested by the hearers. The brethren admonished us faithfully and we were much edified by their visit.

After the meeting at Elkhart the brethren went home with Bro. J. F. Funk, and early next morning they took the train for home. May God richly bless their labors and direct them in all the events of life, that through them His name may be glorified and many sinners be brought to Christ.

A. K. B.

FROM MARKHAM, YORK CO., ONT.—Thursday morning, May 29th, 1890, the writer and about twenty of our brethren and sisters boarded the train at Markham, Ont., for Berlin, Ont., where the annual Conference was held Friday the 30th at Christian Eby's M. H., Waterloo county. Here we met Bish. Samuel Coffman, from Virginia and Pre. John F. Funk, from Elkhart, Ind. On the same evening a meeting was held, which was conducted by Samuel Hoover Jr. and Samuel Hoover Sr. On Saturday afternoon another meeting was held at the same place, where two

persons were baptized and received as members and two more reclaimed. On Sunday, June 1st, we again assembled at the same place, on which occasion communion services were held. The brethren, Samuel Coffman and John F. Funk, preached. In the afternoon we attended the Sunday-school. In the evening they preached in Cressman's M. H., Breslau. Appointments were made for the brethren Coffman and Funk in the following order, two meetings being held each day: Wanner's, Hagey's, Weber's, Detweiler's, Latschaw's, Blenheim, Geiger's, Biehn's Shantz's and David Eby's M. H.

Saturday morning the 7th we left for home accompanied by these brethren. They held a meeting the same evening in Weidman's M. H., also one on Sunday morning and another in the afternoon. In the evening the communion was observed at the house of Bro. Michael Fretz, who was not able to attend the meeting on account of sickness.

On Monday morning the brethren returned to Berlin to attend another meeting at Eby's M. H. We trust that their labors were not in vain and that at least some seed sown may have rooted and may bring forth at least thirty fold. May the Lord bless the brethren. We also thank the dear brethren and sisters, for their kindness, who took us from place to place on our visit in Waterloo county.

A. B. RAMER.

FROM WASHINGTON, TAZEWELL CO., ILL.—Having read so much in the HERALD from other churches, I consider it my duty to write something from our church, as in the last year many have moved east and west from our church.

Since Peter Stuckey moved to Neb. we had no bishop. Pre. Jacob Unsicker alone remained in charge of the flock. However the church has lately called two of its members to the ministry, namely, Bro. David Augsberger and the writer, Bro. Unsicker, although more than eighty years old, is still attending faithfully to his ministerial duties.

Bish. Joseph Stuckey has conducted the baptismal and communion services for us, for which we feel thankful to God as well as to the brother.

We have a well organized Sunday-school. Bro. John Schweitzer is Superintendent and Bro. Gerry Wagner Assistant. The school is well attended, especially the older brethren and sisters take a lively interest in the work, which is a very good example to the younger scholars. If the older people set the younger ones a good example, God's cause can prosper.

Our church is prospering, for when love and harmony prevail there we also have the promise which the Savior gave his disciples when he said, "By this shall all men know that ye are my disciples, if ye have love one to another."

There are at present 14 applicants for baptism in our church, having turned from sin unto the pursuit of righteousness and from the service Satan to the service of their Savior and Redeemer.

On Sunday the 8th of June we had a very pleasant visit from Bro. Joseph Stuckey of Danvers, Ill. He preached to very large congregations twice and upon this occasion also performed the solemn duty of ordaining two young brethren to the ministry, as already stated. We ask for the prayers of the readers of the HERALD in our behalf, that God would grant us wisdom and strength, that we may be enabled to fulfill the solemn and important duties laid upon us and be faithful laborers in the vineyard of the Lord, God helping us.

Tuesday the 10th of June we had an unexpected visit from Bro. J. P. Smucker, who was on his return from the West. He preached two edifying sermons to us. We thank God and the brother for this visit. May God add his blessing to what has been done.

MICHAEL KINSINGER.

OUR TRIP TO CANADA.

For many years we felt a desire to make a more extended trip through the Mennonite settlements of Canada, than it has thus far been our privilege to do, but it seemed as though the way was not opened until recently, and we are always willing to wait for the Lord's time.

After we had decided to go, it seemed as though there was none that was willing to share the trip with us, and we made all our preparations to go alone. But it seems as though a kind heavenly Father overrules all things to our good, and often in mysterious ways, when we see it not, he directs the minds of the people in a way to accomplish his purposes and ends, and we are truly led in paths which we have not known.

Bishop Samuel Coffman of Virginia, who with his wife had already spent some time visiting in Elkhart and vicinity, and who had intended to attend the conference in Livingston Co., Ill., became stirred up in his mind with the desire to visit the brethren in Canada, and defer his visit to Illinois until later. On the afternoon of the same day (May 28th) that we had intended to start for Canada, he came to our town, and it was soon a settled matter that we should make the trip together.

We left Elkhart in the afternoon and the following morning found ourselves safe and well in Berlin, Ontario. Here we met Bro. Daniel Wismer, and Elias Weaver (both bishops in the church here), and spent the day in visiting among the brotherhood.

On the 30th (Friday), was the time for the Annual Conference of Ontario, which met at C. Eby's meeting-house in Berlin, and was well attended, though three of the ministers were absent visiting the churches in Pa., and it was a cause of deep regret that some, for other causes, had withdrawn. The discussions of the conference were conducted in the spirit of love and peace, and harmony prevailed. The proceedings of the conference are given in another column of this paper.

In the evening a meeting had been appointed at the same place, where Bro. Samuel Hoover, Sr. and Bro. Samuel Hoover, Jr. both of Markham, led the services. Bro. Samuel Hoover Sr., with several other brethren from Markham were on their way to Indiana to visit friends and the churches there.

On Saturday afternoon there was meeting again, on which occasion two persons were reclaimed and two were received by baptism.

On Sunday forenoon there was a very large gathering at the same church, and the communion of the Lord's Supper was held, in which many participated. During the afternoon we visited with several families of old and feeble people who were unable to attend public services, to whom the communion was given at their homes. We also attended the Sunday-school at Berlin, and were pleased to see the earnestness and zeal, both of superintendent, teachers and pupils. We were especially glad to see so many of the older people there. It is a great encouragement to any Sunday-school to have present both the older young people, and also the old people when the parents, and others can be induced to attend the school.

In the evening we attended meeting at Cressman's meeting-house at Breslau and spoke from the text Rom. 1:16.

On Monday forenoon we visited Pre. Jacob Woolner who is in a very feeble condition, and then attended meeting at Wanner's. In the evening we had services in Hagey's church near Preston. Afterwards we had services at Weaver's, Detweiler's, Blenheim, Latschaw's, Geiger's, Biehn's, Shantz's, and 1) Eby's, in the order named, which occupied our time until Friday evening. Nearly all these services were well attended and some of them very largely. The time between the meetings was occupied in visiting; a large portion of it, in visiting the aged and the sick. Among the old people visited were Brother and Sister Bricker, Sister Oberholzer and Sister Noah Shantz, in Berlin; Bro. and Sister Benj. Shuh, Bro. and Sister Geo. Shoemaker. The aged brother is from Montgomery Co., Pa., and is now 90 years old, but still vigorous both in mind and body.

We were sorry to find Sister Benj. Shoemaker, residing in the same house with the aged parents, suffering from paralysis of the left side, and in such a

condition that little hopes of her recovery could be entertained. She died a few days later and was buried on the following Saturday June 7th. Sister Levi Snyder is old and feeble and nearly blind. Her husband died only a few weeks before. Sister Erb in Preston, and the aged Bro. Jacob Hagey, also Sister Hagey, widow of the late Bish. Jos. Hagey, and Sister Sherk widow of Pre. David Sherk and others of whom we have no record were among the number we visited.

We spent Friday night with Bro. J. Z. Kolb and family and on Saturday morning in company with Bro. Abraham Ramer and wife, and Bro. Jonas Ramer and wife, went to Markham, 22 miles North of Toronto. Here we met an appointment in the evening, at Weidman's meeting-house, where there was a fair attendance and good attention. We said all night with Bro. Samuel Hoover Jr. The next morning after a short visit with Bro. Hoover's mother we attended meeting at Weidman's meeting-house, where a very large congregation assembled and listened with close attention. In the afternoon we had another large meeting and very close attention was given to the speakers. In the evening we visited Bro. Michael Fretz, who has been sick for a considerable time and who desired to receive the communion of the Lord's supper, and we had a pleasant and edifying meeting together, and I have reason to believe that every heart rejoiced in the Lord. It seemed that God's blessing was with us and that it was good to be there.

We spent the night with Bro. John Koch, and the next morning bade farewell to the kind brethren and sisters there, and during the day returned to Berlin, where after a few more visits with friends and brethren and sisters we met in the evening for our last appointment, in the Berlin meeting-house. The large house was over-crowded but we had a pleasant and we hope a profitable meeting. After the meeting we spent a pleasant time at the house of Bish. Daniel Wismer where also Pre. Jacob Gingrich and wife, Sister Barbara Sherk and others were with us.

At two o'clock A. M. we boarded the train and the same evening at five o'clock we arrived safely in Elkhart.

Much more might have been said about this trip, but time and space being limited we forbear. Yet this much we want to say that we shall ever remember this visit to the beloved brethren and sisters in Canada, as one of the most pleasant and profitable seasons of Christian labor and enjoyment we have ever experienced. May God bless the church in Canada as well as in other places and may we all be united together as one common brotherhood, laboring for the extension of God's kingdom until the knowledge of the Lord shall cover the earth as the waters cover the sea.

JOHN F. FUNK.

CONFERENCE IN WATERLOO COUNTY ONTARIO.

The annual conference for Ontario, was held in Christian Eby's meeting-house, in Berlin, on the 30th of May, 1890. Four bishops, Elias Weber, Daniel Wismer, Amos Cressman and Samuel Coffman of Virginia were present. There was also a number of ministers and deacons present, though some, from different causes were absent.

The 17th chapter of the gospel of John was read, remarks were made by the bishops, in which the importance of our meeting and the work in which we are engaged was set forth. The care which every minister should have for his people and the church was earnestly referred to. Special reference was made to the care which the minister should exercise toward the younger portion of his congregation, the lambs should be fed, and where the lambs are well cared for, there we will have, by and by, a flock. This meeting is a meeting of ministers. It is needful for ministers to meet and consider what is needful that our church may be kept in proper order, and may grow and prosper.

Our confession of faith gives us the doctrines and principles of our faith; but besides the eighteen articles there are also rules and ordinances. It is proper and necessary to have them. Rules and ordinances do not take us to heaven, but to keep all things in proper order, we need them. When rules of order are adopted they should be kept; if these rules were neglected, confusion and disorder would follow.

The duties of bishops, ministers and deacons were referred to. Also Matt. 18:15-18. Ministers should not meddle with questions of order or difficulties that may arise. This should be left for the deacons.

Bro. Samuel Coffman read the 12th chapter to the Romans and from it made some valuable remarks. Further remarks were made by others also, after which a recess for dinner was taken.

During the afternoon different subjects were presented and discussed. Considerable time was taken up with a discussion of a portion of the seventh chapter to the Romans without arriving at any definite decision.

The following is an extract from the minutes of the meeting as given by the Secretary:

The conference was opened with prayer and singing. The 17th chapter of John was read. Then the bishops spoke and remarked that each one should attend to the duties of the office to which he is called, presenting especially, what the duties of the bishop, ministers, and deacons are in the non-resistant sense of the word of God. The ministers and deacons then with some further remarks confirmed the remarks of the bishops.

1. The request made by S. S. Bowman with regard to the Puschkin meeting was unanimously accepted.

2. Inasmuch as Bro. Jacob Woolner is not able to fill his appointments as indicated in the meeting-calendar, it was unanimously agreed to have these appointments filled by others, with the exception of the appointment in Hay Twp., August 17th.

3. A resolution was adopted that we regret that some of the ministers belonging to this conference have withdrawn themselves from us and have begun to hold a conference for themselves.

Herewith conference adjourned.

CONFERENCE REPORT

OF THE WESTERN DISTRICT CONFERENCE OF THE AMISH MENNONITE CHURCH HELD ON MAY 29, 30, 31, 1890, AT THE SYCAMORE GROVE M. H., CASS CO., MO.

The following ministers from a distance were present:

Stephen Miller, Henry Co., Iowa; Jonathan P. Smucker, Nappanee, Ind.; John Birkey, Bureau Co., Ill.; Joseph Birkey, Bureau Co., Ill.; Joseph Shlegel, Seward Co., Neb.; D. J. Zook, Harvey Co., Kansas; Joseph Rediger, Seward Co., Neb.; David Morrell, John Klopferstein, Andrew Miller, Johnson Co., Mo.; Christian Naffziger, LaGrange Co., Ind.

The ministers assembled at the meeting house on Thursday, May 29th, for the purpose of counseling, arranging questions and making preparations for the work that was to follow the next two days. This meeting was opened by Bish. J. C. Kenagy, stating the object of the conference and offering an earnest prayer.

The subject of church rules was then discussed and it was unanimously decided not to bring this subject of minor importance before the conference. The meeting was closed by a short address and prayer by Joseph Schlegel.

May 30th.—Conference was opened by singing, followed by a few remarks and prayer by Bish. J. P. Schmucker. Bish. Joseph Schlegel had been appointed as Moderator, and Bro. Joseph H. Byler Secretary. First, all the ministers declared their desire and willingness to build upon the foundation laid down by the prophets and apostles of which Jesus Christ is the corner stone, and to hold firmly to the principles of faith that were adopted by our forefathers in 1632, not regarding them as a law, but as gospel, and which should be observed and taught. To this the membership readily assented.

Several questions were then brought before the conference and discussed. It was resolved:

First, that churches which are supplied with ministers should send help to those

churches which are not supplied and help to pay the expenses of the same, and as a system for raising this fund it was recommended that in all the churches at regular times a collection be taken to which all members would pay according to their ability. It was further recommended that the ministers visit other churches of our faith more frequently in order to help each other and that peace and harmony might prevail.

Secondly.—That much patience should be exercised toward the straying ones, that earnest prayers be offered for them and various efforts be made to bring them back to the fold.

Thirdly.—That it is not becoming for our members to join such orders as the "Farmers' Alliance," "Wheeler's," etc.

Fourthly.—That in places where the English is better understood the German language should not be preached exclusively, but that some of our ministers should fit themselves so as to be able to preach in the English language also.

Fifthly.—That worldly amusements, such as parties, dancing, etc., etc., are injurious to body and soul, and should not be indulged in, and that visiting saloons is equally bad.

Sixthly.—That we as a non-resistant people should not receive pensions from the government as pay for services rendered or injury received during the war, though we were not at the time members of the church.*

Seventhly.—That before persons are united in the bonds of matrimony, the fact should be made known to the brotherhood.

Eighthly.—That, commencing with the ministers, we should have more spiritual life, be more spiritually-minded and that our conversation should be of heavenly things so our lives might be pure and holy.

The above resolutions were not voted upon and made binding for the churches, as it was thought best not to make binding laws or rules while "The Son has made us free." But the above are the minister's understanding of the word, and their instructions to us. Numerous meetings were held and largely attended and all were well instructed and richly admonished. By these ministrations a number of souls showed their willingness to forsake the world and serve the living God.

J. H. BYLER,
PIUS HOSTETLER.

* That one who served as a soldier was not at the time a member of the Mennonite church is self-evident, as no one who takes up carnal weapons for the destruction of his fellow-member can be considered a member. See Mark 12:39, 41; John 14:21, 23; Matt. 5:28, 30, 44; Rom. 12:14, 19-21; 1 Pet. 3:9; Isa. 2:4; Micah 4:3; 2 Cor. 4:2; Matt. 7:12; Luke 6:31; etc., etc. We make this explanation that those of our readers who are not members of our church and to whom the resolution may not seem plain, may understand it more fully. [Ed.]

HARD MASTERS.

Man's Creator set him at work to till the ground. This is hard work, and so uneasy souls make haste to seek for easier jobs, where there is less toil, more pay, more expense, and frequently, danger, dependence, and death. And in breaking loose from God's order, they fall under the yoke of Satan and his servants, and find them very hard masters.

Says L. S. Coffin, one of the State Railroad Commissioners, in an address "In the Interests of Humanity and the Sabbath" before the upper Iowa Conference, held in Clinton:

"Twenty-six thousand railroad employees in Iowa have no Sabbath; that day being the busiest in cleaning up the roads and running freights, while the passenger trains run as on other days. On an average 35 brakemen are killed every week in the United States, and, over 200 a year in Iowa, mostly on freight trains, through the use of the old-fashioned coupling-link and the brake on the top of the freight cars, besides all those injured and killed by other means and other accidents. There is no reason why automatic couplers and air brakes operated by the engineers should not be used on freight trains, and thus prevent this sacrifice of life and limb, except that they cost more. The employees cannot make a complaint for fear of losing their places, and so they toil on, week in and week out, in imminent danger, the creatures of soulless corporations."

Now if these men were half of them back upon the soil where God put them, digging their bread out of the ground, serving the Lord, giving up the idea of getting rich, and living sober, godly, contented, grateful and useful lives, the "soulless corporations" would find that a man was worth more than an "air brake" and would deal very differently with men from what they do now, when if one man will not work Sunday, another will, and if one gets killed there are plenty more who stand ready to take his place rather than work on the soil where the Creator put man at first.

A NEW FAST TRAIN EAST.

Beginning the 10th, inst., the great fast mail train NUMBER FOURTEEN over the Lake Shore Road will have attached an elegant Wagner Drawing-Room Car running through from Elkhart to Cleveland daily.

From Cleveland the train is equipped with a new Buffet Sleeping Car, running through to New York, via the New York Central, arriving in that city at 10.35 A. M. This train will be a great favorite with business men and others who like fast time on the rail, as it is a very "rapid traveler" landing passengers in New York City the next morning in time for business. No day coaches east of Cleveland, therefore reserve your berths early in advance through your local Agent.

Leaves Elkhart at 11.15 A. M.

ONE NEGLECTED CHILD.

"He that converteth a sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." How great this multitude of sins may be no mortal can tell, but the amount of evil which we may neglect to prevent would appall us if we could but know it.

You may think it is a little thing to shelter, to feed, to protect and teach and love a little child. You may plead your ambitions, your engagements, and your cares, and say with Cain "Am I my brother's keeper?" but when eternity unfolds its record you may see that you missed the opportunity of your life-time when you failed to win and save a little child. Read the story of one neglected child, poor Margaret, whose history and progeny have been traced, as is summarized in the *New York Times*.

Margaret, when a little girl, perhaps an orphan, perhaps abandoned by her parents, was left adrift in one of the villages of the Upper Hudson. There was no almshouse in the place; but she was a subject of outdoor relief, probably receiving occasionally food and clothing from the officials, but never educated, and never kindly sheltered in a home. She became the mother of a long race of criminals and paupers, and her progeny has cursed the country ever since. The county records show two hundred of her descendants who have been criminals. In one single generation of her unhappy line there were twenty children; of these three died in infancy, and seventeen survived to maturity. Of the seventeen, nine served in the State-prisons for high crimes an aggregate term of fifty years, while the others were frequent inmates of jails and penitentiaries and almshouses.

Of the 623 descendants from this unhappy girl, who was left on the village streets and abandoned in her childhood, a great number have been idiots, imbeciles, drunkards, lunatics, paupers, and prostitutes, but 200 of the more vigorous are on record as criminals. It is estimated that this neglected little child has thus cost the county authorities, in the effects she has transmitted, at least \$100,000 in the expense and care of criminals and paupers, besides the untold damage she has inflicted on property and public morals.

When we think of the multitude of wretched beings she has left upon the earth; of the suffering, degradation, ignorance, and crime that one child has thus transmitted; of the evil that she has caused to thousands of innocent families, and the loss to the community, we can all feebly appreciate the importance to the public of the care and education of a single pauper child.

The life of a Christian is a praying, waiting life.

SORROWFUL, YET REJOICING.

This seems like a contradiction; yet it is not. The Apostle carries the apparent contradiction still further. He represents the Christian as being poor, yet making many rich—as having nothing, yet possessing all things.

The Christian has much to sadden him—to make him sorrowful. Sin, sorrow, and death are in and around him. Where there is sin there must be sorrow. In the estimation of the world, there is a good deal about the Christian life that seems sad. But the world sees not neither does it know the springs and sources of joy which the true Christian ever has with him. Religion has a sustaining and comforting power of which the world knows nothing. An ever-living Christ is with the believer. The soul of such an one is lifted above the clouds, and basks in the sunshine of God's favor. Besides this present support, there is the sure hope of everlasting life—the promise of the life that now is, and of that which is to come. What, we ask, can pour such contentment into a human heart as the full persuasion of the Divine presence in all our sorrows and trials? To know that God is with us and that He will help us bear our burdens is of itself a great joy—an abiding peace. And this is our privilege. So that there is no contradiction in the strong language of St. Paul. We are sorrowful, yes, very sorrowful; yet we are, or may be, always rejoicing.

A DAUGHTER'S PLEA.

Some time ago in a town in West Virginia, a liquor-dealer applied to the Court to have his license renewed, so he could go on selling liquor. Some of his neighbors appeared and protested against the license being granted, for a saloon is always considered a nuisance, and makes property near it of less value than it would be if the saloon were not there.

Of course, the liquor-dealer had a lawyer to plead for him, and after hearing both sides the Court decided to grant the license. But just at that moment the daughter of the saloon-keeper came in and demanded to be heard.

The Court permitted her to speak, and for twenty minutes she held them spell-bound as she begged them not to give her father a license to sell rum, and told what a terrible curse it had been to the mother and children. After hearing her earnest appeal the judge reversed the decision and refused to grant the license.

It is not possible for every daughter who has felt the curse of whisky to carry her grievance into court. But it is possible for every girl to put all her influence at this side of total abstinence.

IN MEMORIAM.

Lives written on the death of Susie M. Horst, who departed this life, May 29th 1890.

Aged 22 years and 4 days.

From pain and sorrow she is free,

And all the cares of life;

I know she there will happier be

Than in a world of strife.

One dear face no more appearing

When the breakfast table's spread;

One dear voice no more will answer

When the kind "Good-night" is said;

And we listen, fondly listen,

For a sound we cannot hear;

For the music of her footsteps

Never more will greet our ear.

'Tis hard to say, "Thy will be done,"

As we surround the tomb;

And for the last time look upon

A cold and lifeless form.

Oft we think we hear dear Susie

Coming through the open door

Then we tearfully remember

Susie will come back no more.

By her cousin T. L. H.

DIED.

ESCH—On the 17th of May, near Davidsonville, Somerset Co., Pa., of consumption, John E. Esch, aged 30 years and 10 days. He was a faithful brother in the Mennonite church. He leaves a bereft wife and two small children, beside his father, mother and six sisters, but they do not mourn as those who have no hope. He was not afraid to meet his Savior, and we believe he is now at rest. He was buried on the 19th in the graveyard at the old Blough church house. Many friends met to pay the last respects to one that was much loved. It was one of the largest funerals ever held at this house, between five and six hundred people being present. Services by Saml. Gindlespinger and John N. Durr of Fayette Co., Pa., from Phil. 1:21.

STEWART.—On the 22d of May, in Chariton Co., Mo., of heart disease, Senora, youngest daughter of John and Catharine Stewart, aged 18 years and 12 days. Nora was loved by all who knew her, she was a patient sufferer, in her sickness, and was a faithful follower of the Savior for four years. She has entered into that land where sickness or death can never come. Funeral services by Pre. Phelps from 1 Sam. 20:3.

Thou hast left us and the life tide,

Flows with saddest tide for me;

And we miss thy well known foot-fall,

And the smile upon thy brow.

Thou hast left us, but in spirit

Walk we ever side by side,

And we hear thy low sweet whisper,

At the dawn and even-tide.

Thou hast left us, heaven seems nearer,

That thy feet hath trod thy shore,

And the earth is darker, drearer,

That we see thy face no more.

Thou hast left us, oh wait for us,

On that ever verdant shore,

Thou hast crossed the tide before us,

And we quail not at its roar.

Thou hast left us, but forever,

Fangs of parting may not be,

Love's strong lands are sundered never,

In the land beyond death's dark sea.

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A true perception of the Gospel is the entire forgetfulness of self, utter absence of any pretension, and the complete and entire refusal to accept the world's praise or judgment.

For the Herald of Truth.

LETTING OUR LIGHTS SHINE.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is heaven." Matt. 5:16.

The words of the text were spoken by the Savior in his sermon on the Mount. They contain an important lesson that should be deeply and earnestly studied, especially by those of us, who have taken the yoke of Christ upon us and are laboring for the upbuilding of his kingdom here on earth.

In order to let our lights shine we must work with a pure motive, desiring only to please God. It is natural for us to desire the praise and approval of men, but if we would be fully regenerated, this praise-seeking spirit must be brought under subjection. Our good works must be done from the impulse of the spirit of God that works in us and directs us, and then, when others see them it will influence them to wood works and thus glorify God, not us. It is not sin unto us for men to see our good works, but it *is* sin unto us if we do them merely to be seen and praised of men. We are not commanded to *make* our lights shine, but we are to *let* them shine.

Of ourselves we cannot be a light to the world, but if we are obedient to the call of our Master and work as he directs, he will make us bright shining lights to lead others out of darkness.

In a preceding verse of this chapter Jesus says: "Ye are the light of the world. A city that is set on a hill cannot be hid." This teaches us that if we are building on the Rock, Christ Jesus, our works will be made manifest. We need not tell of our good works or "sound a trumpet before us" as the hypocrites did, for if we do them in an obedient and humble spirit it will be known and accepted of God and that is sufficient, for He alone is able to reward and He alone should have the honor and glory.

The Savior tells us if we do our alms to be seen of men we shall have no reward of our Father in heaven.

Our only reward then will be the honor and approval of men, and what will that benefit us if God does not approve of us? Is it not worth while striving to deny ourselves of this selfish lust and seek the approval of One who is able and willing to reward us with eternal life, which means a home in heaven where we may rest from all sorrow and pain?

Those who accomplish the most good in the world generally say the least about it. They may not realize the good they are doing, but they have the grace of God in their hearts and feel his blessed peace in their souls and thus they are happy and content, and their lights will shine as the

Psalmist says: "brighter and brighter unto the perfect day."

Let us strive to do all the good we can, and do it with an eye single to God's glory.

"Are we walking in the light?
Are we serving one another?
Do we truly love our brother?
Are our garments pure and white?"

CLARA M. BRUBAKER.

WARNING TO TALEBEARERS.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Gal. 6:2.

Brethren, let us consider how this command of St. Paul to the Galatians is observed in this our day. I am sorry to say that I have frequently seen quite the reverse among those who call themselves brethren, and profess to be spiritually minded. If a man is overtaken in a fault, or even if they hear some evil report of a brother, if they even themselves doubt its being true, they take every opportunity to circulate it abroad, and forget that the Scripture makes it their duty to go to their brother, and in the spirit of meekness endeavor to restore him, or at least see if the report be true or not.

Now what is it that prompts them to take such a course, which the Scriptures positively condemn and forbid? It can be nothing but the evil spirit of strife and hatred, and the pleasure which such persons take in tale-bearing. The Scriptures however implicitly enjoin love, kindness, affection, truthfulness, sincerity, peace, and also command, saying, "Thou shalt not go up and down as a tale-bearer among thy people."

How strange it seems now that people will thus degrade themselves and disgrace the christian profession by thus endeavoring to spread an evil report about a neighbor and friend! That they must go on and spread it like a fire in the straw, when an evil wind bloweth. One tells it to another, and even adds a little to it, and another tells it still further, and still keeps adding a shade or two on the dark lines already drawn; so that soon there is no limit any more, either in the extent of the fault or its circulation. In the beginning it was a matter of small importance, a very little fault, perhaps none at all, but by the time the accused finds it out, through some kind friend or brother, it has gained such immense proportions that it is almost or quite impossible to quench the raging flame, fanned into being, by envious and strife-loving lips, who perhaps profess to speak praise to the Great God; but can a fountain, at the same time, send forth water, bitter and sweet? Never.

Now suppose it was altogether untrue, who can estimate the great injury thus done to a poor fellow-being? For if it

was even only an evil report brought against the person by some other evil-disposed person, there are always some who do not know whether it is true or not, and who are disposed to believe it. I have known this to have been the case myself, that the brother, though having the best character and reputation among those who were acquainted with him, yet through the evil disposition and thoughtless wickedness of inconsiderate brethren, he must now be made to bear the stigma of shame and have his usefulness in a measure destroyed; or if not entirely destroyed, at least greatly injured, perhaps for his lifetime. Is not this too bad? O, should we not be very careful? Then this is not all, by such conduct hard feelings are created, and the whole church must often suffer the most incalculable injury by just such conduct on the part of some very thoughtless members. See how the influence of the church is injured! How the light which should shine forth from it is darkened; how strife, and envy, and bitter wranglings are produced, and what a dark stain this throws upon the character of a church, and how in this way precious souls may be forever lost, whereas, if the church was at peace, and its light shining forth in beauty and godly fear, many precious souls might through its efforts, be gathered into the Redeemer's fold. Behold, how great a fire a little matter kindleth.

Now if the one who first heard the report had done his or her duty, and acted in accordance with the injunctions of the Scriptures, all this trouble and injury might have been saved. Now it sometimes happens that the tale-bearer is more guilty one of the two, and has made himself much more worthy of punishment than the one whom he accuses of a fault; for he has done the church and the whole community a much greater injury. Through such proceedings some of the true and faithful members are so cast down and dismayed that they lose their way and are led to wander on forbidden paths, even to backslide and leave the church; for Satan is never idle; he tries in every way to overcome us and lead us astray. And then right here is another place where we often come short of doing our duty, in particular those of us who are set as deacons and ministers, as shepherds and watchmen of the flock. Christ said, Matt. 18:12, 13, "How think ye, if a man have a hundred sheep, and one of them go astray, doth he not leave the ninety and nine and goeth into the mountains and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray." Is it not often the reverse in our day? When one has gone astray in this idleness of sin, he is often left alone to wander and perish. Should he be so fortunate as to find his

way back, it is through his own efforts; his own seeking. The watchmen sometimes, if they even hear the wolves howl and the dogs barking, make no effort to drive them off and save the sheep, but sometimes rather throw their influence on the side of the wolves, i. e., the destroyer, thinking it is only a poor crippled lamb, it might take better care of itself. But Oh! it is a lamb of God's fold, and should not be neglected.

* Take heed, ye watchman on the walls of Zion, ye shepherds of God's flock, take heed that ye stay not on the hill with the ninety and nine fat sheep, that are wrapped in their heavy fleeces, rejoicing in their own strength, that is to say, with those who stand high in the eyes of the world and the judgment of man, and who are lost in their own righteousness, for Christ came not to save the righteous, but the poor, needy, lost sinner, and we are to follow him in his blessed example; therefore go ye out into the highways and hedges, into the lanes, into the wilderness, and the waste places and seek the lost, the poor, the maimed, the halt and the blind. Follow meekly the Savior's footsteps and though the world may despise and forsake you, it will bring you heavenly treasures.

Oh! Then my fellow traveler whoever you may be, let us remember that we are traveling from time into eternity, and soon our earthly pilgrimage will be accomplished. Let us therefore take heed that we be not deceived, for God is not mocked. Let us give heed that our souls will not be required for one of these poor stray lambs, or that their blood will not be required at our hands. For should one of these little lambs be lost by our neglect the blood thereof will be required at our hands. And it is not only the elders of the church that are to watch over these lambs, but we as members have our charge also. May God give us strength to fulfill our calling, and to work out our salvation with fear and trembling.

C. W.

UPS AND DOWNS.

AN ESSAY BY S. F. COFFMAN.

Our journey through life is like a journey around the world. We are constantly changing our positions. We are ascending the steep sides of the Rocky mountains, or descending into the deep canyons of the Colorado, or moving smoothly along level prairies of our western states.

Like the earth in its earliest molten condition is the child with its character unformed. Like the earth in its present condition is the life of the aged man who has gone through all the scenes and turmoils of life.

But when does this varied journey begin? If all our desires could be fulfilled,

our entire life would be one of ease and comfort. But this is not possible, and hence in the very beginning of life we have to deal with ills and discomforts. Then there are the characteristic ups and downs of the child learning to walk. How much joy there is when the first journey on foot, from his father's to his mother's arms, is made! Even the child itself takes courage and gains confidence in itself. But if it fails, it becomes discouraged and will not immediately attempt to walk again. It is only by constant perseverance that it is able to learn the art of walking.

The character of a person is being formed in early life and the training which he then receives will have a great effect on his future. Many things learned at this time, such as respect for authority, to act promptly, regularly and order, will aid greatly in directing the aim of the person in life.

In school we have the greatest opportunities of our lives. Here character as well as the mind is strengthened. But we more especially come in possession of a knowledge of such things as will be of use to us in our active life and help us on our upward course. But if these opportunities are neglected in youth, much cannot be expected.

It may be said that in school we lay the foundation of our success. If we lay a strong foundation on solid rock we can erect a building which will stand, while, if we build on a poor foundation, the structure, in time of trial, will fall. That building cannot stand except with a good many props. We all want to stand alone. When one leaves school he wishes a position, and one which will be most beneficial to him. In obtaining a position, the knowledge of books is not the only thing required, business habits are of nearly equal value.

Prosperity does not depend on the position, but on *how well the position is filled*. If the work is done satisfactorily we have a good recommendation for a higher place, and thus on toward the top. While if the position is not filled well, we must begin lower and that is a step backward. We should not trust ourselves with too much, for it might do us injury instead of good; but do that which we are confident of doing well and thus be strengthened for greater work.

It is certain that those who are the better qualified have the advantage of others and will, in the beginning, have better positions and more responsibility resting upon them. But Emerson says that they are more easily discouraged if they do not have immediate success.

All do not attain excellence, nor do all make any extraordinary progress, and there are some who from the lack of ambition, self-respect, culture and intelligence, never have any desire to succeed, and, if possible, never will do any kind of work. Of this latter class we have many familiar

representatives, but to the other two classes the great majority of the people belong.

Manhood is the age of perfection. One can continue his progress from youth to manhood and reach a certain limit and maintain that degree of perfection the remainder of life, but seldom is any great progress made after the acme of life is reached, especially in the lives of business men.

We should not be so desirous of promoting our interests as to run great risks, for then we are undermining the foundation which should always be solid.

One of the principal objects of man is to provide for old age. There are some however who seem to be living only for to-day and never think of the future and hence never lay up anything to sustain themselves in old age and will be compelled to rely on others for support. Others think of the future and lay by a portion for rainy days, and often they have so prospered that when they are gone there is yet much left for those who survive them.

The heirs to a large fortune are not always benefited by it. For awhile they may live sumptuously every day; but, when their substance is gone they are in a worse condition than they would have been had nothing been left them; for being unused to labor and the struggles of life, it is hard for them to make a new beginning.

It is said that there are two ladders reaching to success, and on these ladders are two continuous lines of people, one going up, the other coming down. Those going up are the sons and daughters of poor parents, and those coming down are the sons and daughters of wealthy parents. Whenever one comes down on one side, one goes up on the other side to take his place. And when one goes up, another comes down; as in the game of see-saw, for the one who rises gains at the expense of others. But still there are many at the top who retain their position and many at the bottom who never reach the top of the ladder.

But while we are striving for wealth and prosperity in this life we too often lose sight of the fact that when this life is over we have another life to live, and at the judgment bar of God it will be decided where our eternity will be spent; for when the "Son of man shall come in the glory of his Father with his angels, he shall reward every man according to his works."

It is our duty to live in such a way that we may serve and glorify God who gave us life and who has prospered us in all things, and by trusting Him we shall gain not only prosperity and happiness in this world, but also that which Christ himself said is worth more than the whole world—ETERNAL LIFE.

For the Herald of Truth.

THE FATHER'S BLESSING.

Father of mercy, shower down
Thy blessing from above,
And us with faith and wisdom crown
To keep us in thy love.

And give us grace sufficient, Lord,
To walk in wisdom's way
And cleave to Thee with all our heart,
And never from Thee stray.

Till we at last can meet above—
With Jesus ever be,
Where all is done away but love,
Through all eternity.

S. GODSHALK.

For the Herald of Truth.

AN EXPLANATION.

As there might be some misunderstanding in regard to what I said about prayer in the short article I sent you some time since, I will try to explain so you can understand my meaning. I only wished to convey the idea that we should not look too much to men in things that belong to God and can only be given us by His Holy Spirit. It was fitting and proper for the disciples to ask their Master to "teach them to pray" because he knew their wants, and therefore was fully qualified to teach them. He was the proper person to give instruction how and what to pray for at that time, just as the Holy Spirit and the Word are our teachers at the present time.

We should exhort, admonish and encourage all men to come to the Lord, and this is all we can do in that respect; if they come to God they will soon feel what they need, and they will not need any human to instruct them, neither will they need any written or memorized prayers "but the spirit itself will make intercession for them." Rom. 8:26. God forbid that I should say or do any thing that would hinder the work of the Lord in any way.

But we have the Romish church for an example. They repeat prayers that have been taught by men centuries ago, and where is the spirituality of that church? Is it not all form? Let us beware lest we drift into the same error by looking too much to human agencies and not enough to the Word and Spirit. Hoping that I am understood in this matter, I remain your unworthy brother in Christ. Pray for me.

A. K. KURTZ.

LET not him who prays suffer his tongue to outstrip his heart; nor presume to carry a message to the throne of grace while that stays behind.

"Nothing is more opposite to the true Christian spirit than strife, revenge and tumults. The Christian religion teaches men to do good and receive evil; to receive and return good."

THE CHRISTIAN AND THE MODERN DANCE.

BY REV. G. F. PENTECOST, D. D.

(Continued.)

Now let me call your attention to one specific form of worldly pleasure, which I wish especially to expose as being out of all character and keeping with the Christian profession and life; than which there is none more fascinating to the carnal mind and unrenewed heart; for which many young people make a last struggle in their fight against the Spirit and word of God, when he is dealing with them in righteousness, to win them from sin to himself and salvation. "I should like to be a Christian, but I do not want to give up dancing," is one of the common difficulties we meet with; and it more frequently comes from young ladies than from young men. There seems to be a fascination and charm about the modern fashionable dance that nothing short of divine power is able to break. Against this form of worldliness I wish to speak with emphasis. When I speak of the dance of society I have reference to the most popular and fascinating feature of it; namely, the round dances.

It is frequently interposed by the lovers and defenders of the modern society dance that "dancing was a scriptural practice." It is amazing how people will quote Scriptures when they think they can use them to defend some practice that is agreeable to them. How ready they are to question its authority when its teaching runs counter to their practices and life.

Yes, dancing was a scriptural practice—by God's people; but let us briefly look at some of the Bible dances. The dance among the Hebrews was either a religious ceremony or the outward expression of some great joy; it was usually participated in by women alone, and was a joyful skipping or leaping, accompanied by some musical instrument or song. *Mixed dancing* was unknown to the Hebrews, unless it was in one case, where, at the worship of the calf in the wilderness, it is recorded that "the people sat down to eat and drink, and rose up to play" [dance]. (Ex. 32: 6.)

With regard to this case, Paul uses it to point a severe rebuke to the Corinthians who were going over to the idol temples and mingling with unbelievers. "With them God was not well pleased." Be ye not like unto them says the apostle. On the other hand, Miriam, the sister of Moses, danced with the Hebrew women to celebrate the overthrow of Pharaoh. (Ex. 15.) David danced before the Lord with all his might, girded with a linen ephod, for joy at the bringing again of the ark. There were music and dancing at the return of the prodigal. (Luke 15.)

Thus we see there are two kinds of dancing mentioned in the Bible, religious

and joyous dancing in praise to God, or in celebration of some happy event; but this dancing was never mixed. I do not think many of your dancing Christians of to-day will say that they dance to praise the Lord. The other kind was such as was hurtful, and was reproved of God, because it was lascivious in its purpose and idolatrous in its associations. And then there was the dancing of Herodias, which cost John the Baptist his head, which led a distinguished minister to say, "I can never see dancing, in view of that fact, without an uncomfortable feeling about my throat."

Leaving this brief review of the Bible dances, we call your attention to the modern society dance that people are so crazy over; that has such fascination as to cause many persons to hesitate to give it up even to receive Christ; and for the sake of which many professors are turning their backs upon the place of prayer, the personal work of their calling, and throwing away their testimony for Christ.

I. The modern society dance is one form of that worldly pleasure which the Bible condemns. It is therefore to be turned away from by God's people. I am told that there is not so much dancing as formerly; that the theater has largely taken its place. I am glad if it is on the wane; it will afford you a better opportunity to make a final separation from it. But let us look at it and see if we can get at the true inwardness of the fascination. We are not to consider it as it exists and is practiced in your low dance-houses and resorts of the openly lewd and unclean people (among whom, however, it is as popular as it is with "our best society" people); but the modern dance as it exists in the upper and so-called best circles of society.

One of the tests we apply to the theater as an institution, to show that it is on the enemy's ground, or is strictly a worldly institution, is this: it is worldly in its management and patronage. You cannot think of a theater being managed and conducted by a company of thorough-going, out-and-out Christians; nor can you think of it being maintained and patronized by that class of believers. It is worldly in its management, and worldly in its patronage; that is to say, its patrons are either composed of the world's people or of worldly professors of religion.

The same test applies to the modern dance of the so-called good society. Its promoters are worldly people, its participants are worldly and unchristian people, or worldly professors of religion, who are "lovers of pleasures more than lovers of God." This is one of the crucial tests.

Can you think of the best Christian you know managing one of these fashionable revels, and mingling with these giddy throngs? Think over those Christians whom you know, and who in your honest

judgment are the best examples of Christian life and Character, and tell me, are they such as you meet at these places? Can you imagine with satisfaction and delight your pastor being a leader in the modern dance? No. Why not? Is it because it is not proper for him? And why not for him? If it is right and harmless to body, soul, and spirit—an innocent, pleasant and wholesome means of recreation and amusement—why is it not good for your pastors? Do you say they are usually too old? Well, there are many pastors who are not too old? No, friends, that is not the reason. "The reason is," you will say, "that it is not just the proper thing for a minister. We expect ministers and deacons to be sober minded—not long-faced—and earnest men of God." But has God given us three planes of Christian life that are to be lived upon according to grade—first grade for ministers, second grade for deacons, and third grade for laymen and women?

I have heard it said, "If the church and certain ministers would be less strict in their views, and Christians would more freely participate in these innocent (?) worldly amusements, it would tend to elevate them, and we should turn a great many dancers to Christ." This is one of the popular fallacies invented by the carnal mind which is easily refuted by experience. The Christians who participate in the modern dance do not alter the character of the dance; but they are themselves deteriorated by it. You may vainly dream that you are exercising an elevating influence upon it, though I doubt if that is ever the reason why Christians engage in this amusement; but all experience goes to show that instead of the dance being lifted up, the Christian is dragged down.

If you put a gold dollar into your pocket with a leaden whistle, and carry them awhile, what will be the result of the friction between these two pieces? Is it that the leaden whistle is gilded, or is the gold piece blackened? "Why," you say, "the gold piece has lost its fair color, and taken the base lead to itself." Even so the effect upon the Christian mingling with the world, except for the purpose of witnessing for Christ in it, is to dim the pure gold of his life and turn it into tin. Put a company of Christians and a lot of worldlings together in a ball-room, and let this be done habitually; and you will find that the Christians have not lifted the worldlings up to their level, but, on the contrary, the worldlings have dragged the Christians down to theirs.

This is as infallible as law. It cannot be otherwise. Christians cannot mingle with the unconverted in their amusements without losing their spirituality and power. You are not invited to such places as Christians, neither do you go there as Christians. You cannot think of yourself as spending an evening in the ball-room,

and between the waltzes talking with an unconverted partner, of Christ, and hoping to lead such a one to faith in him.

For myself, I lay down this simple rule: to accept an invitation to no entertainment, to go into no company, where I should feel awkward in introducing christian conversation, or in speaking to a friend about his soul. We are instructed to be "instant in season and out of season." I do not say that we are always to make Christ and the things of his kingdom the subjects of conversation; but that we are never willingly and knowingly to place ourselves in surroundings that will embarrass or prevent our so doing if opportunity affords.

II. The modern society dance has all the essential ear-marks of worldliness.

1. "The pride of life." Under no other circumstances does the love of display and dress so develop itself. Here there is always a great rivalry. You cannot pick up a paper that gives an account of a modern society ball, but you read that the beautiful Miss So-and-so wore such and such a dress; the charming and elegant Miss B—was attired so-and-so; the queenly and graceful Miss So-and-so was arrayed in this wise; and so on *ad infinitum*. Can any one doubt that all this ministers to the pride of life, which we are expressly told "is not of the Father, but is of the world?"

2. "The lusts of the eyes and the lusts of the flesh," the desire to see and be seen. The whole plan of the modern dance is arranged so as to intoxicate the brain, and captivate and fascinate the senses. The brilliantly lighted room, the glare of gaslights, the elegant costumes, the ravishing strains of music, the rapid and intoxicating whirl of the dancers—all help to throw the mind and heart into an unnatural excitement, and off the balance of sober sense and christian moderation. It is the unnatural excitement entering the soul through every sense, and intoxicating the brain, that prevents most people from discovering the real evils of this most unhealthy and perilous amusement.

I do not hesitate to say that the modern society dance is essentially immodest. I am now going to say some plain things. I do not speak from choice, or because it is a pleasure for me to do so. I would that I did not feel the necessity. But I am not about to say anything in your presence that I would not say in the presence of my wife and daughter.

I maintain here on this platform in the face of this intelligent and christian audience, in the presence of these parents and these daughters—not alone as a minister of the gospel, but also as a husband and father—that no woman, be she married or single, can do such things and retain the fine, keen, clear, pure edge of her modesty—I do not say chastity, I say modesty. That you do it shows that the keen, sensitive edge of maidenly modesty

and womanly delicacy have already gone. That you blush when I speak of it only shows that there is a resurrection of the blushes that the modern dance has killed, and sent long ago to their graves.

Friends, you should shed tears over the death of modesty, instead of laughing at her grave. And this is the modern dance, minus the music and the motion of the feet. Given the music and the step or motion, would your young men and maidens go to a ball-room, and whirl about to music, keeping time with the step, without the embrace, each on his or her own account? Come now, you mothers, who are arraying and sending your daughters to the modern dance, and carefully training them in the fashionable academy for that purpose; come, young ladies, who hear me to-night, you shall be the judges. Is not the modern society dance essentially immodest?

I clipped the following from a paper a short time since. It is part of a letter from Miss Olive Logan to one of the New York dailies. It is *apropos* of the modern society dance:

"I heard of a rather amusing reply, given at a ball the other evening, by an American girl in London society, who had strayed away from the ball-room. Her mother subsequently found her in a remote nook with a gentleman, who had his arm around her waist, while she rested the tips of her pretty little fingers on his manly shoulder. 'Daughter, what does this mean?' exclaimed the irate mamma. Saucy cheeks looked up calmly, and replied, 'Mamma, allow me to introduce Captain X—to you. I had promised him a dance; but I was so tired that I could not keep my word, and I am giving him a sitting still waltz instead.'"

"A sitting-still waltz!" Do sober-minded parents and Christian men and women pretend to say that the music and publicity change a "sitting-still waltz" into a modest and harmless amusement? It is the early training in the dancing-school, the glamour of gaslight, and the intoxication of the ball-room that have deprived your wives and daughters and sisters of that sensitive modesty which enables them to discern between the clean and the unclean, the chaste and the unchaste.

"Sitting-still waltzing!" indeed! That is where you see the true inwardness of the modern dance. As a rule, married men object to their wives dancing with other men. Why? Is it because they doubt the modesty of their wives? It is because they, as a rule, know what the modern dance means, from the man's side of it at least.

A gentleman said to me a couple of winters ago: "Mr. Pentecost, I think you are a little hard upon the popular dance."

"Why, sir, do you approve of the popular modern round dance?"

"Well," he said, "I think it is very nice for other people's wives and daughters." And when I brought him square to the question, he said that he never allowed his wife and daughters to participate in the dance; but he still thought that it was very nice for other people's wives and daughters.

I can only say for myself if anybody's wife or daughter or sister is going to throw herself into the arms of every other man in fashionable society, God forbid that it should be my wife, or my daughter or sister. For I dare to say, other questions aside, that there is no fashionable society in our day and time that, as a rule, excludes from its fellowship men—aye, society men—who are known to be unclean in their lives. It is one of the shameful wrongs of fashionable society that it does not brand licentiousness in men. It is a shame to woman that what she reprobates in her own sex she excuses in man.

(Conclusion in next number.)

PROGRESS AND TRIUMPHS OF PEACE.

AN ESSAY BY D. H. BENDER.

History informs us of the past. On its pages we see depicted the lives and deeds of those who have formed the nations of the earth. In every age cruel and relentless war has been the close attendant of the human race and history, as Worcester so truly says, is little else than a record of human errors and follies. From the time when Cain slew the righteous Abel, down to the time when the Christian hermit was butchered in the Coliseum, war held high carnival and entered into every council and calculation of mankind. Since that time we believe it fair to conclude that peace has begun its reign. The King of Peace has opened His campaign in the hearts of men. Swords shall soon be changed into ploughshares, and the implements of war shall pass away forever. It is in this age that peace has made its greatest progress.

True, we have our bloody and costly wars, vast standing armies, and formidable navies, yet war is after all not the rule, but rather the exception.

It was Dr. Johnson in the last age who uttered the detestable sentiment that he liked a "good hater." The man of this age shall say that he likes a "good lover."

A poet, whose few verses will bear him in his immortal flight has given expression to this sentiment:

"He prayeth best who loveth best,
Both man, and bird, and beast,
For the dear God who loveth us,
He made and loveth all."

This is the growing sentiment of the age. Everywhere the ancient law of hate is yielding to the law of love. It is seen

in the change of dress: the armor of complete steel was the armor of the knight, and the sword was an indispensable companion of the gentleman of the last century; but he would be thought a madman, or a coward who should wear either now. It is seen in the change of architecture; the savage and inaccessible retreats called castles have given way to the quiet and peaceful homes of modern times. To William Penn belongs the distinction of establishing the law of love as a rule of conduct for the intercourse of nations. By the most noted treaty in the history he secured to the land owners of this great commonwealth a title more clear than that of any other on earth. No dead man, be he savage or civilized, holds a mortgage of blood on the farms of Pennsylvania.

When the great rescuer of the Indian tribes shall carry out his threat of turning the world over on the whites, this garden of peace alone shall escape unharmed. Here then is the greatest triumph of peace. The regions conquered by Alexander the Great have become desolate; the Roman empire gathered together piecemeal by the Caesars has gone to decay; yet here remains the pattern of a Christian commonwealth that continues to arrest the admiration of all who contemplate its beauties.

Let us for a moment contrast the triumphs of peace and of war.

Internal and petty wars have thoroughly sapped the nations of Asia and Africa. Peace has crowned the prairies of the west with bounteous harvests; war burned Carthage; peace built London; war robbed the treasury at Washington; peace is filling it; war hates; peace loves. But why continue such an odious comparison?

As the ocean washes every shore, and clasps, with all embracing arms, every land, while it bears on its heaving bosom the products of various climes; so peace surrounds, protects, and upholds all other blessings. Without it commerce is vain, the ardor of industry is restrained, happiness is blasted, and virtue sickens and dies.

As the cedars of Lebanon are higher than the grass of the valley; as the heavens are higher than the earth; as he that ruleth his spirit is higher than he that taketh a city; so are the virtues and victories of peace higher than the virtues and victories of war.

The progress and triumphs of peace are foreshadowed not only by the prophets of old but also by the common consent of mankind.

The true golden age is before us. If man has been driven once from Paradise, while an angel with a flaming sword forbade his return, there is another Paradise, even on earth, which he may form for himself by the cultivation of the kindly virtues of life—a veritable garden of Hes-

perides with no dragon to guard its golden fruit.

There are considerations springing from our situation and condition which fervently invite us to take the lead in helping onward the mission of peace. To this should bend the patriotic ardor of the land; the ambition of the statesman; the efforts of the scholar; the persuasive influence of the press; and the mild teachings of the sanctuary.

War is known as the last reason of kings. It should therefore be no reason for a republic like ours.

As those standing on the mountain-tops first discern the coming beams of morning, let us from the vantage ground of liberal institutions first recognize the ascending sun of a new era.

It is a beautiful picture in Grecian story that there was at least one spot, the small island of Delos, dedicated to the gods and kept at all times, sacred from war, where the citizens of hostile countries met and united in a common worship. So let us dedicate our broad country!

The temple of honor shall be surrounded by the temple of concord, so that the former can be entered through the latter; the home of abundance shall overflow at its gates; the angel of pure religion shall be the guide over its steps of adamant; while justice returned to the earth, shall rear her serene and majestic front. And the future chiefs of the republic, destined to uphold the glories of a new era, unspotted by human blood, shall be "the first in peace and the first in the hearts of their countrymen."

GIVING AND RECEIVING.

The grace of giving has become a common expression. It is used to signify that state of mind which prompts us to give, and it conveys the additional idea that this feeling of liberality is itself a gift or grace to us. When God moves us to be liberal in the use of our worldly goods, that very movement in our hearts is a gift, a blessing of priceless value. Our Father does not more certainly bless us, when by His providence He increases our worldly store, than He does when by His Spirit he works in us the disposition to use that store with wise and generous liberality.

There is another meaning of the phrase which has been quoted, that is worthy of notice. It refers to the manner of giving. Two persons are, in one sense equally liberal. That is, they give equal amounts. But the one has a surly, disagreeable way of doing a favor that makes it oppressive to the recipient, while the other, even in bestowing the greatest favors, often makes you feel somehow as if he were the obliged party. Persons of this kind give with a grace, or graciousness, that

has a peculiar charm. You go to them, for instance, for a subscription to some benevolent object. Your errand is sure to be a pleasant one. Had you come to pay a morning call, or tell them some joyful news, you would not be more certain of a gracious reception. Even if circumstances oblige them to refuse a donation, you will not be made to feel that your request was untimely or intrusive. And should they give, there will be a heartiness about it that encourages you in your mission almost as much as the gift itself does.

When the act of liberality is not a donation of money to some benevolent cause, but the doing of a personal favor of some kind to a friend or acquaintance, the difference between doing it graciously and ungraciously is still more marked. A man, for instance, is asked to use his influence in behalf of another. He does what is asked, and does it efficiently. But how the beneficiary is made to feel, through his very bones, the extent of his obligation! With what fullness and precision every detail is set forth, to show the amount of labor incurred in your behalf, and the impossibility of your having succeeded but for his exertions. There is often, indeed, in the manner of a benefaction, a petty tyranny which, though it may not render the material benefit nugatory, certainly takes from it all quality of moral excellence.

But there is a grace in receiving, as well as in giving. There would be a good deal more both of liberality and of benefaction in the world, if there were more graciousness in people's manner of receiving a benefit. Some people receive kindness with quiet indifference. Others take the opposite extreme, and are sycophantic in their expressions of gratitude.

Others again, from pride, or some kindred feeling, have in their minds a sort of debtor and credit account of the matter of kindness. They are gratified by what you do for them, *provided* there is something which they can do for you. To be under obligation for a benefit, without the ability to requite it, is to them a galling yoke. Perhaps you send your neighbor some choice fruit from your garden. Your motive is not to create a claim upon his benevolence, but simply to do a pleasant and neighborly thing. The act does your own heart good, and were his spirit right in the matter, it would give him the simple pleasure you intended by it. But how often do we see persons in such circumstances rendered really unhappy by the receipt of a favor unless they can in some way make a return. Depend upon it there is something lacking in the minds of such persons. Their ideas of giving and receiving are those of barter. They have not the true feeling in the matter. One who really feels a spontaneous pleasure in making a gift to another, has his pleasure doubled by the

gladness with which the other party accepts it as a mere token of affection. The moment the recipient of such a favor sets about inventing some way of return, he shows that he has really not received the act as a favor, but as an equivalent in trade.

Graciousness in receiving, equally with graciousness in giving, is a mark of a generous nature. Both qualities should be cultivated. They add greatly to the sum of human happiness, and give an indescribable charm to the intercourse of life. There are indeed some cautions to be used in accepting civilities from entire strangers. Forms of courtesy are sometimes only wiles for ensnaring the unwary, or encroachments upon propriety. But a well-bred person will be slow to decline a civility proffered by a stranger, where the manifest intent is simply to show a kindness. A lady, who enters a crowded car, may very properly and sincerely express regret at disturbing any gentleman from his seat, but she would do a wrong in persisting to stand, when it became obvious that her occupying the seat offered by the stranger would be to him a real pleasure. In this matter of traveling politeness there are two faults, both betraying coarse and selfish dispositions. One is when a lady, on entering a car or omnibus, looks as though she expected the gentleman as a matter of course and of right to yield their seat, and when yielded, she accepts it without the slightest recognition of the courtesy. The other fault is, when a gentleman either allows a lady to stand without proffering a seat, or if he proffers it, does it sullenly, or with the air of a martyr.

The writer once had an experience of this sort. A lady, who was a stranger, was seated opposite to him at a table in a public boarding house. One day at dinner, having dressed with some care a dish of salad, he proffered it to the lady before giving it to the members of his family who were sitting beside him. The thing was done with no intention certainly of being obtrusive, but simply as an ordinary act of civility. The answer was a cool and deliberate stare, through an eye-glass, without even a "thank you." As the lady belonged to a distinguished and well known family in Boston, and had unquestionably been accustomed to good society, the gentleman felt obliged to re-examine his notions on the subject of decorum. But he has not to this day been able to divest himself of the idea that people who are so very exclusive, that they cannot exchange with a respectable stranger the ordinary courtesies of polite intercourse, have no place at a public table or in a public vehicle.

The custom of making presents at Christmas was once a source of unmixed pleasure. It has now become, in many places, a grievous bondage, subject to rigorous laws of etiquette, and the cause

of endless heartburnings and rivalries. Here too, the spirit of barter has crept in, and he who has received a gift one Christmas feels like a merchant with a protested note if he cannot make an equivalent return the next Christmas. This feverish anxiety to make returns for gifts received, says to the donor, as plainly as conduct can say, that you think he has made you the present for what he expected to get by it. When a man does you a favor evidently from a pure and spontaneous feeling of kindness, why mar the pleasure which the act itself gives him by seeking to turn it into an act of barter?

This same ungracious spirit is shown in the way in which many people manage the matter of domestic hospitality. A lady invites a company of friends to her house, not for the purpose of bringing together those who have common tastes and sympathies, and so of making a pleasant party, but simply to pay off a certain number of social debts. She has been invited to the houses of A, B, C, D, E, and F, and she pays the debt by giving them all a generous invitation to her house. No matter how ill-assorted the company may be, the debt is canceled, her slate is clear. Some persons are so precise in this matter, that they will not accept an invitation, even from a dear and intimate friend, unless they are in a condition to make a return. Social hospitality is, in their estimate, a pure matter of barter—a meal in my house for a meal in your house.

We doubt the genuineness of a man's own benefactions, when we see him so very uneasy on the receipt of a benefit from another. Graciousness in receiving and graciousness in giving usually go together. They are correlative and complementary attributes.

RISK IN TAKING A RELIGIOUS NEWSPAPER.

A colporteur in one of the Atlantic States found an idea prevailing among some of the wealthy families he visited, that if they remained ignorant of their religious duties, particularly in regard to sustaining missionary and benevolent operations, they would not be accountable. "I was reminded," he says, "of an objection made by a woman while soliciting her to subscribe for *The Messenger*. 'Why,' said she, 'if I take that paper I'll be reading it, and then I'll want to read religious books and the Bible, and then I'll want to go to meeting, and then I'll be praying attending to religion like some of my neighbors that take the paper.' 'Exactly so,' said I; 'that is the result that, by the blessing of God, may be accomplished, and the very reason why I wish you to take the paper.'

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITORS.
A. B. KOLB,

July 15, 1890.

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Contents of this Number.

| | Page |
|---|------|
| Salvation..... | 209 |
| Let us be more in earnest..... | 209 |
| Letting our lights shine..... | 210 |
| Waiting to Takebearers..... | 210 |
| Ups and Downs..... | 211 |
| The Father's Blessing..... | 211 |
| An Explanation..... | 212 |
| The Christian and the modern dance..... | 214 |
| Progress and Triumphs of Peace..... | 214 |
| Giving and receiving..... | 214 |
| Risk of taking a religious Newspaper..... | 215 |
| Editorials..... | 216 |
| Correspondence..... | 217 |
| Trip to the West..... | 218 |
| The Great Journey..... | 221 |
| From Fisher, A. D. 1646..... | 221 |
| Marriages..... | 221 |
| Deaths..... | 222 |

OUR ALMANAC FOR 1891 will soon be ready for delivery and orders for the same will be filled in the order received, that is, those who order first will have their orders filled first.

WHO MADE THE NEW TESTAMENT? being No. 9 of the Anti-Infidels Library, written and published by H. L. Hastings, No. 47 Cornhill, Boston, Mass. Price 5 cents, cheap edition for distribution, per dozen 40 cents, per 1000 \$15.00.

LESSON HELPS.—Our readers who are interested in the lesson help are informed by this that the Lessons for August are written, and will be printed and sent in good time to be given out the last Sunday in July.

THE USE OF TOBACCO BY MINISTERS.—In some churches the question is asked of those who assume the responsibility of ministers of the gospel, whether they promise to abstain from the use of tobacco absolutely. We consider this an excellent idea. There are many reasons why a minister should refrain from the use of tobacco. We hope all lay members as well as ministers will prayerfully consider this question and ask themselves whether they cannot do more to the glory of God and the good of mankind by denying themselves the indulgence and refraining from its use.

ACKNOWLEDGMENT.—Through the kindness of Bro. Philip Stauffer, of Lancaster Co., Pa., we have been put in possession of a copy of *Ausbund*, or Dicke Liederbuch, of the edition printed by Liebhart and Billmeyer, Germantown, Pa., 1785. This book was sent us by Bro. Stauffer, as a gift from the Trustees of the Indiantown Mennonite church of Lancaster Co., and we herewith tender our sincere thanks for the favor.

We have already a very nice collection of rare Mennonite books, some of which are quite old. We have an old Swiss Bible 310 years old; we have in our possession an old Holland Dietrich Phillips Book which is about the same age, and many others of like kind. We especially appreciate this gift from our Indiantown brethren, and will say here that we shall be glad to accept like favors from others who have old and rare books of this character and are willing to give them, for the purpose of being preserved as a library for future reference. It is our object to place into this library a copy of every Mennonite book that was ever published, if we can get them, and in this we shall have a collection of books that will be of the greatest interest to our people and others, as therefrom we can learn much of the character of our people in the past, what they taught, believed, and maintained and many other things regarding their condition, progress, and history. There are, no doubt, many such books among our people, and many would be willing to give them for this purpose, and for this reason we write this notice. Any one in possession of a book of this kind that he or she is willing to spare, please write and let us know what the book is.

HOME AGAIN.—From the "Central News" we learn that Bro. Isaac H. Moyer and wife of near Dublin, Bucks Co., Pa., who have recently made an extended trip, visiting friends and relatives in Westmoreland Co., Pa., in Ohio, Illinois, Indiana, Canada, etc., returned on the 1st of July. They were away from home nine weeks and seem to have enjoyed their trip, and we are glad to learn that they were permitted to return in safety, and that they are well pleased with the country through which they traveled, and the kind treatment of the friends they met on the way.

FROM LINE LEXINGTON, BUCKS CO., PA.—We regret to learn that Sister Ruth, wife of Bro. Henry Ruth, of Lexington, Bucks Co., Pa., was stricken with paralysis on the 27th of June, while engaged in preparing supper. A physician was immediately summoned who pronounced it a critical case. Although slightly improved at last reports, she was still unable to recognize any one. Sister Ruth is highly esteemed among her many friends and her recovery is anxiously looked for.—*Exchange*.

SUNDAY-SCHOOLS UNDER DIFFICULTIES.—Many of the dear young people and children who have Sunday-schools supplied with everything that is necessary to carry it on successfully, little think of the needs, and inconveniences to which others (who are often even more deeply interested in the work than they are), must often subject themselves in order to obtain but the smallest benefit. A recent letter from Bakerfield, Ozark, Co., Mo., gives us a view which many of our good people perhaps never thought could exist in this country. A Sunday-school was organized, M. H. Yoder was chosen superintendent. The school is almost destitute of books. On a certain Sunday they had only one book to sing from, and one little week-day-school primer for the smaller children to learn from. The people there seem to be very short of means and somewhat slow to take hold of the Sunday-school work. The brother who writes us thinks that with a little help a large Sunday-school could be gathered. We have no doubt there are schools who have and who would be willing to give books that are now out of use. They want especially books to sing from and books from the smaller and middle classes to use. Of testaments they have a supply.

"Be good, do good, and you will be happy."

SUMMER EXCURSIONS.

Excursion tickets via the Lake Shore & Michigan Southern R'y, at greatly reduced rates, are now on sale, to St. Lawrence River points, White Mountains, Atlantic Coast resorts, Lake regions of Iowa, Wisconsin and Minnesota, Denver, Pacific Coast resorts, etc. Send to A. J. Smith, Gen'l Pass. Agt., Cleveland, for Summer folder to Eastern resorts, or apply to ticket agents for rates, tickets, etc.

ORIGIN OF THE MENNONITES.—Dr. Ypey, Professor of Theology at the University of Groningen, and Dr. J. J. Dermont, Chaplain of the King of Holland, members of the Dutch Reformed church, who wrote a history of the Dutch Baptists at the request of their Sovereign, speak of the early church as follows:

"The Mennonites are descended from the tolerably pure evangelical Waldenses, who were driven by persecution into various countries, and who during the latter part of the twelfth century fled into Flanders, and into the provinces of Holland and Zealand, where they lived simple and exemplary lives—in the villages as farmers, in the towns by trades—free from the charge of any gross immoralities, and professing the most pure and simple principles, which they exemplified in a holy conversation. They were therefore in existence long before the Reformed church of the Netherlands." They further say: "We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses; and who have long in the history of the church received the honor of that origin. On this account the Baptists* may be considered as the only Christian community which has stood since the days of the apostles; and as a Christian society which has preserved pure the doctrines of the gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth, disputed by the Romish church, that the Reformation brought about in the sixteenth century, was in the highest degree necessary; and at the same time goes on to refute the erroneous notion of the Catholics that their communion is the most ancient."

This testimony has been styled: "A confession of the rarest candor," as coming from members of another denomination. But we see not how honest men, after having carefully examined the history of the church could say any less. Christians deserve no praise for admitting the truth of each other; they can do no less.—*The Baptist Denomination by Haynes*.

The above shows conclusively the line of descent through which the Baptists of the present day claim their connection

* Modern Baptists, [EDITOR.]

with the apostolic church, that is through the Mennonite and Waldensian churches. But now when it comes to the fact orthodox Waldenses and Mennonites never baptized by immersion and ever maintained the doctrine of non-resistance, we are led to the conclusion that the Baptist church in her first organization must have been an outgrowth at that time of some "new departure" from the Mennonite church, as the Mennonites still hold to the old doctrine, while the Baptists have so far departed from the orthodox faith of the Waldenses and Mennonites that very few traces of which they once were, can any more be found in that denomination of the present day.—*Editor*.

CHAUTAUQUA EXCURSIONS.

The Lake Shore & Michigan Southern R'y, is the all-rail route to Chautauqua Lake. Five east-bound trains of the Lake Shore connect at Brocton with the W. N. Y. & P. R. R. for all points on the Lake.

Round trip tickets good to return until October 31st, are now on sale via the Lake Shore Route at greatly reduced rates.

Apply to nearest Coupon Ticket Agent for any information.

OLD TYPE FOUND.—A few days ago a lot of type was plowed up in a field at Ephrata, Lancaster county, upon ground of the historic Seventh Day Baptist Society. The press upon which the type was used is now in Philadelphia, in the possession of the State Historical Society. It was the second press set up in the Colony of Pennsylvania, and was obtained by the Society at Ephrata in 1742. For half a century thereafter it was in active operation turning out printed matter of a religious sort. Besides the celebrated "Book of Martyrs," which was printed on this primitive press, over forty other publications are known to have been used. A large amount of Continental money was also printed here shortly after Congress adjourned from Lancaster to York, in 1777. Among the publications issued by the Society was an edition of the New Testament. Three wagon loads of printed sheets of these were seized to make cartridges for the Continental Army, and at the battles of Germantown and Brandywine the curious spectacle was presented of the Bible being utilized by the patriots to beat the British, good, orthodox texts being fired from the muzzles of the American guns. The old press was worked by

the brethren of the cloister until 1795. The type that has just been found must therefore have been buried almost a century ago. Notwithstanding the long disuse and exposure, it is in a good state of preservation, the lettering being quite distinct and corresponding to the imprint of many of the old books yet preserved at Lancaster. The find is a most interesting one in many respects, and will be especially noted by lovers of the things which pertain to the settlement of that section of Pennsylvania.—*Exchange*.

CORRESPONDENCE.

PEABODY, KANSAS, JULY 3D, 1890.—Two weeks ago ten persons were received into church membership in the Peabody congregation by baptism. A short time before six were received in the Pennsylvania congregation in Harvey Co., and two at Spring Valley. May the Lord bless them, that they may be a light to all those around them.

B. F. HAMILTON.

A VISIT IN CAMBRIA AND SOMERSET COUNTIES, PA.—Brother D. H. Bender from the south end of Somerset Co., Pa., came into our midst on Friday, June the 27th; and on Saturday evening the 28th he preached in the Weaver church, Cambria Co. Sunday the 29th the Sunday-school children at the same place were earnestly addressed by Bro. M. S. Steiner who is at present with us, afterwards by Bro. Bender from Deut. 6:7.

Sunday evening he preached again at the same place, then they came to Somerset Co., and in the evening of the 30th Bro. Bender preached in the Stahl church; Tuesday evening in the Blough church; Wednesday evening in the Thomas church. On Thursday he left for home. Bro. Steiner is still with us doing business for our Publishing Company at Elkhart, Ind. May God bless the efforts put forth by these dear young brethren and may we long remember the kind admonitions we received from them. Oh, dear brethren, let us try and do all for the Lord that he requires of us, for there is nothing that affords so much happiness as the work of the Lord. It makes us always happy.

LEVI BLOUGH.

Johnstown, Cambria Co., Pa.

G. A. R. ATTENTION.

Account of the National Encampment at Boston, August 12th to 15th, 1890, the Lake Shore and Michigan Southern R'y Co. will sell round trip tickets to that point, at extremely low rates. The Lake Shore Route affords superior facilities for reaching Boston, being the through car line. Apply to local ticket agents or A. J. Smith, G. P. A. Cleveland, Ohio, for any information.

FROM WOODBURN, OREGON.—Pre. Jacob Shraag of Polk Co., visited our church, and preached several times, to our small flock. The brethren C. Hooley and Joseph Schmucker with their wives, of Haw Patch, Ind., were also with us at the same time. We were very thankful for these encouraging visits. We are glad to be visited often by ministers from other places. We have meetings now on the first, second and third Sundays of each month. COR.

MARKHAM, ONTARIO, JULY 7TH, 1890.—In the evening the 2d inst, the brethren Elias Weber of Breslau county, and Daniel Wismer of Berlin, Waterloo county, arrived in our midst and on Thursday at 10 A. M. they preached at Almira meeting-house with good attention. On Friday they visited. On Saturday they preached at Altona, and on Sunday at Wideman's meeting-house. This was the time for our regular services and there was a full house. And in the afternoon they preached at Cedar Grove with good attention. On Monday morning they left for home. May God richly bless their labors and direct them in all the events of life, that through them His name may be glorified and many sinners be brought to Christ. A. B. RAMER.

A FATAL ACCIDENT.—Israel Reiff, of Washington Co., Md., who had been in Hagerstown on Tuesday, the 24th of June, to transact some business, started for his home in the middle of the afternoon, accompanied by Isaac Ankeney, who lived neighbor to him and was on his way home from a trip west. About nine miles west of Hagerstown, on going down the Broadfording Hill toward the Conococheague the horse must have become unmanageable and both men were thrown out of the wagon. The first man that came along was Bro. Christian Horst, who found the horse lying in a gutter and Ankeney sitting on the horse's head, while Reiff was lying partly under the wagon, his face covered with blood and earth so that Horst did not know him. Ankeney was too nearly unconscious to tell who was with him. After more people came, and an examination was made, they found Reiff in a dying condition. He was placed in a wagon and taken to his home, but died on the way. Ankeney has recovered, but he has no recollection of the accident, as to how it happened. This sudden death has indeed cast a deep gloom over the entire neighborhood, and it was a heavy blow to his family. How true that "In the midst of life we are in death!"

SMITHVILLE, WAYNE CO., OHIO, JULY 6TH, 1890.—Considerable damage has been done in this vicinity recently, by violent rain and wind storms. Bridges, fences, etc., have been destroyed, railroad communications were stopped for a short

time, and near Smithville several buildings were unroofed, and orchards partly destroyed. The greatest damage was done along creek bottoms, where many farmers lost the whole and some a part of their growing crops of wheat, oats, corn, etc.

Sunday-school is still doing a good work, but has lost some of its zeal and enthusiasm since the warm weather began. We have a good many faithful and earnest workers, but are not encouraged by the parents as much as we should be. It seems that when all week is spent in wasting our energies on temporal things, Sunday brings with it a kind of "stay-at-home-and-rest" feeling, or "go-a-visiting" spirit, which is utilized by some of our middle-aged and older people to the visible detriment of our Sunday-school.

We are still being reminded that we have no abiding place here, as three of the members of this church, within a week have crossed to the other side, and their bodies have been laid in their last resting-place. Thursday, June 26th, Sister Sallie Kurtz was buried. On Saturday following Bro. John Yoder, and on Sunday following, Sister Jacob Hooley was laid to rest.

Funeral services were all held at the Oak Grove meeting-house by Bish. J. K. Yoder and Pre. D. Z. Yoder. COR.

PARKERSFORD, CHESTER CO., PA., JUNE 20TH, 1890.—As I attended services in the Vincent Mennonite church to-day I had the pleasure of listening to a very earnest and spirited introductory discourse delivered by our aged and beloved Brother, Jacob Funk, who for a long time had not been able to attend our services regularly. His affliction was of such a character that it was necessary to amputate his right foot between the ankle and knee joints. By this operation he once more had the pleasure, through God's goodness, to attend our services during the summer of '89, and he greatly enjoyed the privilege with thanksgiving. Then his other foot became afflicted with the same dreadful disease—gangrene—and by a different treatment the disease was stopped from going any further, and after the great toe was removed, it commenced to heal, so that he can again attend the services.

I went home with him and had a lively conversation. He had told me before this that he had given up all hopes of recovery, but by the help of God he was yet spared, and that of those who came to visit him during the time of his affliction, sixteen had taken their departure, and were now numbered with the silent dead. Oh! what a lesson the above incident should teach us—when we visit the afflicted, or look upon the sleeping dead—that we forget not ourselves, but rather think, How frail am I! These are all lessons to teach us the uncertainty of life, and remind us of the debt we owe our Creator, for we are all fallen creatures and need the assistance of God through Jesus Christ, that

we may again be lifted up unto a lively hope of our salvation; and if we do not accept the offered hand we shall die in our sins and be rejected by the Master at the last day. Would to God that we could all be ready when He comes.

Sunday-school was organized at this place this spring, and considerable interest seems to be taken in it by the rising generation. They assemble every Sabbath forenoon to exercise themselves in the Scripture lessons of our Lord and Master. The Lesson Helps used are those published by our Publishing Company, and which, according to my judgment, supply a full, simple and clear explanation of the Scriptures in consideration according to the teaching of our Lord and Master. My prayer is that those instructions may have their desired effect upon the young hearts, that they may, by the teaching of our Lord, early turn to the Savior of our souls and so live unto the Lord of glory, and that, when the toils, the pains and the cares of this life are over they may be received into the mansions of eternal joy.

The more I consider the Sunday-school work the more important it seems to become. Should we not apply all diligence to keep together the lambs of the flock, and give them such exercise that will plant into their hearts a more practical and interesting study of the Scripture truths, as we all know by experience that the young do not profit so much by a preached sermon as they do by reading and committing to memory precept after precept. J. B. HUNSBERGER.

TRIP TO THE WEST.

By request of the Lancaster, Pa., Conference, Bro. Adam Brennehan and the writer left their homes to visit some of the churches in the West, on Sunday evening, May 25th. We boarded the train at Lancaster, and the first place of note to us, through which we passed, was the ill-fated city of Johnstown, where we arrived at five o'clock the following morning. In looking over the still desolated city we were made to think of the many precious souls who one year ago were so near their eternal doom.

From Pittsburgh we proceeded directly to Osborn, Greene Co., Ohio, where we arrived at 7:30 in the evening. Here we found Bro. Christian Swar, who had moved from Lancaster Co., Pa., to that place only a few months previously. The same evening in company with Bro. Swar we attended services at the Mennonite meeting-house in this vicinity. Here it was our privilege to meet our dear old Bro. J. M. Greider and family, and others whom we had not seen for many years. We spent the night with Bro. Greider, and the next day, May 27th, we visited at several places. In the evening we filled another appointment at the meeting-

house; both these meetings were well attended especially by the young people, to whom we desire to return our sincere thanks for their very good order and attention.

After meeting, Bro. C. Greider took us to Osborn where, after a few hours sleep, we took the train, at 2 o'clock A. M., on the 28th of May, for Clay City, Ind., via Hamilton and Indianapolis, arriving at Clay City about 8 P. M. Here we were directed to Bro. Jacob Kilmer, near the Depot.

On the 29th of May, Bro. Kilmer took us to Bishop Daniel Royer's where we met a hearty welcome by the old brother and sister. In the evening there was an appointment at the U. B. church, a few miles from Bro. Royer's, where a goodly number were present. We stayed with Bro. Royer all night. This church has now some 15 or 16 members. May the Lord bind them together in the bonds of love, and may they all be diligent laborers to gather in many souls into the vineyard of the Lord.

On the 30th of May, we left the dear brethren here, and proceeded on our way, via St. Louis to Shelby Co., Mo., and arrived at Clarence at 2 o'clock on the morning of the 31st. Here Bro. John Detweiler from Cherry Box, some 14 miles North, met us and we accompanied him to his home. The appointment made for the evening was, on account of the threatening weather, but sparsely attended. We had a short exhortation and prayer, and felt that the words of the Savior are indeed true, when he says that, "where two or three are gathered together in my name, there will I be in the midst of them. We spent the night with Bro. John Brubacher.

On Sunday June 1st the weather was fine and cool from the rains of the previous nights, and we accompanied Bro. Brubacher and family to meeting. This drive to meeting we will not soon forget. In the conveyance were Bro. Brubacher and wife, several daughters (sisters in the faith), with the younger members of the family, Bro. Brennenman and the writer. As we were driving along through the beautiful country toward the house of worship, they sang together beautiful songs of praise, and as they were thus singing, the writer's heart was filled with feelings of joy, listening to these beautiful hymns of praise, and tears were shed as the sweet sounds of song floated over the quiet stillness of the delightful Sabbath morning.

At the meeting-house, the Sunday-school, in which about forty scholars took part, was first in order. We felt truly glad to see the interest that was taken in the Sunday-school at that place. May the Lord bless the dear brethren and sisters who labor so earnestly here for the welfare of the young.

After Sunday-school the meeting was opened by singing and prayer, and services were held in the usual form. After meeting we visited Bro. Michael Hershey, and the aged sister, widow of the late Pre. Benjamin Hershey. She is now about 87 years of age, and apparently her sands of life are well nigh run. At 5 o'clock in the evening there was another appointment at the meeting-house. These meetings were well attended and it was a pleasure for us to notice that so many young people were present.

We spent the night with Bro. John Detweiler, and the next morning, June 2d, Bro. Detweiler accompanied us to Atlanta, 18 miles west, where we took the train for Tipton, in Morgan county, about 140 miles South. We arrived at Tipton about 8 o'clock in the evening, and were met by Pre. D. D. Kauffman, who lives about 12 miles from town. We arrived at his place about midnight and the next day, June 3d, we visited with Bro. Kauffman, Bro. John Driver, and Pre. D. F. Driver, and in the evening filled an appointment in their meeting-house. We spent the night with Bro. Samuel Ramer, and on the 4th of June attended another meeting at the same place. This was our last meeting in Morgan county, and we desire to return our sincere thanks to the brothers and sisters in this vicinity for the love and kindness they manifested toward us who appeared among them as entire strangers personally, though not strangers in spiritual things.

We now took leave of the brethren here to go to Cass Co. At Tipton, Bro. Detweiler from Shelby Co., who had thus far accompanied us, left us to return home. Many thanks to him and his family for the kindness they manifested towards us. May the Lord reward them.

On the following day (June 5), we arrived at East Lynne, and were met there by Bro. Solomon Byler. In the afternoon we visited among the brethren and sisters, and in the evening filled an appointment in their fine, large meeting-house, where quite a number of people were assembled. This church has been organized only a few years, and numbers now about 100 members, mostly young people. There is at present no minister residing there, the brethren Kauffman and Driver from Morgan Co., thus far caring for them; but we are glad to know that Bro. L. J. Heatwole from Rockingham Co., Va. is expected to move there in a short time. May the Lord bless him that he may be a faithful shepherd to this flock, and may the Lord bless and prosper them among whom there are so many young members, and may they all remember the kind admonitions we tried to give them to keep down in the valley of humility, and with Mary of old, sit at the feet of Jesus and learn of him, and God will bless them, and they will grow in grace, and

increase in numbers, and be instrumental to the salvation of many souls.

On June 6th, we left the dear friends here and came to Newton, Kansas, on the evening of the 7th. Here we were met by Deacon Jacob Erb, formerly from our neighborhood in Lancaster Co., Pa., and also our old friend and Bro. Eli Hoffman, from Dickinson Co., Kansas. We accompanied Bro. Erb to his home. This was truly a glad meeting! Bro. Erb was once a neighbor, and stood by us in times of trouble in years gone by. He shared with the writer the trial when the lot for minister fell on the writer. During the afternoon we visited Bro. Rife, and in the evening we attended an appointment in the Pennsylvania meeting-house, where a goodly number had assembled. Here we felt to say with Peter of old, "Lord, it is good to be here."

On Sunday June, 8th Bro. Erb took us 23 miles to a meeting about five miles north of Peabody, in Marion Co. This is a good large house, built only a few years ago. The ministers are Caleb and Jacob Winey. This meeting was well attended. After the meeting we visited with Deacon Weaver, and on the afternoon we met again at the meeting-house, where ten applicants, nearly all young persons, who had become willing to follow their Savior, were to be instructed in the doctrines and principles of the church. May they all become faithful laborers in the vineyard.

After the instruction meeting, Sunday-school was called. About 65 members were present. The Superintendent is Bro. Abram H. Kauffman. May the Lord bless these efforts to instruct the young in the truths of eternal life.

After Sunday-school, we visited the dear old brother and sister Lemon Beck, formerly from Lancaster Co., and in the evening we filled another appointment at the meeting house. This church has about forty members, and we felt glad to know that the cause of Zion may still grow stronger in this place. We staid all night with Pre. Jacob Winey.

On the 9th Bro. J. Erb took us a distance of about 20 miles to Bro. Weaver's, in McPherson Co. Bro. Weaver accompanied us to Joseph Masterson's, where we spent the night.

On the 10th Joseph Masterson took us to Spring Valley, where we had an appointment in the afternoon. Here we met the aged Bishop Daniel Brundage, who has been standing on the walls of Zion these many years. It seemed to us that he could say with Job of old, "When a few more years are come, then I shall go the way whence I shall not return."

In the evening we had another meeting, the house was well filled with attentive listeners. This church has some 28 members.

On the 11th, Bro. Christian Miller took us to Jonas Hoffman's, 15 miles South, near Heston, Harvey Co., where we were

received very kindly. We also visited Bro. Tilman Erb, and in the evening we filled another appointment in the Pennsylvania house, where we again had a pleasant meeting and a good attendance.

On the 12th, we visited Michael Horst, who has but recently been ordained to the ministry. In the afternoon there was an appointment for Pre. Joseph Schlegel and Joseph Rediger, both Amish Mennonite brethren from Nebraska. We highly appreciated the privilege of being permitted to be present at this meeting, and shall not soon forget the occasion. We feel truly thankful that we had the opportunity to meet these brethren and worship with them. Oh! how pleasant it is to be where God's children dwell together in peace and unity, and where the partition wall which keeps so many apart, is broken down. Let us pray that the time may speedily come when the little differences that frequently separate our non-resistant people may be done away, and unity and love may prevail.

After this meeting we again went to Bro. J. Erb's, and then took our final leave. Bro. Erb took us to Newton, and we went to Brown Co., via Hutchinson. We arrived at Hamlin on Friday June 13. Here we visited Sister Mary Benner (widow), formerly from Montgomery Co., Pa. In the afternoon, her father, Bro. James Price, formerly also from Montgomery Co., met us and took us to his place, where we truly felt ourselves at home. This is a well improved country and we saw here some of the finest grain fields since we left home.

On June 14th, Bro. and Sister Price, and Sister Benner, went with us to near Sabetha Station, in Nemaha Co., where we were met by Bro. Abraham Moyer, formerly from Montgomery Co., Pa., and in the evening we had an appointment at the house of Bro. Edwin Price, where about twenty-five persons were assembled to hear the preaching of the Gospel.

The next day, June 15th, was Sunday, and we had another meeting at the same place, where about thirty were present. After meeting we visited Frank Bardt's. In the evening we had another meeting at the house of Bro. Michael Alderfer, where between 35 and 40 were present.

The brethren and sisters in the last named counties were all formerly from Montgomery and Bucks counties, Pa., and are without a minister. The last meeting they had an opportunity to attend was when the Brethren Mensch and Wisner visited the scattered churches through the West last fall. It seemed to us that words failed some of those dear brethren and sisters to tell the feelings of their hearts, or to express their thanks to the Lancaster Conference for so kindly remembering the small and scattered churches in the West. Their sincere prayer is that our Conference will continue in this good work. [Amen. Editor.]

On the 16th we left Sabetha for Adams Co., Neb. We arrived at Roseland at 7:30 P. M., and were met there by Bish. Albrecht Shiffler, and staid with him all night.

On the 17th we visited with Bro. F. Aures and Bro. John Nunamacher. In the afternoon we had meeting which was well attended. After meeting we visited Deacon Jacob Rutt, formerly of Lancaster Co., Pa., and later of Whiteside Co., Ill.

In the evening we had another meeting, where we were especially pleased to see so many young people present, and also to observe the good attention and the good order that was preserved throughout the meeting. It is always a real pleasure to the minister to see good order and good attention in the meeting, both by the old and the young.

We spent the night with Pre. Jonas Nice. One of Bro. Nice's children had the misfortune of having one of its eyes destroyed, by having an iron rod run into it, which caused much suffering.

The 18th was spent visiting among the brethren, and in the evening we had another meeting which was also well attended.

On the 19th we visited Bros. Benjamin Casper's and Samuel Lapp's. Jacob Rutt's, Eli Ebersole's, John Sides and a sick sister by the name of Stauffer, and in the evening, we had another meeting, which was indeed a very sad one, as death had entered one of the families where we had been visiting during the day. Bro. B. Casper's had an only child, nearly one year old. About two hours before meeting time it had got to a tub of water, and was drowned in it. It made us all feel very sad to think that the dear young brother and sister, with their dear little child had been with us so happily the evening before, and that so suddenly the angel of death had cast a pall of sorrow over their once happy home. Jesus says: What I say unto you, I say unto all, "watch."

The brethren here tender their sincere thanks to the Conference for remembering them, and pray that still more brethren may be sent to visit them.

On the 20th we left the dear brethren here in Nebraska, and the next morning, June 21st, we were kindly received by Bro. Philip Nice, at the depot, in Sterling, Ill. Bro. Nice has but recently been called to the ministry. This being Saturday, we had the pleasure of meeting many of our former Lancaster people, who reside in this vicinity, and usually come to town on Saturday.

We spent the night with Bro. David Rutt, and on Sunday, June 22d, we attended the regular appointment, in the Sterling meeting-house, where a large congregation has assembled, and where we also had the pleasure of meeting Pre. C. Snively, from the Freeport district, and Pre. Shirk of the River Brethren

church, from the same neighborhood, who also took part in the services.

The Sunday-school at this place is in charge of Pre. Philip Nice, who has been engaged in this work for a number of years. The school met immediately after the meeting and we were much interested in this work of instructing the children and young people in the truths and teachings of the Gospel. May God bless these labors to the salvation of many souls. After meeting we went with Bro. David Ebersole and visited a number of places, and in the evening met again for worship.

After the evening service, "Duty made us understand, that we must take the parting hand." After a few hours rest at the house of Bro. P. Nice, we took the train for Chicago, where we were met at 7 A. M. by our dear young friend and former neighbor, Levi Hostetler. After breakfast our friend lost no time in trying to make our short stay interesting. After making arrangements with the Michigan Central R. R.* for tickets to Niagara Falls. We also visited our dear friend J. N. Hostetler. Here we also met our former neighbor T. N. Hostetler and wife. We return our sincere thanks to our kind friends in Chicago for the love they manifested toward us.

We took the evening train from Chicago to Elkhart, Ind., where, at 11:30 P. M., we were met by Bro. J. F. Funk, and staid with him over night.

On the 24th Bro. Funk took us to Holdeman's meeting house, 14 miles from Elkhart, where we were surprised to see so many assembled for a week-day meeting. After meeting, with Bro. Funk and Bishop Henry Shaum, we spent a short time at the house of Bro. Henry Smeltzer, where we took dinner, and in the afternoon met again for worship with Bro. Shaum's congregation at the Olive meeting-house, where a goodly number were present.

After a short visit with Bro. Henry Shaum we went to Elkhart, where we held our last meeting on this trip in the evening, which was also well attended. We feel thankful to the ministering brethren there for their kindness in assisting us in our labors, as we were very much fatigued by the constant labors, both by day and by night, during several weeks, and the extremely warm weather which prevailed during part of the time. The following morning Bro. Funk accompanied us to the depot, and at 4:35 we started on our homeward trip, going by way of the Michigan Central R. R. to Niagara Falls, where we arrived at 8 P. M. After spending a few hours in the beautiful moonlight, looking at this wonderful work of nature, we retired to the

* We are under special obligations to the Representatives of the Michigan Central R. R. Co., in their Chicago office, for their kindness, and the gentlemanly treatment we received at their hands.

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"Temperance Hotel," near the depot. Persons stopping here will find this a very good and quiet place.

The next morning we proceeded on our journey, and on the morning of the 27th of June we were permitted to greet our dear ones at home; thanks to our dear heavenly Father for leading us safely through many dangers, both seen and unseen, and bringing us safely home to meet them all again in the enjoyments of health and strength.

In conclusion we cannot forbear to express our sincere thanks to our dear brethren and sisters at home for their kindness in taking charge of our temporal affairs while we were away, and also for the many prayers and kind wishes that we felt went with us. We were often reminded of the words of the Savior, Matt. 10:42: "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

EPHRAIM N. NISSLEY,
ADAM BRENNEMAN.

THE GREAT JOURNEY.

People are inclined at times to make a journey or visit as a means of recreation and pleasure. The destination of those journeys is some town or city, or some watering-place, or beautiful groves, where God's handiwork can be seen in nature's own loveliness. When persons intend to make such a journey they lay aside their habiliments of everyday life, and attire themselves in their best. These facts present to our minds some beautiful thoughts respecting the great and noble destiny of the Christian.

When Christ comes the second time without sin unto salvation, there will be the grandest journey the world ever saw, Christ will come "in the clouds with great power and glory," Mark 13:26. He will also be attended with all the glorious retinue of heaven, who will gather up all properly ticketed passengers for the royal train. Those passengers will also drop the habiliments of this life—the robe of flesh. "We shall not all sleep, but we shall all be changed," 1 Cor. 15:51. Further, "for this corruptible, must put on incorruption, and this mortal must put on immortality," 1 Cor. 15:53. Again "Who shall change our vile body, that it may be fashioned like unto his glorious body," Phil. 3:21. Then will be brought to pass the saying that is written, "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:55. Then shall the righteous shine forth as the sun in the kingdom of the Father. Matt. 13:43. With all these promises before us, we can look for a glorious train from heaven; or, as Paul says, "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ."

Titus 2:13. Our adorning then will be equal to that of Christ; we shall shine like the sun. What glory! Every one clothed with immortality and adorned with a robe of fine linen, white and clean, and welcomed on board the train, ever to be with the Lord, on to the Grand Journey to the Holy City, the New Jerusalem, "a city that hath foundations, whose builder and maker is God," Heb. 11:10; "that can never be moved," Heb. 12:28. "A house not made with hands eternal in the heavens: 2 Cor. 5:1. The walls of that city are garnished with all manner of precious stones, with gates of pearl. Its streets are of pure gold, its water consisting of a pure river of life, clear as crystal; not a river producing miasma, disease, and death, but a river of LIFE that ever flows at God's right hand. Its groves are fairer than Eden; there is the rose of Sharon, the lily of the valley, and the stately tree of life, in the midst of the paradise of God, yielding its fruit every month, and its leaves are for the healing of the nations. The climate is all glorious. There is no night there; they need not the light of the sun, nor of the moon, neither a candle. What a beautiful country to live in! where the Lord God and the lamb are the constant and glorious light of the city, where it is always sacred, high, eternal noon. There no angry clouds nor threatening storms ever appear to disturb our heavenly repose.

"Where no storms ever beat on that glittering strand." Its health is perfect. There we never grow old. Our cheeks will not be furrowed with care, nor our heads silvered over with the frosts of many winters. There we die no more; we hunger no more; we weep no more; all tears will be wiped from our eyes. No physicians will be needed there; no graveyards will be seen, and no funerals preached. But we shall forever bloom in the vigor and beauty of immortal youth, while eternity is rolling its ample rounds.

The society of heaven will also be select. None but the good and pure can enter its pearly gates. "No lion shall be there nor any ravenous beast shall go up therein, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy and gladness, and sorrow and sighing shall flee away." Isa. 35:9, 10. "For without are dogs, and sorcerers, whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," Rev. 22:15, the wicked of every grade are excluded; this leaves the society of heaven pure and uncontaminated with sin. Imagine such a country, such a city, such people all pure, kind and good. Who would not want to take part in the Grand Journey, the pleasures of which will never end? Besides this the fare is paid, the ride is free for all who will comply with the conditions of the road."

The chariot wheels will roll on clouds of fire, and move with the rapidity of lightning. May the Lord enable the kind reader to get aboard the train while it is called "to-day," before the night of death comes.—*Ed. by L. LEATHERMAN.*

FROM FISHER, A. D. 1646.

In plain terms, you must deny yourself, as our Savior says (Matt. 16:24); that is, you must utterly renounce all that ever you are, and all that ever you have done; all your knowledge and gifts; all your hearing, reading, praying, fasting, weeping, and mourning; all your wandering in the way of works and strict walking. In brief, whatsoever you have counted gain to you in the case of justification, you must now, with the Apostle Paul (Phil. 3:7-9), "count loss for Christ;" you must judge it to be loss that you "may win Christ, and be found in Him, not having your own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Married.

LANTZ—SHARP.—On the 24th of June, at the residence of Pre. Joseph Stuckey in Danvers, Ill., and by the same, Bro. John M. Lantz and Anna Sharp, both of Congerville, Woodford county Ill. God bless the young brother and sister in their new relation.

OBITUARY.

JONAS SLUTTER died in Gardner, Grundy Co., Ill., June 15th, 1890, in the 80th year of his age. For several months our friends and neighbors had been daily expecting the death of Grandpa Slutter, as he had been confined to his bed since January, yet he was free from pain and suffering, only waiting for an iron constitution to slowly wear out, paying nature's debt, as for two years he had been failing. Nevertheless when the tolling bell rang out its notes on Sunday afternoon, it had its effect on the community, where he had so long been held in high esteem, a great, generous-hearted man has gone from our midst, but his works of wisdom will live in our memory.

Jonas Slutter was born in New Britain, Bucks Co., Penn. His early days were spent in the East, though he traveled much for those days, having crossed the Alleghany mountains seventeen times on horseback, the most rapid transit in those days. He made his last trip to the west in 1855. He married Mary Agard of Walsworth, Ohio, in 1847. Their family consisted of four children, Mrs. Almida Crawford, of Braceville, Ill., Owen M., of Joplin, Mo., Mary Alice died 1869, Jesse A. of Colorado.

He, with his family, came farther, and settled in Morris, Ill., in 1858. There a few years were spent on a farm, but this not being adapted to his calling he retired from active life, and during the last 20 years has resided in the home where he died.

His life was a moral one. He held to no sectarian creed, but was a liberal in the broadest sense of the word. Old age is the night of life as night is the old age of day. Still night is full of magnificence, and for many is more brilliant than day. MRS. H. A. CRAWFORD.

DIED.

STOLTZFUSS.—On the 30th of June 1890, in Lyon Co., Kansas, of cholera infantum, Frankie, son of David and Elizabeth Stoltzfuss, aged 2 years and 6 days. He was buried in Borntrager's graveyard. Funeral services by J. J. Borntrager from Matt. 19:13-15.

HORST.—On the 28th of May, near Chambersburg, Pa., Salome Horst, aged 70 years, 4 months and 12 days. Her last words were, "Vater, nimm an meinen Ende, Meine Seel' in Deine Haende."

SCHMIDEL.—On the 10th of June 1890, near Breslau, Ontario, Lydia Ann, wife of Simon Schiedel, and only daughter of Bro. and Sister Menno Weber, deceased, aged 23 years, 5 months and 14 days. She leaves her husband and two little children to mourn her early departure. Funeral services by Noah Stauffer and Moses Weber, from Rev. 14:13. She accepted Christ as her salvation a few months before her death, and died in the triumphs of the Christian faith.

ROPP.—On the 11th of June 1890, in Bureau Co., Ill., of old age, Bish. Andrew Ropp, at the advanced age of 82 years, 9 months and 5 days. Seven children, 42 grandchildren and 21 great-grandchildren survive him. His wife and two daughters preceded him. Though many relatives and friends mourn his departure, yet they mourn not as those who have no hope. He was buried on the 13th in the Amish Mennonite graveyard in Pleasant Grove, Tazewell Co., Ill., on which occasion appropriate remarks were made by Joseph Springer, Chas. Naffinger, Andrew Baugh and Jacob Naffinger of Tazewell county and Joseph Burk of Bureau Co., in the meeting-house, and by J. P. Schmitt of Livingston Co., at the grave. The gathering of friends on this occasion was the largest of the kind ever witnessed by the writer.

EBV.—On the 16th of June, in Paradise Twp., Lancaster Co., Pa., very suddenly, Hetty Anne, wife of Phares Eby, and daughter of Moses and Susan Shively, aged 22 years, 5 months and 10 days. Services by Isaac Eby and John Landis from Rom. 6:23.

My husband, do not grieve for me,
Do not lament nor mourn,
For I shall with my Savior be
When you are left alone.

Dear parents, oft you looked for me,
And often saw me come;
But now I'm gone from hence away,
To my celestial home.

My brother, do not mourn for me,
In heaven I hope you all to see,
Where parting words are heard no more,
But dwell fore'er on Canaan's shore.

Although I never can return,
Let this not grieve the heart,
For you will shortly come to me,
Then we shall never part.

Her Aunt A. E.

FUNK.—On the 16th of June, 1890, in Chester Co., Pa., of heart disease, very unexpectedly, Bro. John Funk, aged 66 years and 5 days. He leaves a widow, three sons and one daughter. The funeral services were held by Jacob Hunsberger at the house and J. K. Brubaker of Lancaster Co., at the meeting-house. Bro. Funk was beloved and esteemed, especially by those who knew him best, and his sudden death brings sorrow and mourning to the large circle of friends and relatives. The funeral was probably the largest one ever held at this meeting-house. "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

STUCKER.—On the 18th of June, near Dublin, Bucks Co., Pa., Ephraim Stucker, of consumption, aged 49 years, 8 months and 7 days. He was buried at the Blooming Glen meeting-house, on Sunday, the 22d. His funeral was one of the largest that has been held in this vicinity for some time. He leaves many friends to mourn his death.

KRUBHL.—On the 23d of June, 1890, in West Liberty, Logan Co., Ohio, Elbes B., son of Daniel and Rachel Krubhl, aged 8 months. Buried on the 24th at South Union. Funeral services by C. K. Yoder in German and by J. F. Brown in English.

YODER.—On the 2d of May, near Huntsville, Ohio, Lydia, daughter of Levi and Rebecca Yoder, aged 1 year and 2 months.

CLAY.—On the 24th of June, in Elkhardt Co., Ind., of diphtheria, Emma Elona, daughter of Henry and Clay, aged 5 years, 6 months and 5 days. Buried at Olive meeting-house on the 25th, where services were held by John F. Funk from 1 Peter 1:24, 25. This is the third little one whom Jesus called away from the sorrows of earth to the home of the blest. May God sanctify this affliction to the bereaved parents and children that are still remaining, and may each one look forward with an earnest desire toward the glorious rest which remaineth for the people of God.

"Leaves have their time to fall,
And flowers to wither at the North wind's
But all—thou hast all [breath—
Seasons for thine own, O death!"]

RIEFF.—Israel Reiff was born January 8th 1835. Died June 24th 1890. Aged 55 years, 5 months and 16 days. Was buried on the 27th at Reiff's church. The funeral procession was the largest that ever came to that place. Services by Adam Baer and Philip Parrett. He leaves a sorrowing wife and ten children, two of whom are married. His aged father, David Reiff, who is now in his 92d year survives him, though he is very feeble. He had been a member of the old Mennonite church for a number of years, but was back from the church for some time. He often said that he would like to come into the church again. Lately he told the writer of this article that he had a desire to be in the church again; but before he got it-world. He was a man of great influence in the entire community in which he lived, and although back from membership and church counsel he liberally contributed to the church whenever needed. J. W. EBV.

ZOOK.—On the 29th of June in Logan Co., Ohio, Nanny, daughter of Gideon and Mary Zook. At the age of only a few months she took convulsions of the bowels, then spinal disease affected her, and thus she lived to the age of 10 years, 5 months and 4 days. Nine days before she died she suffered a good deal of pain in her bowels. She was buried on the 30th at the North Salem church. While she was afflicted she still had a great desire to have her young brother come to her in the evening and sing the tune, "Sweet By-and-by," and at last her "sweet by-and-by" came, and she is at rest. Her weight generally was about 25 lbs. Funeral sermon in English and German by Jonas C. Yoder from Psa. 16:6.

MUMMA.—June 14th, near Landisville, Lancaster Co., Pa., Sister Ella B., daughter of Bro. and Sister Jonas Mumma; aged 10 years and 14 days. Funeral on the 18th. Text: Phil. 1:21. A large congregation assembled on the solemn occasion. This dear young sister embraced religion during her sickness. What a comfort for her parents and brothers and sisters. Peace to her ashes!

SAYLORS.—June 20th, in Mt. Joy, Lancaster Co., Pa., Sister Annie Saylors, aged 25 years, 11 months and 12 days. Funeral on the 23d; Text: Luke 7:50. Buried at Stern's meeting-house.

CHARLES.—June 21st, in Donegal, Lancaster Co., Pa., of typhoid fever, Abraham, son of Bro. and Sister Joseph Charles, aged 17 years, 8 months and 14 days. Funeral on the 24th; Text: Luke 7:14. Buried at Kraybill's meeting-house. May the good Lord comfort the bereft parents.

COOPER.—June 23d, in Harrisburg, Pa., Pearl F., only child of Mr. and Mrs. John B. Cooper, aged 3 months and 18 days. Funeral on the 25th; Text: Mark 10:15. Buried at Landisville meeting-house, Lancaster Co., Pa.

HOOLEY.—On the 28th of June, in Wayne Co., Ohio, of consumption, Eataway, wife of Jacob Hooley, aged 30 years, 2 months and 26 days. She was a peace-loving member of the church and a faithful young mother in Zion. She leaves many friends, an evidence of which was the large number of people that followed her to the grave at the Oak Grove meeting-house on the 29th. Funeral services by J. K. Yoder and D. Z. Yoder. The deceased sister was mother and stepmother of 8 children.

DETWILER.—On the 8th of June, near Amish, Johnson Co., Iowa, Barbara, infant daughter of Menno and Elizabeth Detweiler, aged 10 months and 12 days. The funeral on the 10th was quite largely attended, notwithstanding the rainy weather. Services by J. J. Guegenrich and J. F. Schwartztruber.

"Dearest Barbara, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,—
He can all our sorrows heal."

Letters Received.

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they had brought it about for the purpose of raising a new uproar and sedition. But he replied that it never entered his heart to make an uproar neither had he ever approved of it in others; yea, he had fled from a house in which they lived in contention: which he could prove by all with whom he had ever lived. And there is no other design concealed under it than to amend the life, and to forsake the vicious ways of the world; so that in the doctrine which he teaches, this is not the least commandment, that we are in duty bound to be subject to the authorities in all good things; how, then, should he raise and purpose uproar?

They also desired to know of him, who were the true authors and principals of these heretical and chief sects, as they falsely call them. He told them that he knew of no other principle of his faith, than the Son of God, Jesus Christ, who is the true Captain of the faith. But as regards that they are called heretics, and seditious sects, he referred them to the complaints of the Jews against Christ before Pilate, and the complaints against the apostle Paul, before Felix the Governor.

After this and other things, when he had been in prison for some time, and could not be moved, he and his fellow-prisoner and brother were condemned to death, and executed with the sword at Schwatz, thus testifying with their blood to the divine truth.

Before his judges Schlaffer said the following among other things: "In Nuremberg I saw Ludwig Haetzer and Hans Denck, two excellent, divinely taught men." In August, 1527, he took part in the great "Martyr Synod" of the Brethren in Augsburg. On the 4th of February 1528 he suffered the martyr's death.

A number of Schlaffer's writings are still extant; the "Ausbund" hymn-book contains one of his hymns.

Leonhard Schiemer was bishop of the church in Austria. The old Chronicles, published in Vienna by Dr. Joseph Beck in 1883, contain the following of him.

"In the year 1528 Leonard Schiemer of Voelklasbrunn was apprehended. He was a minister of the church of God and was well versed in the holy Scriptures, and also in the Latin language. He taught faithfully the true baptism of Christ and his apostles, also the true Lord's Supper, and testified against infant baptism and the idolatrous Sacrament and other abominations of Antichrist.

He had originally been a Franciscan friar for about six years, but on account of the impurity of the monks, and priests, their wicked lie, their hypocrisy and blasphemy he left the monastery at Judentberg Austria and wandered to Nuremberg, where he learned the tailor's trade, after which he wandered about in Austria as a journeyman tailor and came to Nicolsburg. There he heard Bal-

thasar Hubmeier and of his baptism. But when he heard that some of the same faith were gathered at Vienna, he inquired after them and came to them and heard them, and was baptized by Oswald Glaid. Thereafter, continuing at his trade, he went to Steier. There he taught and baptized, after he was by them ordained to the ministry, and thus he continued through Bavaria unto Rottenburg on the Inn, where he was apprehended for his faith, and often examined and disputed with. At this time he made the following offer: Inasmuch as his faith was considered as an error and a heresy, they should therefore bring to him educated men—doctors, monks, and priests—to dispute with him. If it were then found, on true Scriptural authority, that he was in error, they might punish him as a transgressor. To show still further proof of the truth, he made the following offer: Whatever learned men could prove with the holy Scriptures that his teaching is not reasonable, and not in accordance with the Scriptures, the executioner might, every time his teaching was shown to be false, tear a member from his body, and if no members be left he should then tear out his ribs, until he died. But if they would not grant him a hearing or a disputation, and would thus put him to death without a hearing, he would call upon all the witnesses of his death to be witnesses for him at the judgment-bar of God at the last day.

However, by virtue of the edict of the Emperor and the mandate of the king of Hungary he was condemned and delivered to the executioner, and thus, for the sake of his testimony for Christ, from which he would not turn, he was beheaded and burnt to ashes on the 14th day of January 1528 at Rottenburg.

This account agrees with that of T. J. van Braght in his "Martyrs Mirror," where, however, the name is written Schoener instead of Schiemer.

(To be continued.)

For the Herald of Truth.

ADDING TO AND TAKING FROM.

"I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." Rev. 22:18, 19.

The book of Revelations, with all its prophetic declarations, many of which even the most learned theologians do not understand, contains, notwithstanding, a great deal that is plain enough for the simplest mind and profitable for all to read and meditate upon. The writings

of this book fully harmonize and agree with the general principles and doctrines of salvation through faith in the Lord Jesus Christ, as set forth in other parts of the Scriptures; in fact the book of Revelations seems to be only the closing chapter of the great book which God has given us to show us the way to the glories of the "Beautiful Zion built above," and as such comprehends within itself a reflection of all the truths, directly connected with our salvation, contained in the entire Scriptures. Hence we must understand by "the words of the prophecy of this book," as contained in the text, not only the words of the single book of Revelations, but the entire doctrine of salvation as contained in all the Scriptures of the Old and New Testaments, and in this sense we shall use the text in this discourse.

The word of God comes to us from high authority, from the very highest authority that exists in the Universe. It comes from heaven, from God, from the Kings of kings and the Lord of lords, and as such it recommends itself to our respect and demands our attention and obedience. He who framed the heavens and shaped the earth; He who made the worlds and every living thing; who created man, "so fearfully and wonderfully made," must certainly know best by what laws and commands the creatures formed by his own hand, should be governed, and these he has declared unto us in his word, and Jesus adds this promise, that "he that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24.

When earthly princes or rulers issue their mandates, laws or proclamations, they attach their state seal as a guarantee of their genuineness and the mark or sign of their office, power and authority. Without this seal, their words would have no more virtue than the words of any other person; but when they come, bearing the seal of the state, or kingdom, they indicate authority and power, and threaten punishment to the disobedient. Thus the word of God comes to us from the great Creator and Ruler of all things; from Him by whom all things were made, and without whom nothing was made that was made (Jn. 1:3), who declared, "All power is given unto me in heaven and on earth; go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always unto the end of the world," and this word bears the great seal of the heavenly kingdom and proclaims its divine right, power and authority, over all the children of men; not only his author-

ity over our physical, earthly and present life, but the divine authority over the inner and spiritual life, over the life of the soul, and this Seal is his own blood. The blood of Him who is the Alpha and Omega, the Beginning and the End, which is and which was, and which is to come, the Almighty, Jesus Christ the faithful Witness, the first begotten of the dead, the Prince of the kings of the earth, who loved us and washed us in his own blood, as the apostle also testifies, "The blood of Jesus Christ the Son of God cleanseth us from all sin." Rev. 1:5, 8; 1 Pet. 2:24; 1 Jn. 1:7.

This word of God given to us from the King of heaven, the Father of Lights, the great Jehovah, the Almighty, and sealed with the precious blood of his own Son, whom he gave as a ransom for our sins, is an abiding and unchanging word. It can never be altered or set aside. If men will disobey it they must suffer the consequences; if they accept and abide therein they shall be saved.

With what zealous care God marks every deviation from the declarations and requirements of his law or word we may readily learn from the history of his dealing with his people in the ages past.

In the wilderness, on Mount Sinai, God showed Moses a pattern after which the tabernacle and all the instruments thereof should be made; and said, "Even so shall ye make it." "And look that thou make them after their pattern, which was shewed thee on the Mount." Ex. 25:9, 40.

God commanded Saul to destroy the Amalekites, not only men, women and children, but also oxen and sheep, camels and asses, but Saul and the people spared Agag the king, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, under the pretense of offering sacrifices unto the Lord; but Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." 1 Sam. 15:9, 21, 22.

When Moses was commanded to speak to the rock at Meribah that water might come forth, that the people might drink, and he was so sorely tried with their disobedience and continual murmurings, in his impatience he said, "Hear now, ye rebels, must we fetch you water out of this rock?" and instead of speaking to the rock as the Lord had commanded him, he smote it twice, thus not only not obeying the word of the Lord, but also attributing the action of bringing out the water to himself instead of giving God the glory as he should have done, and for this

violation and disregard of the word of the Lord, neither Moses nor Aaron was permitted to enter the promised land. Jonah, because he refused to obey the word of the Lord and go and preach to the threatened city of Nineveh, was caught in a great storm—must be cast into the sea, and be imprisoned for three days and three nights in the belly of a great fish. Ananias and Sapphira, because they sold their possessions and brought only a part of the price and laid it down at the apostles' feet, and said it was the whole amount which they had received, were stricken of God and died instantly.

In the garden of Eden, when God had said to Adam, "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die," we see how strictly his word was kept, and the threatened penalty enforced when our first parents, contrary to the command given them, partook of that forbidden fruit and did eat thereof. Every step of our lives bears testimony to the sad consequence of that terrible transgression and the unchangeable character of the word of Him "with whom there is no variableness neither shadow of turning." Jas. 1:17.

The Savior, concerning his teachings, says to the Jews, "Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, not one jot or one tittle, shall in no wise pass from the law until all be fulfilled." Matt. 5:17, 18. Again he says, "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:25.

Thus we see the exalted and eternal origin of the word of God; its unchangeableness; its high and unquestionable authority; its quick and penetrating power; the impossibility of escaping its penalties, if we fall under its condemnation, and consequently the danger to which we expose ourselves, if we disobey its requirements and demands.

From these circumstances we must also learn, with what solemn reverence, with what holy fear, we should value, esteem, respect and cherish it. It is a treasure worth more than gold; it holds within its bosom the gift of eternal life; it shows our feet the way to heaven and happiness; it reaches down to us the sunbeams of our heavenly Father's love, and these he sends to draw us away from under the power of sin, and lift us to the enjoyment of a glory, such as eye has not seen, such as ear hath not heard, neither hath it entered into the heart of man, the things which God hath prepared for those that love him: but to them that despise him and reject his word; to them that say in their hearts, "we will not have this

man to reign over us, and continually cry, "Crucify him, crucify him," this word "is a consuming fire," and as Agag, the king of Amalek whom Saul spared, contrary to the word of the Lord, must afterwards be brought before Samuel and there cut in pieces, so these enemies of Christ who disregard the word of the Lord and his offerings of mercy, in the day of final account must be brought before the great Judge, and hear the dreadful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," which is the second death. In that great day when the Lord shall appear against them with the sword of his mouth, which is the word of God, then these rebellious souls will be compelled to cry out and call "to the mountains, Fall on us; and to the hills, Cover us." (Luke 23:30), but it will be too late to do them any good—the word of the Lord is unchangeable; they have by their own accord, freely and voluntarily chosen their portion, and taken to the refuge of lies, under the leadership of the Old Serpent, the father of lies and the enemy of souls, and now that the day of grace is fled and the door of mercy is closed they must abide the consequences.

From these things then we see how important it is that we take God's word as it is; that we strictly follow its instructions and teachings without changing them, without trying to explain them away or give them a different meaning; or casting aside a portion of them as our fancy, or the inclinations of our wayward flesh would dictate. On this point the Savior commands his disciples to teach his followers *all things* whatsoever he commanded them; and further says, "If ye continue in my word then are ye my disciples indeed." And again, "Whosoever therefore shall break one of these least commandments and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:18, 19.

We have no right, as the reader will already have plainly seen, to change, alter, or in any way pervert the meaning of the word of God; it is our duty to accept all its teachings and instructions as God has given them. Yet notwithstanding all the rich rewards promised therein to those who faithfully accept and obey all its precepts, and the severe penalties declared against those who refuse to accept it, and are disobedient to its unchangeable and eternal teachings, men have, through all the ages of time, been seeking to avoid its strict requirements, and find out some better way to happiness than the humble path which Jesus our great Example trod himself, and in which he also asks us to follow; and in the present age especially, men exert

themselves with a zeal worthy of a better cause, to improve the teachings of Christ and find out a better and an easier path to heaven. Men have many times sought to level up a new, and widen out a more agreeable to the flesh and cost less self-denial, but they have always failed; they spend labor in vain; they only build cisterns which hold no water; they build towers of Babel which bring confusion and spend their money for that which is not bread and satisfieth not; for Jesus the great King, the lowly lamb of God, who trod the winepress alone, wore the crown of thorns and bore the burden of our sins in his own body upon the shameful cross, has laid out the road and made it just what it is, and if it often leads over steep declivities, through dangerous places: if it is sometimes only a narrow, thorny path, and lions stand in the way to make us afraid, we have no right to doubt or shrink back in fear or go round some other way; Jesus has gone before and He only asks us to follow, giving us the blessed promise that He will be with us and never leave us nor forsake us; He is the stronger Man, who has overcome the power of the evil one, and no one shall be able to pluck his followers out of his hands.

(Conclusion in next No.)

CHRIST THE SAVIOR.

"And the angel said unto them, Fear not: for behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." Luke 2:10, 11.

Dear reader, are you acquainted with the above subject? Can you say with the poet:

"There is a name I love to hear,
I love to sing its worth;
It sounds like music to my ear—
The sweetest name on earth."

Jesus says, My sheep know my voice, and they follow me. Has that blessed voice spoken sweet peace to your soul, or are you still going on without owning your sinful condition by nature and by practice, trying to shelter yourself by your good works, like Adam and Eve, who prepared for themselves aprons of fig leaves to cover their own nakedness? Rom. 3:9-18, gives us the picture of poor, lost and sinful man without Christ, showing plainly that man in his natural condition has sinned, that the wages of sin is death—eternal death—as it is written "There is none righteous, no not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one."

Now, we know that "Whatsoever the

law saith, it saith to them who are under the law, that every mouth may be stopped and all the world may become guilty before God." You may ask, Who are under the law? All the world is under the law, all have broken the law and are guilty. The moralist or self-righteous bigot need not expect to meet God at the great white throne in peace (without Christ). He is already weighed in the balance and found wanting.

"Except your righteousness exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter the kingdom," etc. The Pharisee depended upon his righteousness as a law-keeper. But God's word (Rom. 3:20) says, "Therefore, by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." It is indeed highly important to see the poor, lost and ruined condition of self. Morality, education and refinement will never fit the soul for the presence of an offended God. Many will say, I am not a great sinner. I don't drink whisky, and swear, like some great sinners that I know. My object is to do right, keep the Golden Rule, etc. But, dear reader (without Christ), YOU ARE A SINNER, and without justification and redemption you will surely spend eternity in the lake of fire. To meet God in your sins would indeed be awful.

"What is the foulest thing on earth?"

Bethink thee now and tell,
It is the soul by sin defiled,
'Tis only fit for hell.

It is a loathsome earthly den,
Where evil spirits dwell.

And what's the purest thing on earth?"

Come tell me if thou know,
'Tis that same soul by Jesus cleansed,
Washed whiter far than snow.
There's naught more pure above the sky
And naught else pure below."

Dear unconverted soul, it is indeed highly important to own your sins with the prodigal, and with the poor Samaritan. One claimed, I have sinned against thee, and against heaven, and am no more worthy to be called thy son. He went to the father in his rags, seeing his own condemnation and owning it. But behold, the Father sees him from afar, and he goes out to meet him, embraces and kisses him, puts on him a new robe, ring, etc., kills the fattened calf, while there is great rejoicing. Dear sinner, have you ever thought there would be a commotion in heaven, a rejoicing among the angels should you repent, that is, turn as did the prodigal with his rags?

Oh, to think what it cost to redeem a poor, lost, ruined and guilty sinner. Have you ever thought of God's love to your soul. The wonderful sacrifice it took to make atonement for sin.—*God's own son, Christ, the Savior.* Who is this Son? It is God manifest in the flesh. *The Word* made flesh. God, who at sundry times and in divers manners spake in times past unto the Fathers by the prophets, hath in

these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom he made the worlds; who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our (the believers) sins, sat down at the right hand of the Majesty on high." Heb. 1:1-3.

Oh, the sacrifice of that precious One, to leave that glory-circled throne and come into this dark, doomed and benighted world, into the midst of sin, sickness, sorrow and death.

"My Father's house of light—
My glory-circled throne,
I left for earthly night,
For wanderings sad and lone.
I left, I left it all for thee,
Hast thou left aught for me?"

Though the above scriptures tell us by Him the worlds were made, yet he was born in a stable because there was no room for him at the inn (the world has no room for him to day). He was laid in a manger that was, no doubt, prepared for the feeding of stock. Though a star appeared giving signs of his coming, yet among the children of men there was but little commotion; signs of welcome were comparatively few, though Joseph and Mary had to flee (being warned of God) to Egypt, as his life was already sought. But heaven rejoiced at his birth, Angel voices were heard by the lonely shepherds upon the field. Luke 2:8-14.

His mission upon earth was one of love. Healing the sick, cleansing the poor leper, giving sight to the blind, forgiving sins, raising the dead, etc. He ever gave a helping hand to those who called upon him.

But the wicked heart of man repaid him by judging him as one who was not fit to live upon earth, crying "Crucify Him! Crucify Him! release unto us Barabbas!" Who was Barabbas? Was he a useful charitable man? No! he was a vile robber and murderer. But here we have again the picture which shows us that man loves darkness rather than light. He (Jesus) was numbered with the transgressors, nailed upon that Roman cross, and at last filled a borrowed grave. Oh think of this labor of love. How much it took to redeem poor, lost and ruined sinners. Though He was the Son of God—Creator of the worlds—yet he became poor that we through His poverty might become rich. Forty days and forty nights he fasted in the lonely wilderness, being there tempted by the arch fiend, the devil. Again we find Him in Gethsemane's lonely garden, bowed down upon the earth, wrestling with the powers of darkness, sweating as it were great drops of blood. Though he had asked a few of his chosen ones to watch with Him one hour, yet man was too weak and fell asleep. Betrayed with a kiss by a chosen apostle; by another denied who

cursed and swore he never knew Him. He was indeed "a man of sorrows, acquainted with grief." Oh! to think of the pure, spotless Son of God, by whom the worlds were made, hanging between two thieves, that He was indeed made sin for us that we might become the righteousness of God in him. Though he was forsaken of God yet his love endured to the end, saying, "Father, forgive them, for they know not what they do!" No wonder the earth quaked, the rocks rent, the sun refused to shine upon this scene, where the Son of God was murdered by his own creatures.

Though man saw fit to scourge, mock, spit upon, crown with thorns and crucify this blessed one, God, raised Him up from among the dead and seated Him at His own right hand, raising Him above all principalities, powers, might and dominion and above every name that can be named in heaven and upon earth.

Atonement is now made, the veil is rent, the marriage supper of the Lamb will soon take place, all are invited to be present. But to be present, to meet Him in the air (1 Thess. 4:13) it is necessary to be clothed in the wedding garment, which is Christ Himself. We read of ten virgins who went out to meet the bridegroom. Five were wise and five were foolish. The wise had oil in their lamps—linked to Christ by the Holy Spirit, being actual members of His own body—while the five foolish are those who are simply nominal professors, but not *possessors*; therefore not linked to the Lord, they had to hear the sorrowful word, "I never knew you."

"Hell is darkness, deep and awful,
Turn, poor sinner, turn and flee;
Heaven is light, all bright and joyful
And its light may shine on thee.

Hell is fire, forever burning,
Turn, poor sinner, turn and flee;
Mercy waits for thy returning
With a pardon full and free.

Hell is dark without a bottom,
Turn, poor sinner, turn and flee;
Deeper down than Tyre and Sodom
Must the Christ rejecter be.

Hear the voice of Jesus pleading,
Turn, poor sinner, turn and flee;
See the man of sorrows bleeding!
Dying on the accursed tree.

It is finished! Christ is risen!
Turn, poor sinner, turn and flee;
Though the Spirit long has striven
He'll, not always strive with thee.

J. M.

THE mind is weak where it has once given way. It is long before a principle restored can become as firm as one that has never been moved.

THE sacred Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.

THE CHRISTIAN AND THE MODERN DANCE.

BY REV. G. F. FENTECOST, D. D.

(Concluded.)

It is no uncommon thing for "smart young men of society" to regale each other with licentious remarks upon the personal charms of their partners. I do not speak of low libertines, but "smart" young men, who go into the best worldly society. I am not inventing points for my discourse; I am telling you sober truths—that which my own ears have heard. At a recent graduating hop given by the high school of a beautiful New England city two young men were overheard in the following conversation:

"You are not dancing this number?"

"No; all the desirable girls were engaged before I could fill my card."

"Why, there is Miss —; she is not dancing."

"Yes, but I do not care to waltz with her."

"Why not? she is a beautiful dancer."

"That is quite true; but my dear fellow, she is but skin and bones; I would as soon dance with a broomstick. When a man waltzes he wants something that will comfortably fill his arms."

But I am not to stop here. I go further, and say that *whatever blunts the edge of modesty tends toward immorality.* I therefore say that it logically and inevitably follows that the modern fashionable dance is essentially immoral. I think I can easily make that appear. If I do not so demonstrate it, the friends and patrons of it being the witnesses, then I am ready to stand accused of misrepresentation.

During a series of gospel meetings, held in one of the most cultivated, wealthy, and refined cities of New England, we found that nothing so stood in the way of the young people becoming Christians as their reluctance to give up the dance. As a rule, every young person who is brought under the power of the convicting Spirit of God seems himself to realize that the theater and the dance are something that ought to be relinquished. It was really this feature ever cropping out in our inquiry that lead me to look more carefully into the matter.

I do not say that women go to the dance to give themselves up to the lascivious embrace of men of impure purpose. Indeed I believe to the contrary; for I do not think the majority of them are conscious of the secret of the strange fascination of the round dance. But I do say that it is a dangerous and cruel thing to put your daughters in the way of this immodesty, not to say immorality. What I maintain is, that the round dance of the fashionable society cannot be participated in, in the heat and glare of the ball-room, with the accessories of music and motion,

with the close physical contact, without intoxicating the brain and setting the passions of the giddy participants on fire. It is physiologically impossible—deny it who will! Any intelligent and honest physician will tell you so. I do not say that the participants know, or are always conscious of, the secret cause of their pleasurable excitement; but the fact remains the same. Let me give you an illustration taken from a modern society novel. It speaks for itself without reference to its context.

"Helen could not remember the exact moment of that marked change from conventional respect to privileged familiarity. It was in a waltz perhaps, when, lured by exquisite music, she had held on too long, and had been almost fainting on his shoulder, with the world all melting around her, as if there were no more reality in life, only a sweet vague dimness, the perfume of golden lilies, golden lights glimmering in a pale haze, and his voice murmuring tenderly: 'Helen, my Helen.'"

The chief of police in one of our largest eastern cities told me that seven-tenths of all the girls who came to a bad end were tempted to their first fatal step through the seductions of the modern dance; that the destroyers of girls could not prosper in their nefarious business without the help of this alluring agency.

For these reasons and more, I maintain that the modern dance is undermining the safeguards of modesty and virtue. Could we pastors draw upon the many tales of sadness and woe that have come to our ears, we could abundantly confirm all that I have said of the logical sequences of this modern abomination—the sad and terrible practical consequences of it.

Do you say to me, "You ought not to say such things in the pulpit"? And why not? Must the pulpit make no protest against these evils, while the daily press regales you not only with impurity of the fashionable dance, but serves up to you every morning for breakfast a feast of filth and uncleanness, drawn from every source otherwise hidden away from the eyes of the world? The fact is, the press of the day has so corrupted the moral sense of the people by its unclean matter that sensitiveness to impurity is almost gone. And yet it is a safe thing to say that the moral tone of the press is as high as the average moral tone of the community in which it is published. You make your papers what they are by your patronage.

But I am answered, "What may be tolerated as a newspaper item, should not be said in the pulpit." It is the business of the pulpit to rebuke sin wherever it is found, and if there were more plain speech in it, perhaps there would be a healthier moral tone in the community. I give this description of the modern fashionable dance, because I want thought, less girls and cruelly unthinking mothers

and, above all, professing christian women, what is even the world's estimate of their "darling amusement." If you have so far lost the keen edge of moral perception, it may be that a rolicking newspaper reporter may be called in to help the pulpit to bring you to your sober christian senses.

But you say the fashionable dance has not come to such a pass in our circle. I trust not. But that is the port toward which you are sailing.

A lady in an eastern city said to me lately: "Mr. Pentecost, I am exceedingly sorry that you have made mention of these things."

"Why?" I asked.

"Because after what you have said of the dance, I can never send my daughters there again."

"Well, thank God, madam," I replied, "that I have said these things, if it has decided you to keep your daughters at home from the dance of modern fashionable society!"

"But my daughters have always been in the habit of going to and participating in the dance; and I do not think they have ever been intoxicated in the least by it; and I do not think they were ever conscious of an impure thought in their lives."

"Perhaps not, madam."

"But they can never dance again without impure thoughts."

"But, madam, if there is nothing to provoke impure thoughts in the dance, they will not think them. I have not made the dance impure by my statements. I have only revealed and exposed the essential immorality and impurity of it."

Light flashed in upon nakedness and impurity does not make the nakedness, but reveals it. Christian mothers, before you send your daughters again to the fashionable ball-room, where the round dance is the specialty of the evening, just remember that you are sending them to the arms of a dozen or fifteen different society men. And you, christian young ladies who hear me to-night, ask yourselves the question, in the light of the facts above given—can you afford to blunt the keen edge of maidenly modesty against the modern fashionable society dance?

Do you say that you are not conscious of any indelicacy of thought or position? I do not say that you are. But if you are not, because for some unaccountable reason your modesty has not been awakened out of innocent unconsciousness, or for the reason that it has been drugged by a false society education, or intoxicated by the accessories of the ball-room, then I warn you that you are unconsciously thinning down the wall of separation that God has set up for the defense and protection of woman's chastity. I do not say that you know what you are doing, any more than the moderate drinker knows that he is slipping himself into a drunkard, or sip-

ping into life and strength an appetite that may put him into a drunkard's grave.

It may be well for you to know that the most popular round dances of present society are the invention of the *demi-monde* of Paris, Vienna and London. Every posture, every motion was the invention of licentiousness. And yet our society takes them, and lops off here a little and there a little, and tones down here a little, and there a little and then dresses up the ghastly thing and introduces it into good society. More than that, every society man will tell you that the round dance is steadily retrograding in the scale of modesty, and that the popular dance of to-day would not have been tolerated twenty years ago; yet wise men more vehemently denounced the waltz fifty years ago than I do now.

But what about home dancing? Nothing about it now; for that is not under discussion, and nothing about it if it were our theme. With present society moral blindness and downward tendencies, it is to be avoided for fear of leading the way for our children down into the modern ball-room.

Now, my friends, these several moral reasons apart—and considering the modern dance only as an excessive and intoxicating worldly amusement—I, as a christian minister, object to it, especially for Christians, upon the following grounds, which I cannot do more than barely hint at:

1. It proves that you are still "conformed to this world," and are living "according to the course" of it, according to Rom. 12:1, 2; Eph. 2:2; 2 Tim. 3:2; and so far forth raises a serious question as to whether you have ever been converted at all.

2. It brings the Christian under the judgment of this scripture: "She that liveth in pleasure is dead while she liveth." (1 Tim. 5:6.)

3. It clearly interferes with making your calling and election sure; and implies that you have forgotten that you were purged from your old sins. (2 Peter 1:4, 9.)

4. It chokes the good seed of the kingdom in your hearts, and prevents the bringing forth any harvest to God in your life, according to our Lord's word—"He that receiveth the seed among thorns is he that heareth the word; and the cares of the world, and the deceitfulness of riches, and the pleasures of this life, and the lust of other things, choke the word, and he becomes unfruitful." (Matt. 13:22; Luke 8:14; Mark 4:19.)

5. It is a stumbling-block in the way of the unconverted. When I find, night after night, young people who give as a reason why they do not become Christians, that they do not want to give up dancing and theater-going, and who jus-

tify themselves on the ground that it is a common practice among church members, I am satisfied that it hinders the cause of Christ.

A distinguished christian lady was recently spending a few weeks in a hotel at Long Branch, and an attempt was made to induce her to attend a dance, in order that the affair might have the prestige bestowed by her presence, as she stood high in society. She declined all the importunities of her friends; and finally an honorable senator tried to persuade her to attend, saying:

"Miss B., this is quite a harmless affair, and we want to have the exceptional honor of your presence."

"Senator," said the lady, "I cannot do it. I am a Christian; I never do anything in my summer vacation, or wherever I go, that will injure the influence I have over the girls in my Sunday-school class."

The senator bowed, and said: "I honor you; if there were more Christians like you, more men like myself would become Christians."

6. It tends to destroy and eradicate serious religious impressions.

A young lady—dying from sickness contracted in a ball-room, where she went during a series of meetings—said, in answer to the earnest pleading of her pastor to give herself to Christ: "No, pastor, it is of no use; I cannot come to Christ now. I was serious on the subject a few days ago, but now I have no feeling. I danced away my convictions at the ball where I caught the cold that is carrying me to the grave."

I am satisfied that many young people have thus danced away impressions that have never returned.

For all these reasons, and many more that might be given, I lift up my voice in solemn and tender warning against the Christian having any fellowship with the modern society dance.

I dismiss you to-night with these last words. I am sorry that it has been necessary for me to speak so plainly—that there has been need of this discussion at all. But I have done it out of a tender regard for your good, and the honor of Christ and his church; and I pray God that ere you leave this house you will decide that, as for yourself, you will choose the pleasures of the christian life in fellowship with Him, rather than those hurtful ones of the world that can by no possible means do you any good, but certainly tend to the choking of your christian life, and the destruction of your influence for good over others.

It is not often that great accumulations of wealth do anybody any good. They usually spoil the happiness of two generations—one in getting, and one in the spending.

WHAT SHE COULD.

In a quiet and darkened chamber
Shut out from the happy sky,
And the pleasures that make it so sweet to live,
And make it so hard to die;
Lay one with her meek eyes heavy,
And her hand on her heart astrain,
Because she could do no more than bear
Her burden of helpless pain.

On the pillow of sleeping childhood,
Harassed with the wearing day,
A mother emptied her weary arms
And dropped on her knees to pray—
A sob to her lips kept rising
That her strength had but sufficed
For the needs of her home when all the while
She had wanted to work for Christ.

At her seams through the long, long, summer,
One sat with a drooping head,
And sighed as she thought of her fresh young life

Just slipping away for bread;
But the tear that dropped on her needle
Held in it a prayer, Ah! who
Dear Lord, hath done so little for thee
And there is so much to do!

"They perish for lack of knowledge!"
'Twas a maiden heard the call,
And the sacred things the heart holds dear,
She freely renounced them all,
To sit with the dusky Hindoo
In the sad Zanaana's gloom,
And tell her the story of Bethlehem,
The manger, the cross and the tomb.

And yet unto each she suffers
In patience and prayer and trust,
As she ministers lavishing life and love,
Or toils for her daily crust,
Or lays her soul on the altar,
Alike will the Savior say,
"She hath done what she could" and spike-
nard sweet

Shall never dissolve away.
Selected for the Herald.

For the Herald of Truth.

THOUGHTS AFTER A SISTER'S FUNERAL.

One sister gone from earth's wearisome toil, one loving heart still beneath the cold crossed hands which were busy; one less in the ranks of the army, in fighting life's battles; one soldier has left them, laid down her armor, and gone to her reward,—gone to receive from the Master, whom she tried to serve, the crown, the palm of victory, and the rest promised to all who love and serve him in this life.

Many thoughts are pondered over. Why did God take away this sister, who seemed to be yet so sorely needed? Why not some one who would not have to leave such dear little lambs to be taken care of? Lonely little orphans! How we pity them? God will take care of them, but why must such sorrowful things occur? Ah we know not, we many times can not understand the workings of the blessed Master, but does He not tell us that his ways are higher than our ways? and that "all things are for the best for them that love the Lord?" How can we then but look to him trustingly and say:

"Father, thy will be done." He loves us, let us then trust him. This sister's funeral text was, "She hath done what she could." Beautiful text! How willingly can we lay down our armor if that can be truthfully said of us. "Done what she could?" Brother, sister, how is it with you? Are we doing all that we can for the advancement of Christ's kingdom? Are we living for Jesus and laying up treasures in heaven? Is our daily life such that the above text would be an appropriate one for our funeral, should we be called now? Death is not such a terrible thing if we are only ready for it; if our lamps are burning brightly, and we are trusting in Jesus our blessed Redeemer, then it is only leaving a sin stained, sorrowful world for one where sickness and sorrow are over, "where the wicked cease from troubling, and the weary are at rest," where we shall sing our Savior's praises evermore.

Dear brethren and sisters, let us so endeavor to live that when the time comes for us to make that solemn change, death may find us calmly waiting and watching for the Master. Let us keep our lamps burning for Jesus, so that it may also be said of us, "She hath done what she could." Done what we could for others,—for Jesus, cheered lonely lives, brightened dark pathways, helped lonely and weary ones on the way to heaven, warned and plead with the sinner to turn in with the offers of mercy, and tenderly led them to Jesus. O, there is so much to do, there is work for every one; even if we are not able to do many great things, there are enough little things awaiting us to keep our whole lifetime employed. Let us then do what we can, in trials and discouragements do the best we can; always remain loyal to the dear Savior, and when death comes we too may hear the loving welcome, "Well done, enter into the joys of thy Lord."

WHAT SHALL I DO TO BE SAVED?

"Sirs, what shall I do to be saved? and they said, Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house." Acts 16:30, 31.

There are many who ask the question of others, "What must I do to be saved? many more, also who pay no attention to the salvation of their souls. They are not concerned about the necessity of making peace with God in the day of grace.

The words before us have a sentiment or meaning which I cannot fully illustrate or explain. They are words that apply to every poor and needy soul. When Paul and Silas were apprehended and cast into prison the keeper of the jail was commanded to keep them safely. Having received such a charge he thrust them into the inner prison, and made their feet

fast in the stocks so that they might not escape. But there was one mightier than man who was able to cause a great miracle to be performed. While Paul and Silas were bound with fetters on their hands and their feet fast in the stocks, still they would not cease to worship God. At midnight, while they were praying and singing praises unto God, suddenly there was a great earthquake so the foundations of the prison were shaken; and immediately all the doors were opened, and every-one's bands were loosed. The keeper of the prison in whose care Paul and Silas were, awakened out of his sleep and seeing the prison doors were open, and thinking that the prisoners had escaped, immediately sought to take his life. But Paul cried, saying, "Do thyself no harm we are all here!" The jailer, seeing that there were some answering to his voice immediately brought in a light and came trembling, and kneeling down, asked, saying, "Sirs, what must I do to be saved?" Sinner, are you in this condition that you can likewise cry out and say, "What must I do to be saved?" Hear what Paul said to the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Words of comfort! "Believe on Jesus," words of consolation, words of sweetest music to those that feel the need of a Savior! we find that the jailer accepted the admonition, will you, reader if you have not yet done so? In the same hour also his house accepted Jesus. Sinner, are you willing to accept Christ Jesus? Satan has bound you with fetters and chains of sin, and to-day perhaps you have rebelled against God. You may wonder how Jesus stands knocking at the door of your heart and you are convinced that you ought to serve God, but still you neglect to open and let him come in. Somehow you think you have yet many days, but ah, you are robbing Jesus! Do not do that. Give him your youth. Pray to God for guidance and those bands of worldly pleasures will be forever broken. Believe on the Lord Jesus Christ and you shall be saved." The jailer was commanded to keep strict watch over the prisoners that they might not escape. Thus Satan will watch the sinner closely that he will not escape. But Jesus calls us and will help us escape. This day is the accepted hour, not next year. Why not heed the kind admonition, "Come unto me, and I will give you rest." Believe the Savior. Look to Jesus and believe on Him and thou shalt be saved.

J. B. SHOUP.

CHEAP RATES TO CHICAGO.

The L. S. & M. S. R'y will sell tickets to Chicago and return Aug. 21 to 6th, inclusive, at very low rates.

Enquire of Local Ticket Agent for full particulars.

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, { Asst. Editors.
A. B. KOLL, }

August 1, 1890.

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THE DATE on the label of your paper gives the time to which your paper is paid. If it is "Dec. 31" it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

Contents of this Number.

| | |
|---|-----|
| History of the Mennonite church..... | 225 |
| Adding to and taking from..... | 226 |
| Christ the Savior..... | 226 |
| The Christian and the modern dance..... | 229 |
| What she could..... | 231 |
| Thoughts after a sister's funeral..... | 231 |
| What shall I do to be saved..... | 231 |
| Editorials..... | 232 |
| Correspondence..... | 233 |
| Burning the Books..... | 235 |
| Colportage and Popery..... | 235 |
| Reflections of a Soldier..... | 235 |
| Macellany..... | 235 |
| Marriage and Death..... | 237 |

ORDERS FOR OUR FAMILY ALMANAC for 1891 can now be sent in. As soon as the Almanac is printed the orders will be filled. It will contain reading matter of special interest to our people and should be read by everybody.

GERMAN LESSON HELPS.—Many of our Sunday-schools are still conducted in the German language, and the urgent demand for Lesson Helps for our German schools, has induced us to supply a German quarterly, and we take pleasure in announcing to the brotherhood that we can now supply them with Lesson Helps at the same rates as the English.

1 copy one year.....20 cents.
10 or more copies 1 year per copy 10 "
10 or more copies for 3 months
per copy.....02½ "

We ask all the Sunday-schools to use the Lesson Helps of our church. Send for sample copies, either in English or German. MENNONITE PUBLISHING CO., Elkhart, Ind.

"THE INDIAN'S FRIEND," is the name of a paper published by the "Woman's National Indian Association," in Philadelphia, Pa. It is a four page monthly, and has for its object the promotion of the welfare, and the civilization of the Indians. The work there is to do is tersely expressed in the following extract from its

columns: "We have left no place for the savage Indian in this country; but we must make a place for the civilized Indian." The object is a laudable one, and should receive encouragement from every Christian in the land. Instead of giving him deception, abuse, starvation, whisky and death, give him honest dealing, justice, education, civilization and the gospel; instead of sending an army to fight them, send them missionaries and teachers, and help them up out of the mire of heathenism into the better life of Christian love and civilization. Address, "Woman's National Indian Association," Philadelphia. Price 30 cents per year.

CORRECTION.—In the death notice of Bro. A. Ropp in No. 14 of the HERALD, the name of the county should be Tazewell instead of Bureau.

J. M. STOLTZFUS sends us an article for publication, but fails to give us his address. We kindly ask him to do so at once.

BRO. SAMUEL YODER and daughter left Elkhart Wednesday, the 23d of July, for a few weeks' visit in Whiteside, Stephenson and Grundy counties, Illinois.

BRO. J. S. COFFMAN visited the church near Bronson, Branch Co., Mich., over Sunday, the 20th of July, and held three meetings at that place. The brethren in that vicinity have quite a good field for Sunday-school work, and are, we are glad to say, engaged in the work. May their efforts be richly blessed.

BRO. JONATHAN KURTZ of Ligonier, Noble county, Indiana, who visited the brethren in the southern part of Elkhart Co., came to Elkhart on Sunday evening the 20th of July, with the intention of being with us in our evening service, but not knowing the time when our evening service begins (6.30), he only reached town after services were over. He remained all night with Bro. Samuel Yoder's, and the next morning he made a very pleasant call at our office. From here he returned home.

EXERCISES FOR THE SUNDAY-SCHOOL.—An excellent and very profitable exercise is to have the entire school repeat together, as part of the opening exercises,

either the Ten commandments, found in the 20th chapter of Exodus, or the Apostolic Confession of Faith. These are two things which everybody should know, and by frequently repeating them in the Sunday-school, the children will get them so fixed in their mind that they will readily always remember them.

THE SUNDAY-SCHOOL WORK in our churches seems to have greatly increased, which may be considered as a very encouraging sign of spiritual life and activity in our denomination. Our dear young people demand our especial care and attention, not only in temporal, but far more in spiritual matters, for whatever will, by the grace of God, be accomplished in our church in coming years will depend on the activity of our young people. How necessary therefore that we use all diligence in instructing our young people in the ways of righteousness from the word of God.

SUNDAY-SCHOOL IN MEDINA COUNTY, OHIO.—We are glad to know that on the first of June, the brethren in Medina Co., Ohio, organized a Sunday-school in the Guilford meeting-house. The school meets every two weeks in the morning before the regular church services. The second Sunday Bro. Kornhaus from Wayne Co., assisted in the school, and on the third Sunday, Bro. Hostetler was present. Our correspondent says: "We feel thankful to these brethren for their kind assistance, in this so long neglected work. We have a very good attendance and find the 'Lesson Helps' a great help to us."

The same correspondent further says: "Would it not be a good plan to have the Ten Commandments printed on a small card and distribute them among the scholars, and let them commit them to memory, so that they could repeat them at the close of the school in the fall?" Yes; the idea is a good one. By all means let the children learn something, and have them repeat it on the last day of school, if your schools are closed during the winter. Every child in the land should commit the Ten Commandments, the Lord's Prayer and the Apostolic Confession of Faith. We have for sale at our office a neat card containing the Lord's Prayer on one side, and the Ten Commandments on the other which we send post paid for 10 cents a dozen.

CORRESPONDENCE.

FROM SHAMBAUGH, PAGE CO., IOWA.—We had our communion meeting in the Butler school-house on Sunday, the 6th of July. Bro. Henry Yother of Nebraska was with us on this occasion and we enjoyed a rich spiritual feast.

LYDIA I. HORNING.

FROM ELKHART, IND.—On Sunday the 20th of July two more young persons were baptized and added to our little flock at this place, and another person who had formerly been a member was reinstated. The church feels much encouraged and we earnestly hope and trust that others who are still standing without will come in and help us in the Christian work.

SOUDERTON, PA., JULY 14TH, 1890.—Hay and grain harvest is pretty generally harvested in this locality, and we are under deep obligations to God for the great blessing he has bestowed on us. The harvest altogether was probably as large as any ever gathered thus far in these parts. The weather was also very favorable throughout, for harvesting. Thanks be to God for his goodness.

H. K. GODSCHALL.

AMISH, JOHNSON CO., IOWA, JULY 21, 1890.—We have meeting every two weeks and Sunday-school on the intervening Sunday. There are at present sixteen young people here who have made application for membership in the church. All ministers who preach the true faith are requested to visit us. There is a large field open here.

The Old Amish brethren are building two new meeting-houses in this vicinity.

C. W.

FROM ADAMS CO., NEB.—The brethren E. N. Nissley and Adam Brenneman came here on the 16th of June, and had meeting four times. It was a wise and good decision of the Lancaster Conference to send out these men to visit the scattered members in the west. We feel to encourage this good work, and we hope many more such visits may be made by brethren from the east. Brethren visiting in the west should not fail to visit the church in Butler Co., Neb. Their station is Octavia, and is easily reached via the North Western Ry.

J. M. NUNEMAKER.

THURMAN, ARAPAHOE CO., COL., JULY 14TH, 1890.—Bish. Joseph Schlegel and Dea. Jacob Stauffer of Seward Co., Neb., recently paid us a very pleasant visit and filled several appointments, to our edification.

On the 26th of June we had communion services. After the communion, votes

were taken for the selection of a bishop. Two brethren were selected and the lot fell on Bro. Joseph Schlegel. May God bless him in his important calling, that through the grace of God, the brother may watch over and keep his charge faithfully, and that the church may prosper in every good word and work to the glory of God. JOSEPH SCHROCK.

WAVLAND, HENRY CO., IOWA, JULY 4, 1890.—Our German Sunday-school was organized for the Summer on the 20th of April in the Sugar Creek meeting-house. The following officers were elected, Jacob Kabel, Superintendent; Daniel Graber, Assist. Supt. The average attendance of scholars up to June 29th was 123. Number of classes 15. We are glad to see our young people and older ones as well, taking so much interest in our Sunday-school.

On the 8th of June we had a pleasant visit from Bro. Joseph Burckey and wife, of Bureau Co., Ill. They remained with us from Saturday until Monday. Bro. Burckey preached three interesting sermons. We would be glad to see many more of our ministering brethren stop with us when they travel east and west.

There are at present seven persons here who have become willing to come out on the side of the Lord, and have made application to be received into the church by water baptism. S. T. MILLER.

ZURICH, ONTARIO, JULY 24TH, 1890.—The brethren M. Cressman and wife and C. Brubaker and wife were with us and held services twice on May 25, and once on the 26th. Bro. S. Bowman and wife and Sister Snyder visited the membership here (we are glad when the sisters visit us too). Bro. B. held services on June 22d, in forenoon, and in the afternoon some met at Bro. C. Wideman's to spend a short time in worship. Sister Wideman could not attend public worship. Text in the forenoon, Luke 17:13. Bro. Cressman spoke from the text Rom. 10:13. That is a blessed promise—that if we will call upon Jesus he will hear us. If he has heard your call then turn from the way of sin and give thanks unto him that cleansed you. On the 23d services were held in the evening partly in English and partly in German. Part of John 1, was read and text taken was John 3:9, latter clause. Services were also held on the eve of the 24th.

Bro. M. Erb was with us on the 20th of July and held two meetings, on which occasion 1 Cor. 13; and Matt. 25 were taken for texts. H. W.

FROM SHIBBOLETH, DECATUR CO., KANSAS.—Brother Joseph Schlegel and Brother Jacob Stauffer of Seward Co., Neb., came into our midst on the 28th of June. On the 29th they filled two appointments, and on the 30th another ap-

pointment was filled. Bro. Stauffer was called home on the 30th on account of sickness. On Tuesday, July 1st, we commemorated the death and suffering of our Lord and Savior. A deep feeling of brotherly love was manifested among the brethren and nearly all the members were present.

On Monday the 30th Bro. David Zook from Harvey Co., Kansas, came into our midst. Votes were taken by the brethren for the selection of a bishop. Of the two ministers who received votes—John Birky and Joseph Birky—the lot fell on John Birky. Our prayer is that through his labors in the Lord's vineyard many wandering souls may be brought to the fold of Christ. Seven precious souls were also received into church by baptism. We have also a Sabbath-school every two weeks. Much interest is taken in it. Bro. Andrew Birkey is our Superintendent. Wednesday, July 2d, Brother Joseph Schlegel left us for his home. Bro. Zook left on Thursday for his home. God bless the dear brethren that they may lead many souls to Christ, and at last receive the crown of glory. C. E. S.

FROM LORETTA, S. DAKOTA.—The HERALD has been a visitor in my home for over fourteen years and it has always been a valuable paper. It contains much interesting reading matter contributed by consecrated hands and hearts, by which we can see that the Lord is everywhere working by his Spirit.

Dear brethren, I have but one fault to find, and that is that in all these fifteen years not one minister visited us. Last fall two ministers came to Dakota, but they did not come to us. It seems as if there were a great wall of partition between us. Dear brethren and sisters, it is our aim and our desire to be at last united in the glorious world beyond the grave; should we not therefore endeavor to be more united here, and by visiting and communication with each other strengthen the bond of unity and our common brotherhood in Christ Jesus? There is only one way to heaven.

We see by the HERALD that the churches everywhere are working, but the enemy of souls is likewise working. He goes about as a roaring lion, causing dissension wherever selfishness, love of honor and desire after power in ministers or members give him opportunity. But he comes also as an angel of light, that he may by this subtle means deceive and lead us astray. Therefore we must watch and guard against these things by earnest prayer to God, seek to be guided in all things by divine counsel, that whatever we do may be done in the name of God and for his glory, and in this we ought to be diligent and earnest. Greetings to all the dear readers.

C. E.

PARKER'S FORD, CHESTER CO., PA., JULY 6TH, 1890.—To-day we had services in the Coventry Mennonite church, though the congregation was not very large yet considerable interest seemed to be taken in the services. Our brother David Buckwalter who is beloved and esteemed by all, and whose age is in the eighties delivered the introductory discourse. This he has not done for a considerable time because of his age and somewhat feeble health in mind and body. His discourse, though short, had a good effect on the congregation. He made a good impression in speaking of the necessity of having a living hope of eternal life, through all times of sorrow and difficulties, and darkness, and thus climb the ladder step by step through time to a blissful eternity above, he then closed his remarks and called on one of his co-laborers to lead in prayer. I thought to myself, How good it is to listen to the instructions of an aged co-laborer in the vineyard of the Lord, even though his words be few, and I wish God's blessing on the same. The services were continued by Bro. John Latschaw from the text, "The sower went out to sow the seed." I hope the discourse may have had a good effect upon all. A sad thought it is indeed, that the Savior came into the world and gave the word of God as the seed of life, and man through the hardness of his heart would not receive it. The Savior says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and you shall find rest unto your souls." He says, "I am the door to the sheep-fold," etc. Let us be wise unto salvation, and accept the word, which is the seed of life unto salvation, and thus bear an abundant harvest of the fruit of righteousness and true holiness, unto the Lord.

It was announced that there would be no services at this place for a time, on account of repairs which are to be made on the house. A new roof was necessary on the one-half of the building, so the congregation concluded to give it a regular overhauling, and also change the audience room. May the blessing of God through our Lord Jesus Christ be on this congregation, so that unity and love may abide with the members. The Psalmist says, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Psalm 133:1. J. B. HUNSBERGER.

A VISIT TO THE WEST.

For a long time I had a desire to visit the West. I left home on the 24th of May, and arrived at Holden, Mo., on the 26th. Some friends accompanied me. Bro. J. S. Coffman was there, but we did not see him. We were very tired, but met many warm friends. We attended

conference on the 29th, and 30th, at Sycamore Grove, and had a pleasant time there, though the weather was very warm. On Sunday the 1st of June, there was preaching in the forenoon, afternoon, and evening. The meeting house here is a large one, and the meetings were well attended. The country here is good, and the crops are promising. The folks were usually well, with the exception of an old uncle who is afflicted with cancer. I saw on my trip a man who had fallen from a dray, and injured himself. He is dead now, and we hope it is well with him. He leaves a wife and one child. E. L. YODER.

REPORT OF OUR VISIT.

On the 27th of May 1890, under the blessing of God my wife and I left home to visit friends in Cass Co., Mo., and also to attend the A. M. Conference. We reached the home of my brother-in-law Peter Zimmerman safely on the 28th and found them all well. A meeting was held the same evening in a school house which was well attended, and the hearers paid good attention. On the 29th we went to the place of conference. The subjects to be considered by the conference were discussed in a brotherly manner, and the meeting closed by prayer, led by Bro. Joseph Schlegel of Nebraska. The meeting in the evening was well attended, and the sermons were attended with power.

On the 30th the conference took up the subjects for consideration which had been arranged on the previous day. All the deliberations were carried on in a friendly manner, and, I believe to the edification of those assembled. On the 31st the deliberations were closed with many earnest admonitions. In the evening another meeting was held. On the 1st of June we assembled thrice for public worship, and on the 2d we proceeded to Johnson Co., where we had services in the evening. On the 3d we had another meeting. These meetings were pretty well attended and the interest was good.

We returned to Cass Co., the same afternoon and in the evening there was a very interesting "song service" in the Sycamore Grove meeting-house. Short farewell addresses were made by the ministers from a distance, and we all felt edified and refreshed by the beautiful hymns that were sung so well.

On the 4th we visited different families and in the evening we had an interesting and attentive meeting in a school house. On the 5th we again visited among the brethren, and on the 6th we proceeded to Iowa. I met the brethren Nissley and Brenneman on the train and felt glad that we could greet each other as fellow-laborers in the Lord's vineyard.

I thought we would have some time in Kansas City to become better acquainted, but with such a mass of humanity about us, each one had to look out for himself in working his way through the crowd, and so we bade each other adieu, with the blessed hope that, if we would not see each other in this world again we could do so in the bright beyond.

We arrived safely in Wayland on the 7th and went home with Pre. S. Miller. We found all the brethren and sisters in this vicinity in usual good health. The same evening services were held in their meeting-house. We remained here until the 9th and had four meetings with good attendance. There is quite a spiritual activity amongst the members here.

In the afternoon of the 9th we again boarded the train and on the 10th we reached Tiskilwa, Ill., safely and in good health, for which we feel grateful to God. We desire also to thank the dear brethren, sisters and friends with whom we visited for their kindness and love to us. The Lord reward them both here and hereafter.

On the 12th we received a telegram stating that Bishop Andrew Ropp was dead. I again took the train on the 13th and went to Pekin, Ill., and from there to Bro. A. Ropp's house, and assisted the same day in the burial services of our deceased Brother. A very large concourse of people had assembled on the solemn occasion. On the 14th I visited several members, among others sister Mary Ropp who has been sick for some time. She seemed very glad for the visit. On Sunday the 15th a meeting was held in their house of worship, which was quite largely attended. In the afternoon there was Sunday-school in the Railroad school-house and in the evening a meeting at the same place.

And now my heart's desire and prayer to God is that he would add his blessing to all that has been done and I also ask for all faithful workers in the cause of Christ to pray for me, for I feel greatly in need of their prayers.

On the 16th I went to Peoria, and thence home, where I found all well. God be thanked for all his mercies. I feel thankful for all the kindness shown to me. God reward my benefactors in time and eternity. JOSEPH BUERCKY.

Tiskilwa, Ill.

INSTEAD of hunting around to find out this missing link between man and a dirty little monkey, I prefer to look for the missing link that will connect man with the throne of an eternal God.

THE man who has learned how to put himself to work and keep at it, has reached a condition of mastery that promises him success in almost any situation. He has then a possession infinitely better than the gift of genius.

BURNING THE BOOKS.

Luke, in giving an account of the success of Paul's missionary labors in Ephesus, where the apostle spent three years, says:

"And many that believed came, and confessed, and showed their deeds. And many of them which used curious arts brought their books together, and burned them before all the people; and they counted the price of them and found it fifty thousand pieces of silver. So mightily grew the word of God, and prevailed." (Acts 19:18-20.)

Ephesus, as we learn from heathen writers, was in that age noted for sorcery, magic, incantations and various tricks "curious arts" practiced among the people as a part of their heathenism. The Greek term used by Luke and translated "books" is *grammata*, and properly means letters written on paper or parchment, that were used in these arts. Many that became converts under Paul's preaching had been addicted to these arts; but when they received the gospel at his hands, and became the followers of Christ they not only abandoned all these arts of their heathen life, but they went further, and actually destroyed the "books," the *grammata*, or Ephesian letters with which the arts had been practiced. They did this at a very considerable sacrifice of property, since the total value of the property destroyed was more than nine thousand dollars. They did not sell "their books" to others who might wish to buy them privately. They "brought their books together and burned them before all the people," making a public and general bonfire of the whole of them—thus indicating not only their own abandonment of heathen superstitions and arts, but also their adoption of Christianity as the true religion. This they did in a heathen city, in which the majority of the people still clung to idolatry, and worshipped "the great goddess Diana." It was a courageous act on their part, as an open and public declaration of their devotion of themselves to Jesus Christ as the Teacher and Savior of sinners.

The manner in which Luke states this act of burning the "books," clearly implies that it was done from Christian motives, under the influence of Christian thoughts, and possibly with the knowledge and approval of Paul himself. Luke, after stating the act, adds that "so mightily grew the word of God and prevailed." What these Ephesian converts did, seems to be cited as evidence that the word of God mightily grew and prevailed. Accepting this word, they could no longer continue to practice their "curious arts." They had no further use for "their books;" and as they would not sell them to be used by others, they brought them together and burned them before all men.

This is one illustration of the general truth that when the human mind comes under the enlightening, renovating and sanctifying power of the gospel, whatever may have been its previous condition, there are a great many "old things" which have to pass away, in order to find a place for the new things which belong to the Gospel, and are secured by it. The old things and the new things do not go together; but the former disappear. That which is wrong in the past must give place to that which is right in the sight of God. A Christian is a renewed and reformed sinner, as well as a child and subject of grace; and although he will never go to heaven on the basis of his merits, he will not equally go there without repenting of his sins and forsaking them. The plan of the gospel is not to save men in their sins, but rather from them, as well as from the curse of the law. Men cannot serve God and the Devil at the same time. If they are the servants of sin, they are not the servants of God. Any effort to effect a compromise between the two forms of service and carry both along together, is sure to end in failure. Positive incompatibilities cannot inhere in the same character.

The special truth illustrated by this burning of the "books" is that when men are pursuing an unjust, a dishonest and morally unlawful business, as the means of living, they must, if they become Christians, abandon that business, and engage in some other business that is consistent with Christianity. If one who is a gambler becomes a Christian, he must at once bid farewell to his gambling. Gambling is a dishonest mode of getting a living; and no one can be a gambler and a child of God and an heir of grace at the same time. So if a man is a rumseller, he must, if he becomes a Christian, discontinue that business, especially so in this age so full of light on this subject. It will not do for him to get rid of the business by selling out his establishment, liquor and all, to some one else who will continue it. This is no remedy for a penitent and converted rumseller. Let him, if he can, apply the liquor to some lawful and useful purpose; and if he cannot, then he can do what the Ephesian converts did with "their books"—he can destroy it rather than involve himself in any guilty complicity with the sins of others. Any man had much better lose his property than to violate his conscience or lose his soul. Every one is as really responsible for the use he makes of his property as he is for the use he makes of his tongue. That is of either which corrupts and demoralizes society, is itself immoral, and hence, contrary to the pure principles of the gospel, and hence again forbidden by the law of God.

The plain truth is that Christianity, considered as a practical power; and no small part of the salvation which it en-

sure, consists in the reform which it achieves, first in the mind and heart, and then, as the natural consequence, in the outward life. It first changes the inner man in the principles by which he is governed, and thus makes him "a new creature in Christ Jesus;" and then comes the change of the outward man. The two go together, and sustain to each other the relation of cause and effect. Converted sinners, if they mean to honor God, and expect to get to heaven, should not forget to burn "books" that belong to the life of depravity. The more thoroughly they do this work the better!—*Exchange*.

COLPORTAGE AND POPERY.

An excellent colporteur of the Board of Publication writes from Long Island as follows:

"One day I entered a house and offered a tract to a young man, when he said, 'How is it that you Protestants pay no respect to the Virgin Mary? Was not she the mother of God?'"

"I answered that she was the mother of Christ in his human nature, but that if she was to be worshipped as the mother of God, then the mother of Mary must be worshipped as the *grandmother* of God, and the grandmother of Mary as the great-grandmother of God, and I could see no stopping-place short of Adam. In fact, the Roman Catholic theory would make Adam the ancestor of his own Creator.

"He was completely stupified, and sat staring at me with mouth open. I began urging upon him salvation by faith in Christ alone. At length he said that my quoting from *my Bible* (meaning the Protestant Bible) proved nothing to him. I told him to bring his Douay Bible and I would prove the same from that. He confessed that he had no Bible of any kind. I urged that no man should call himself a Christian who had no Bible. He was silenced; and when I left him, his faith was evidently somewhat shaken in 'Mother Church and her teachings.'"

REFLECTIONS OF A SOLDIER.

The *Gentleman's Magazine*, of 140 years ago, contains the following reflections, written by a French Duke, on witnessing a battle near Parma, in 1734:

"I beheld as I thought, at a little distance from me amongst the dead, a captain of my acquaintance. I rode a little off from the road to examine nearer, and found it was he. After paying a sigh to his memory, I cast my eyes on the plain, where the enemy had left their dead. I saw 10,000 or 12,000 men stretched out, naked, and disfigured with wounds! Inhumanity itself must have melted at this spectacle. The reflection of Xerxes pres-

ently occurred to me; alas, thought I, all these men were living within these twenty four hours! Why are they no more? What frenzy has thus led them to cut each other's throats? Were they enemies? No; they did not so much as know one another. Were glory, ambition, or love of wealth their motives? Alas, the memory of the greater part of them, is buried with them, and all their recompense is a few wretched spoils, as the fruits of their dangers. But, continued I, am I less criminal? Want, wretchedness, or force has made most of these soldiers. But what obliges us to share in the same cruelties? Have these men, with whom I am so earnest to fight on the first occasion, ever offended me? Did these countrymen, whose ground I lay waste, ever commit any such hostilities on my estate? What then is it induces me to act a part so contrary to reason and humanity? Must I purchase a poor renown at the price of such oppression and blood? Have I studied the world from my infancy, and am I still swayed by such weak prejudices? Is this the true happiness I have so long sought, or can I hope to find it amidst the tumult, and rage of war?

A SILLY COMPARISON.

Some people apologize for their sins by saying: "We are a great deal better than some people. You see people all around about us that are a great deal worse than we." You stand up columnar in your integrity, and look down upon those who are prostrate in their habits and crimes. What of that? If I failed through recklessness and wicked imprudence for ten thousand dollars, is the matter at all alleviated by the fact that somebody else has failed for one hundred thousand dollars? Oh, no. If I have the neuralgia, shall I refuse medical attendance because my neighbor has virulent typhoid fever? The fact that his disease is worse than mine—does that cure mine? If I, through my foolhardiness, leap off into ruin, does it break the fall to know that others leap off a higher cliff into deeper darkness?—

Miscellany.

P. JONES, in his Annals of Oneida County, N. Y., says:—

Remsen Village in Oneida Co., N. Y., was formerly conspicuous for its intemperance, and the means it furnished to its own and the neighboring inhabitants. A respectable merchant, who has now banished alcoholic drinks from his store, informed the author that at one time he retailed three thousand five hundred gallons of whiskey in five months. He said, "Such was the press, that we did not stop to measure, for when a customer

brought a keg, we inquired its capacity, placed it under the tap, and filled it, rolled it away, and under with another." "Yes," said a partner, who was sitting by, "and we did not make one penny by all this liquor traffic, for at the same time we were retailing goods on credit, and with our strong drinks we sent out among our customers such a flood of bankruptcy, ruin, and death, that in the end we lost more than we made by it." The temperance reform has performed wonders for Remsen.—*Exchange.*

THE business pursuits of men are beset with Satan's devices. A few years ago a noted evangelist from England delivered a discourse to business men in New York on "Curious Arts," in which he sought to expose some of the tricks which are frequently practiced in trade in order to secure gain. The sermon created some sensation at the time, but it the preacher had been able to drag into light all the dishonest schemes resorted to in the transaction of secular pursuits, he would have astonished the world. The devices by which some men and some powerful corporations and companies accumulate money at the expense of their employees, prey on the community and steal from each other, and the schemes by which the poor sometimes seek to get their own, as they say, have often been subjects of comment and debate; but still they continue and multiply every year. Many suppose that these are merely plans invented by shrewd men for getting gain; but they are more. They are the inventions of the devil for destroying souls. Those who practice them and those who witness them are intent on the temporal prize; but in the mind of the tempter there is a deeper design and a larger prize.—*Exchange.*

THE AUTHORITIES of the Russian Church have discovered that they have difficult problems on their hands other than the suppression of German Protestantism in the Baltic provinces. In the southeastern parts of the Empire there are literally millions of Tartars and adherents of heathen religions. The traveler and ethnologist, Tushkorov, recently compiled statistics from which it appears that there are no fewer than 400,000 heathen and 50,000 Mohammedans in the Russian army alone. About seventy per cent. of the Cossack corps are of this kind, and it is reported that among these the Orthodox element is steadily on the increase. Among the Cossacks on the Don fully fifty per cent. are Tartars and Kalmucks, of whom only a small contingent are even outwardly Christians, having been forced to submit to baptism. Mohammedanism is constantly gaining among them. The Ural army numbers 10,000 Orthodox, 20,000 Mohammedans and 90,000 Ras-

kolniks; the Trans-Baikal army has a contingent of 30,000 heathen Famaits, besides thousands of Tunguses and Khirgisians, whose religion is an exceedingly crude heathenism. These statistics have been published officially and have caused considerable excitement in the higher circles of Church and State. Voices are heard from many quarters urging that prompt and energetic measures be taken for the christianization of these non-Christian elements, and the indications are that the Church authorities will at last organize mission work where apparently only the Russian Church can be expected to work with any prospect of success.

ANOTHER case of discipline in the Roman Catholic church similar to that of Dr. McGlynn came to light in New York last week. It involved the question whether a clergyman can be deposed from his church if his ecclesiastical superior disapproves of his social or political opinions. This question is answered in the affirmative by the supreme court of appeal in Rome. It was raised by the suit which was brought in the New York Courts to compel the trustees of the Roman Catholic Cemetery to allow the remains of Mr. McGuire to be buried in the cemetery, in his own lot, which he had bought and paid for in his lifetime. The trustees refused to permit the interment because McGuire died in a meeting of McGlynn's supporters. Dr. Burtzell, Rector of the Roman Catholic church of the Epiphany, who was a witness in the case, said that in his opinion the trustees were bound to admit the body. This opinion was opposed to that of Archbishop Corrigan. Shortly after the case was decided, the Archbishop removed Dr. Burtzell from his church in New York, and appointed him to a church in Rondout. As Dr. Burtzell was attached to his people, and they loved him and wished him to remain with them, and as there was no complaint against the manner in which he performed his pastoral duties, Dr. Burtzell appealed to Rome against the Archbishop's sentence. The appeal is dismissed, and the Archbishops order sustained. Dr. Burtzell must either submit or share Dr. McGlynn's fate. The significance of the case lies in the fact that Dr. Burtzell was subpoenaed in the McGuire case and was therefore obliged to appear as a witness. He was sworn to tell the truth and being asked for his opinion, gave it. He is being punished for holding an opinion which was in conflict with that of his archbishop. It would appear that, notwithstanding the declaration of the constitution, a man may be punished in this country for his opinions.—*Christian Herald.*

No doubt this would be the case were the Roman Catholic church at the head of temporal and spiritual power.—*Ed.*

Married.

MCINTURFF—RHODES.—On the 4th of July 1890, in the city of Washington, D. C., by Rev. Eddy, S. E. McInturff of Culpepper Co., Va., and Fannie J. Rhodes of Fauquier Co., Va.

OBITUARY.

On the 9th of June, 1890, at the residence of her son, Anthony Overholt, near Wadsworth, Medina Co., Ohio, of the infirmities of old age, Elizabeth Slutter, aged 87 years, 7 months and 22 days. Her maiden name was Tinsmau. She was born in Westmoreland Co., Pa., October 17th, 1802. In 1826 she was married to Martin Overholt of Bucks Co., Pa.

Two years afterwards they emigrated to Columbiana Co., Ohio, where they lived for eight years. From there they moved to Medina Co., purchased a tract of land containing over 200 acres, located in the southwestern part of Wadsworth Twp. Here they commenced life in earnest. They erected a house of hewed logs with a roof, a loose floor, and openings cut out for windows and doors, the cracks chinked, and an old fashioned fire-place. In this condition they took possession, three acres having been previously chopped, ready for logging. There on this place with many hardships, privations and self-denials they toiled together for sixteen years, when her husband was taken by an all-wise Providence, as we believe to the better home beyond. As a result of this marriage there were born unto them nine children, six sons and three daughters, of whom seven are still living. One son and one daughter having departed this life. One daughter was born in Westmoreland Co., Pa., one son and two daughters in Columbiana Co., Ohio. She has also 23 grandchildren now living. After a widowhood of eight years she married George Slutter, of Columbiana Co., Ohio, with whom she lived in wedlock nine years, when the Lord took home her second husband. She was a member of the Mennonite church for upwards of 65 years, and in her quiet unassuming Christian life, showed forth much that is worthy of imitation. The funeral took place at the Mennonite church, west of River Styx. Services were conducted by Bro. Michael Horst, of Stark Co., assisted by Rev. Johnson of Wadsworth. A large congregation assembled to hear the sermon and pay a last tribute of respect to one who had lived so long among them.

KILLED BY LIGHTNING.

On the 29th of April, 1890, near Stuttgart, Arkansas, Arkansas, Pre Daniel Roth was killed by an electric stroke, aged 33 years, 6 months and 17 days. He was searching for his cattle on the prairie on horseback, with a neighbor, Jacob Weber who was on foot, when a storm suddenly came up. Bro. Weber was about 15 rods away when the fatal bolt struck Bro. Roth. Weber ran up to him and rolled the horse, which was lying on his legs, off from him, but the spark of life had fled. Weber then ran to a neighbor's house for help, which soon came in the person of Bro. J. Naffzinger. They put Bro. Roth on a wagon and took him to his home about 1 1/4 miles off. Deceased had been in the ministry about 5 years, and was a faithful worker in his calling. Only two days before his death he stood before the congregation in all the vigor of manhood, and earnestly admonished the people to be always prepared for death, for we know not when the Lord may come. He lived in matrimony about 11 years, and leaves his deeply bereaved wife and 7 small children, a pair of twin daughters

having been born since his death. He was buried on the 1st of May. Funeral services by J. Beck in German and by J. R. Gish in English from Matt. 24:44. May God comfort the sorrowing mother and her children.

DIED.

BERKEY.—On the 13th of July, in Elkhart Co., Ind., at the residence of her brother-in-law, Thomas Nunemaker, Susannah Berkey, aged 64 years, 10 months and 5 days. She was a daughter of Jacob Berkey, of Medina Co., Ohio. She was buried at Yellow Creek on the 15th. Funeral services by Christian Shaum, and Christian Bare. The funeral was largely attended.

ROTH.—On the 2d of April, 1890, in Wayland, Henry Co., Iowa, Peter Roth, aged 43 years and 23 days. He was buried on the 4th in the Sugar Creek graveyard, followed to the grave by many relatives and friends. Services by S. F. Miller and S. Gerig in German and by Pre. Pusey in English.

MAST.—On the 10th of May, 1890, near Wayland, Henry Co., Iowa, of la grippe, Caroline, daughter of Joseph and Fannie Mast, aged 4 years, 1 month and 23 days. She was buried in the Elcher graveyard. Services by S. Gerig and S. T. Miller in German and by B. Elcher in English.

HOOVER.—On the 11th of June 1890, near Teagarden, Marshall Co., Ind., of rupture, David J. Hoover, aged 62 years and 5 months. He was a faithful member of the Mennonite church for many years. Funeral services were conducted by Noah Metzler and by Jacob Hilderbrand of the Brethren denomination, from 1 Cor. 15:55. A large circle of relatives and friends were assembled to pay their last tribute of respect to one who was beloved and respected.

BERRY.—On the 20th of June 1890, near Bremen, Fairfield Co., Ohio, of paralysis, Mary Berry, aged 64 years, 8 months and 1 day. On the evening of the 19th she went to milk her cow when she was affected by a paralytic stroke. They carried her to the house, but she never spoke and died in the morning of the 20th. She was a faithful Sister of the Mennonite church for many years, always at her place in public worship when sickness did not prevent. We believe she is with the blest in the land of rest. Funeral services on the 21st by Jacob Good and Benjamin Huber, to a large concourse of friends who came to pay their last tribute of respect to one that was much loved by all who knew her. She was the mother of 5 children, of whom five preceded her to the spirit world. She leaves a husband and 3 children to mourn her departure.

PEACHEY.—On the 18th of July, at Allensville, Mifflin Co., Pa., Lydia Peachey, aged 65 years, 7 months and 3 days.

ZOOK.—On the 13th of July, at Belleville, Mifflin Co., Pa., infant child of Jacob V. Zook, aged 9 days.

STUCKEY.—On the 11th of July, at Barrville, Mifflin Co., Pa., Sister Mary Stuckey, aged 55 years, 4 months and 4 days.

VODER.—On the 19th of July, in Menno Twp., Mifflin Co., Pa., Joseph, Son of Israel and Rebecca Voder, aged 4 years, 2 months and 25 days.

MILLER.—On the 22d of June 1890, in East Shanesville, Sugar Creek Twp., Tuscarawas Co., Ohio, Victor, son of Jeremiah and Magdalena Miller, was struck by lightning and instantly killed, aged 12 years, 5 months and

9 days. Two of his companions were also more or less injured. One, Lewis Miller, son of Pre. Isaac A. Miller has not yet recovered the use of one of his legs, the other, the son of a widow was but slightly injured. They attended services in the morning at the Union Hill meeting-house, and in the afternoon at 3 o'clock there was Sunday-school. The sky becoming cloudy, both Victor and Lewis Miller said they would hurry and reach the East Shanesville school house before it rained. They reached the place as the storm came on, and were in the second story when they were struck. Victor's remains were interred on the 24th in the Union Hill graveyard, followed by 107 conveyances and a large concourse of people. Services were held by David A. Peachey, A. Mast and Isaac A. Miller from Phil. 4:7-9. Let us consider our end and pray with the Psalmist, "O satisfy us early with thy mercy; that we may rejoice and be glad all our days," (Ps. 90:14).

CARPER.—On June 19th, near Roseland, Adams Co., Nebraska, Marcus Roy, son of Benjamin and Sadie Carper, aged 11 months and 9 days. He came to his death by drowning, and in a somewhat mysterious way. The father was in the house and had the child in his arms, but having occasion to leave the room, left the child on the floor to return in a few minutes, (the mother being in another part of the house), whereupon the child, it seems, immediately followed, pushing open the screen door which it had never done before, and crept out to a tub of water standing some distance away. On the father's return it was found leaning upon the tub with its feet on the ground as if standing, but the head and arms were in the water and life was already extinct. Great was the grief of the parents and also of grandfather Carper who is staying with them. The child was great delight to him. It was buried on the 21st. A great number of friends assembled to show their sympathy for the greatly bereaved family, it being their only child. Although the Brother and Sister are greatly grieved, yet they could say, "Not mine, but thy will be done, Oh Lord!" Services by A. Shuller in German from John 16:16 and J. Nice in English from Job 14:5 and Psalm 16:6.

COFFMAN.—On the 11th of July 1890, at his home near Columbia, Marion county, Iowa, William Coffman passed peacefully to rest at the age of 55 years, 3 months and 22 days. He was born near Mt. Pleasant, Westmoreland Co., Pa. in 1835. He moved to Illinois in 1856 and then to Iowa in 1870, at which place he lived until death called him home. Thirty-four years ago he joined the United Brethren church, he lived a consistent member until about fourteen years ago he joined the Methodist Protestant church. He was united in matrimony to Sarah Yeager in 1856. To them 11 children were born; three of them preceded him to the better land. He leaves a wife, 4 sons and 4 daughters to mourn the loss of a kind husband and affectionate father.

"Dearest father, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Death has borne you from us, father,
And we take the last farewell,
Of our dear and loving father,—
Why he's gone we cannot tell.

Thou wert all resigned and patient,
Willing all thy pain to bear,
For thy trust was placed in Jesus,
Who'll still all our sorrows share.

Sweetly sleep, then, dearest father,
Since our Savior thought it best,
Earthly life to change for glory,
Cares and trials for sweetest rest."

ZIMMERMAN.—Near Monitor, McPherson Co., Kansas, Christian Zimmerman died of typhoid fever on July 11th 1890, aged 16 years, 4 months and 18 days. He was buried July 12th. A large concourse of people assembled to pay their last respect. He did not belong to any church, but in the latter part of his sickness he was almost continually calling on Jesus. A loud call to us all to be ready when death comes. Services by S. Swartztruber and S. C. Miller from 1 Pet. 1:24, 25, and John 19:30.

HARTZLER.—On the 26th of June, 1890, near Motville, St. Joseph Co., Mich., of palpitation of the heart, Bro. Jonathan Hartzler, aged 86 years, 7 months and 23 days. Buried the 28th. The day previous to his death, he said he hoped his end was near at hand. His wish was now granted. And he died in a living hope of meeting his Redeemer in peace. His wife died nearly twenty-five years ago. Their remains now lie side by side in the Mennonite cemetery on the state line. Many friends and neighbors met to pay their last tribute of love to one who was much respected by all. Services conducted by D. J. Johns. Text 1 Cor. 15:48.

BLOSSER.—On the 7th of July, 1890, near Concord, Knox Co., Tenn., of measles and lung fever, Levi, son of Bro. Martin and Elizabeth Blosser, aged 2 years, 2 months and 29 days. Buried the 8th. Services by H. H. Good from 2 Sam. 12:23.

GROFF.—July 17th, in Landisville, Lancaster Co., Pa., Bro. G. W. Groff, M. D. Aged 57 years, 10 months and 13 days. Funeral on the 21st. Text: Psalm 90:12. Buried at Landisville meeting-house. A very large congregation assembled to pay the last tribute of respect to the departed brother and sympathize with the bereft family.

PENNEL.—July 20th, in Donegal, Lancaster Co., Pa., Sister Catharine Baer Pennel, aged 75 years, 5 months and 28 days. Funeral on the 22d. Text: Rev. 14:12. Buried at Kraybill's meeting-house.

McFALL.—July 12th in Columbia, Lancaster Co., Pa., after suffering 20 years. Sister Esther McFall, widow, aged 79 years, 10 months and 27 days. Funeral services on Sunday evening in Columbia. Text, 2 Cor. 4:17, 18. And on Monday the 14 in the Clearfield M. E. church. Text: Ps. 126:7, 8. Buried at the Clearfield church. Sister McFall often wept and sighed to be relieved of her sufferings, earnestly desiring to go to her long home. May the Lord reward her children for their tender care.

METZLER.—July 13th at Sporting Hill, Lancaster Co., Pa., Levi Andes, son of Bro. and Sister Amos Metzler, aged 5 months and 11 days. Funeral on the 15th. Text: Rom. 8:17. Buried at Erisman's meeting-house.

SHARP.—On the 29th of June, 1890, near Belleville, Mifflin Co., Pa., after nearly three months' suffering with dropsy, Mattie Sharp, widow of Christian Sharp, aged 74 years, 9 months and 14 days. She bore her sickness with Christian fortitude without complaining. Her desire was to depart this life and be with Christ which is far better. As long as she was able her place at church was hardly ever vacant. She leaves four sons and one daughter. One daughter has gone before. One son lives in Missouri. Besides these she leaves 25 grandchildren to mourn her departure, yet they mourn not as those who have no hope. She was a faithful sister in the church. Buried on the 1st of July in the family graveyard, where a large number of friends and relatives assembled to pay their last tribute of respect to a kind neighbor, friend and a beloved one. Funeral services by Samuel and John Peachey. This was the last member of a family of five. She was a widow 24 years.

"A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in her home
Which never can be filled.

She sleeps in Jesus, blessed sleep;
Her children, do not for her weep,
Prepare to meet in heaven above,
Where all is happiness and love.

HEER.—On the 10th of July, in Lancaster Co., Pa., of brain fever, Ella B., daughter of Benjamin K., and Susan Herr, aged 6 months and 13 days. Funeral services by Pre. John Harsh in German, and by Abraham Herr in English from 1 Sam. 3:18, and by Benjamin Hertzler in German from Isa. 40:11. Buried at the Stone meeting-house.

"God has called the wandering sunbeam,
Which had warmed our hearts with love;
Sadly gave we back his sunbeam,
Now it lights the courts above."

YODER.—On the 10th of July, 1890, near Orrville, Wayne Co., Ohio, Magdalena, daughter of Stephen and Mary Yoder, aged 15 years, 1 month and 13 days. This young sister was within the last year afflicted with different ailments and finally consumption set in. About six weeks before her death she expressed a desire to be baptized and partake of the Lord's Supper, and appointed the time for Monday afternoon, the 9th of June. At the time appointed a number of brethren and sisters met, and baptism and communion were administered, after which her mind was wholly at rest. Her greatest pleasure was to have friends sing and pray with her. She is now gone, and we believe that in the morning of the resurrection she will arise to reap with joy eternal with those who sow to the Spirit.

KURTZ.—On the 25th of June, near Smithville, Ohio, Sarah Kurtz, aged 84 years, 8 months and 20 days. Deceased was the widow of David Kurtz, who preceded her to the glory world nearly 18 years ago. Funeral services by J. K., and D. Z. Yoder.

YODER.—On the 26th of June, in Milton Twp., Wayne Co., Ohio, John Y. Yoder, aged 51 years and 7 days. Deceased was a consistent member of the Amish Mennonite church, and held an exemplary Christian life. Funeral services by J. K., and D. Z. Yoder.

HUNSBERGER.—Mary L., wife of Jacob B. Hunsberger, died April 3d, 1890, aged 51 years, 4 months and 22 days. Funeral services on the 8th of April. A very interesting sermon was preached from the text, "Who is my mother?" by John K. Brubaker, after which the body was laid to rest in the burying-ground at the Vincent Mennonite church. A husband and one son survive her, and deeply mourn their loss.

"Tis not the spirit that has died,
'Tis but the mortal frame;
Then let our souls rejoice, be glad,
That we may meet again."

WEAVER.—On the 5th of June 1890, in Mahoning Co., Ohio, of kidney trouble, David Weaver in the 71st year of his age. Buried on the 7th at the Oberholzer Mennonite meeting-house, where he was deacon for a number of years. Funeral services by Bish. Hurst of Wayne Co., and others. A large congregation of relatives and friends assembled to pay their last tribute of respect to the deceased.

FRKY.—On the 29th of May, near Chambersburg, of hardening of the liver, Bro. Christian Frey, in the 67th year of his age. He leaves a wife and five children to mourn the departure

of a kind husband and father. Buried on the 2d of June in the family burying-ground. Services at the house to a large congregation from Heb. 4:9.

SCHLEGEL.—On the 20th of —, in Livingstone Co., Ill., of infirmities, Salome, widow of the late Bish. Christian Schlegel, aged 71 years, 1 month and 3 days. Buried on the 22d. A large number of friends and acquaintances from near and far assembled at her burial. Services at the house of her son-in-law, August Albrecht, where she had spent the last days of her life, by Daniel Orendorff from Psa. 90, and at the meeting-house by Joseph Ackermann, Daniel Orendorff and John P. Schmitt from 1 Cor. 15:1—20. In the last week of her life Sister Schlegel became weaker and weaker in body and mind, and at last the Lord took her home, thus fulfilling a wish she had often expressed, at the close of the funeral services the beautiful hymn was sung.

"I'm going home to die no more."
She was a faithful member of the Old Amish Mennonite church, and leaves 11 children, 46 grandchildren and 28 great-grandchildren. Four children preceded her.

MANN.—On the 18th of May 1890, in Elkhart Co., Ind., of the infirmities of old age, Margaret Mann, widow of the late Eli Mann, health for several years and was confined to her bed since Nov. 1889. She was buried on the 20th, at the Olive church. Services by Henry Shaum and Samuel Yoder. She leaves a number of children of whom one son has been blind from a child.

Letters Received.

WITH MONEY.

B—John Brenner, Lizzie A. Burkholder.

C—J B Cullar.

D—D K Detweiler, D D Detweiler, J D Detweiler, Salome A Detweiler, David Detweiler.

E—C S Engel, Henry N Eby, W C Esch, J W Eby, J B Ryman, Karl Ehrlich & Co.

F—J J Friesen, Peter H Funk, Sue H Foutz, Mary Foreman.

G—Peter Giesbrecht, H K Gotschall, Anna M Gingrich, Chr Gingrich, F Geiger, John E Gehman.

H—Daniel C Helmuth, Eby Hershey, G A Hoover, M A Hoover, I J Hartzler, Jacob Hiestand, Emma Hershey, M K Herr, Anna Haldeman.

J—H Jantzen, John Jansen.

K—Jacob Klein, Nancy Kure, Jacob Klansen, John Keller, John B Kaufman.

L—J J Loewen, Martha Loew.

M—Adam Martin, A Metzler, Samuel Metzler, D D Miller, J S Moser, Eli S Mann, Eli S Miller, Nancy A Miller, A Metzler.

N—S Neuschwanger, H T Nice, Philip Nice, Hy N Niseley.

O—Lydia Oberholzer, Martin Ortman, D Orendorff, J A Oyer.

P—J Peters.

R—H D Rohrer, J L Risser, C B Reeser, Jos Rediger, Joel Richl, B A Ratzlaff.

S—Andrew Shenk, D Schwartzentruber, H Strasler, John Schlegel, P & I Smith, And Shenk.

V—Wm Vogt.

W—Jacob H Wisler, H Warkentin, Jos Weldy.

Y—Jos C Yoder.

Z—C B Zook, S A Zook.

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those who deny the visible Supper or Sacrament, and baptism, who reject the ordinance of feet-washing as enjoined by our Savior; those who claim that Christians may mingle with the world in all her follies and vanities, who can dance and drink, and play and dress, and in every respect conform themselves to the world, and yet be faithful followers of the Lamb; all these are taking from the word of God just in the measure as they mingle with the world and engage in these things, which in the word are so plainly forbidden.

We had intended to write more especially on some of the foregoing points, but our limits will not allow us to do so here; we must hasten on to a close, and so shall briefly refer to the consequences of adding to, or taking from the precious precepts given us.

To him that addeth to the words of the prophecy of this book, to him shall be added the plagues that are written in this book. What are these plagues?

We are taught that the way of transgressors is hard, and that the way of the ungodly shall perish. The apostle says that the "wages of sin is death," and in the prophecy of Daniel it is said that "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2. The Psalmist says, "The wicked shall be turned into hell, and all the nations that forget God." Ps. 9:17. In Rev. 21:18, we read, "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." From these passages we see what the end of the ungodly, the disobedient shall be; and in Rev. 14:9-11, we have the following plain declarations of the sorrowful condition of those who worship the beast of sin and his image, and regard not the pure law of the word of God: "And the third angel followed them saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, and in the presence of the holy angels, and in the presence of the Lamb. The smoke of their torment ascendeth up forever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." From these passages we see the end of the ungodly and the reward of the disobedient, and how the plagues that are written in this book shall be added unto them that would change, corrupt, or add to the solemn teachings of that word which was sent as a divine

commission from heaven, for our acceptance and observance.

"And if any man shall take away from the words of the prophecy of this book, God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book."

When the seventy disciples returned to Christ and rejoiced that even the devils were subject to them, in his name, he said unto them, "Rejoice not that the spirits are subject to you, but rather rejoice that your names are written in heaven." Luke 10:20. Paul spake of his fellow laborers (Phil. 4:3) whose names "were written in the book of life." In the 3d chapter of the Book of Revelations, in speaking to the church in Sardis, the Spirit says, "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels;" and again in the 20th chapter of the same book, in speaking of the final judgment, it is said, "And I saw the dead small and great stand before God; and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things, which were written in the books according to their works, * * * and whosoever was not found written in the book of life, was cast into the lake of fire." Rev. 20:12, 15.

From the foregoing passages we learn that the book of life is the record of God's faithful children: Those who are written there are heirs of heaven, and heaven is designated as the Holy City; the New Jerusalem, the Father's house where there are many mansions, and the description, the way to obtain them, and the promise of them to the children of men, are all written in this book, and if any man will not receive the word of God, rejects it, or parts of it, and is not willing to serve God according to his revealed will and the teachings of his word, even though he be a professor, then God will take away his part out of the book of life; he will blot out his name there; he will take his inheritance, his part in the holy city, his part of the promises and good things written in the Scriptures, which would have belonged to him, had he been faithful unto God, away from him and another shall possess it. His crown is taken from him and another shall wear it; he, by his unfaithfulness, has lost all his inheritance, and shall be cast out as a disobedient child; as one who has forfeited his claim to the glory of his Father's kingdom; he is cast out into outer darkness where there will be weeping and gnashing of teeth; where the worm dieth not and the fire is not quenched, and where no ray of light, no gleam of hope or happiness shall ever beam on his lost and ruined soul.

Thus beautifully explains the parable of the talents, where he who had received but one talent, went and hid it in the earth, and at his Lord's coming he gave back only what he had received, and his Lord censured him as an unfaithful, a slothful and wicked servant, and commanded the talent which he had, to be given to him who had ten talents, for to him that hath shall be given, and from him that hath not, shall be taken even that which he hath. He that is unfaithful, loses his inheritance in heaven and the enjoyments that were in store for him there; and he who is faithful gains not only his own share in the inheritance of glory, but he will also enjoy that which would have belonged to the unfaithful. That is, if four persons should be heirs to a very large estate, consisting of fine farms, houses, gardens, &c., of which they were to take possession and occupy them, and one, by his unworthy conduct, should be disinherited, and cast out, the remaining three would possess the whole; that is they would enjoy, with their own shares, also the part which should have been enjoyed by the disinherited one.

J. F. FUNK.

For the Herald of Truth.

HISTORY OF THE MENNONITE CHURCH.

(Continued.)

From the protocol of the proceedings which ended with the execution of Schiemer we extract the following, according to Dr. J. Beck:

Schiemer had attended the university at Vienna and other places, because he was to prepare himself for priestly orders. After staying for some time with a priest in Austria, he resolved to enter the order of Franciscan friars, that he might in this condition of life consecrate himself wholly unto God. Dissatisfied he fled from the cloister of Judenburg six years afterwards and traveled, with the assistance of a Judenburg citizen who had given him money and clothing, to Nuremberg. Here this already fully matured man who had received the best education of his time, determined to learn a trade.

When his apprenticeship had expired he became a journeyman, and went to Nicolsburg, where he heard and saw Balthasar Hubmeier who had been there since the spring of 1526.

From there he went to John Hut who at that time was in Vienna holding religious meetings in secret for the brethren in a private house. Of this Schiemer relates that John (Hut) told me of the word of God for two days, and because he heard nothing evil, but only the word of God, he also adopted their life and was baptized by Oswald Glaid. Thereupon he went (before Whitsuntide of 1527) to

Steier and there baptized many people. There, he says, he was elected to the ministry and sent out to teach the people.

In Nuremberg, the old city of heretics, Schiemer had learned the tailor's trade at the same time that Hans Denck was rector of the St. Sebaldus school in that city. In August 1527 we find him in Augsburg as a member of the great Synod of the Brethren.

At least six of Schiemer's writings have been preserved, also a hymn in the "Ausbund," which we will give below.

Wir bitten Dich, ewiger Gott,
Neig zu uns Deine Ohren,
Heiliger Herre Zebaoth,
Du Vierfuers der Heerschaaren,
Vernimm die Klag: Ungemach und Plag
Hat Ueberhand genommen,
Der Boelhem mit seiner Rott
Ist in dein Erbtheil kommen.
Es haben sich zu ihm verpflichtet
Viel der vermeinten Christen,
Den wuesten Gneul ausgerichtet,
Sie toben und vernichten
Das Heilighum der Christen fromm,
Das haben sie vertreten,
Der wuest Unflath an Deiner statt
Laest sich als Gott anbeten.

Dein heilig Statt han sie zerstort,
Dein Altar umgegraben,
Dazu auch Deine Kuecht ermornt
Wo sie's ergriffen haben.
Nur wir allein, Dein Haeuflein klein
Sind wenig ueberblieben
Mit Semach und Schand in alle Land
Verjaget und vertrieben.
Wir sind zerstreut gleichwie de Schaaf,
Die keinen Hirten haben
Verlassen unser Haus und Hof
Und sind gleich den Nachtraelen,
Der sich auch oft laelt in Steinkluft;
In Felsen und Steinkluften
Ist unser G'nach, man stellt uns nach
Wie voegeln in den Lueften.

Wir schleichen in den Waeldern um,
Man sucht uns mit den Hunden,
Man fuerht uns als die Laemlein stumm
Gefangen und gebunden,
Man zeigt uns an vor Feindern,
Als waeren wir Aufreueher,
Wir sind geacht wie Schaf zur Schlacht,
Als Ketzer und Verfuereher.

Viel sind auch in den Banden eng
An ihren Leih verlorben,
Eitliche durch die Marter streng
Umkommen und gestorben,
Ohn' alle Schuld; nie ist Gedult
Der Heiligen auf Erden;
Wir muessen all durch viel Truelsal
Also probiert werden.

Man hat sie an die Baem' gehenkt,
Erwuergel und erhauen,
Heimlich und oeffentlich ertraenkt
Viel Weiber und Jungfrauen;
Die haben frei, ohn alle Scheu
Der Wahrheit Zeugniß geben,
Dass Jesus Christ die Wahrheit ist,
Der Weg und auch das Leben.

Noch tobt die Welt und ruhet nicht,
Ist gar uussinnig worden;
Viel Luegen sie auf uns erdicht;
Mit Brennen und mit Morden
Thut sie uns bang. O Herr, wie lang
Willst du noch dazu schweigen,
Richt den Hochmuth, der Heil'gen Blut
Lass vor Deim Thron aufsteigen!

Wie koestlich ist der Heil'gen Tod
Vor Deinem Angesicht!
D'rum haben wir in aller Noth
Ein troestlich Zuversicht
Zu Dir allein; sonst nirgend kein
Trost, Fried noch Ruh auf Erden,
Wer hofft auf Dich wird ewiglich
Nimmer zu Schanden werden.

O Herr, kein Truelsal ist so gross,
Die uns von Dir abkehre;
So bitten wir ohn Unterlass
Durch Christum, unsern Herrn.
Den Du uns hast zu einem Trost
Aus Deiner Gnaden geben,
Der uns zeig' an die schmale Bahn,
Den Weg und auch das Leben.

Glorie, Triumph sei Dir gesagt,
All Ehr sei Dir auch geben
Von nun an bis in Ewigkeit;
Dein' Gerechtigkeit daneben
Bleib allezeit gebenedeit
Das Volk Dein'm heiligen Namen
Durch Jesus Christ, der kuennftig ist
Die Welt zu richten. Amen.
To be continued.

For the Herald of Truth.

A FEW THOUGHTS ON PRAYER.

God commands us to pray; and, complying with his command, we show obedience; which, we believe he desires of us as much or more, perhaps, than we as parents, desire the obedience of our children. Is there anything in the character of the child more to be admired, more commendable and more praiseworthy than cheerful obedience? Is there any trait in the character of a child calling forth our love and admiration for our offspring as accepting then this great truth, and accepting God as our Father, can we, His erring children, commit any act that will, in itself, commend us more fully to Him, and bring us more into his favor? If this be not the prime object of prayer, what is? Might it be that prayer was instituted for the purpose of making us better, purer, holier, and happier?

The effectual, fervent prayer of a righteous man availeth much. Acceptable prayer then to God, must be accompanied by a spirit of fervency, and is a privilege with which our Maker has favored us to make known unto him our requests. And yet we have reason to ask, as did the disciples of Jesus, "Lord, teach us to pray, as John also taught his disciples."

Seemingly, this is a privilege we do not all appreciate as we should; for to many, we are led to believe it is a heavy cross when requested to offer prayer. True, it may be a cross to many of us to pray in public, but should it be? We, by persistent effort, and the help of God, can overcome all this, and much more. Does not the sinner, calling upon God for mercy, call forth the admiration and sympathy of every truly devout soul; and the godly, by publicly imploring the Divine favor have a tendency to awaken to a

sense of duty those who would otherwise remain cold and indifferent to truth and righteousness? Man may pray to men as did the Pharisee, but those only who pray to God in spirit and in truth as did the Publican, will be heard.

The life of Christ, undoubtedly was one of continual prayer. When he needed strength he prayed for it. When his disciples were in distress he prayed for them. When his enemies were persecuting him, and spitting upon him, and even when crucifying him, prayer was offered to God in their behalf. Oh! how much then there is in prayer. More perhaps than many of us realize or are willing to admit.

A. R. ZOOK.

WHERE SHALL WE GO ON SUNDAY?

How often this question is asked during the week among clerks, shopmen and mechanics. What does it mean? Generally something of this sort: What line shall we go by? Which steamer shall we choose? Which party of pleasure shall we join? Meanwhile there are others who have far different thoughts about the coming Lord's day. It will be to them also a day of rest from work and business and they too look forward to it as a day of pleasure but pleasure of a very different kind. Part of the day they will perhaps be found in the Sunday-school, and part certainly in the house of God. They will enjoy happy family intercourse, and the society of Christian friends; but you will look for them in vain in the party of pleasure or excursion train. Which of these ways of speeding Sunday is right? Which is the happiest at the time and the happiest to look back upon? Which is according to the Bible? Which does God approve of? Which will God bless? Which way should you choose for next Sabbath, if you knew it to be your last?

Oh! do not waste your Sabbaths. Worship God, hear his word, seek your Savior, pray for the Holy Spirit.

Selected for Herald of Truth.

He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to circumstances.

By desiring what is perfectly good, even when we do not quite know what it is, and cannot do what we would, we are part of the divine power against evil, widening the skirts of light and making the struggle with darkness narrower.

WORKS of which the effect is to correct our errors, to strengthen our reason, to elevate our spirit, to improve our mind, are as productive in their way as those that tend to lower the price of meat and bread.

For the Herald of Truth.
WORK.

"I must work the works of him that sent me while it is day; the night cometh wherein no man can." John 9:4.

Would that these words of our blessed Lord could be indelibly inscribed in our every heart, and ever be a reminder to us of our work. Jesus, the King of kings, and Lord of lords tells us he must work while it is day. In another place he says, "My meat is to do the will of him that sent me, and to finish his work." Thus we see that Jesus came here to do a work. His was a great mission, even to redeem fallen man. God sent him to finish his work, and how gloriously has he done it! Where could he find a better or a more noble example of faithfulness in work? Where do we ever hear or read of one who so fully and freely gave himself into the hand of God and so perfectly finished the work given him to do? His whole life was spent in doing good, in healing sickness, speaking words of comfort, lifting fallen ones; everywhere we find him doing good to some one, yea, doing the work of his Father, helping poor needy and fallen mankind. Some time after this he said to his Father, "I have finished the work thou hast given me to do." The great plan of redemption was now complete, his work was finished and all have an open way to come to Jesus, and through him into the heavenly sheepfold. Oh that all might be willing to accept the gracious invitations of the gospel, and taste of the good word of God, then we could more fully understand and realize what Jesus has done for us and how he loves us. The more we think of his blessings and his love, the more will we love and desire to honor him. But God in his great wisdom and mercy, did not give all the work to be done only by our Savior; he has something for every disciple to do, yea even we no matter how unworthy or timid we feel, have something to do for Jesus.

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

There is a cross for me and a cross for you, dear reader—something to do for Jesus. He gives each one his work and talents just suited to the situation the disciple is placed in, and we must use them if we intend to do our father's will. Some talents may in our estimation be very small, so small that we may think they are not worth laboring with at all, and then it may be only one talent while some of our associates may be much more accomplished, and have more talents; but my dear friend, that will never excuse you or me, we are just as much bound to work with one talent as with ten, or five, and even if our work is imperfect, if we do it with an upright heart filled with love to

Jesus and to our fellow men, it is still acceptable in the sight of the dear Father.

He also says, "To him that hath shall be given." From this we infer that if he who has but one talent works faithfully with it and tries to do the best he can, God will increase that talent and even give him more if he finds him faithful in the little things.

"Work while it is day, for the night cometh wherein no man can work." What a solemn thought! How often we hear lamenting over lost opportunities; and how often are our hearts filled with regret over some good deed undone or some kind word unsaid, some opportunity for good lost. Many of us are perhaps looking and longing for some great good to do to some fellow pilgrim, and while looking and planning for this great thing, numberless little good opportunities may slip by and we may hardly notice them. In this way the golden little opportunities are lost and in many cases the great opportunity is lost too. A writer says, "A golden great opportunity may come to a person once in a lifetime but it hardly ever comes to the one who sits idly waiting for it." There is something for us to do every day. God gives us some opportunity to exercise our talents every day; may we not then always be on our guard lest one should pass by unnoticed?

"Strength for to-day is all that we need,
To practice forbearance sweetly;
To scatter kind words and loving deeds,
Still trusting in God completely."

The earnest, self-sacrificing, busy Christian life is sweet. Even to watch such a one ennobles, and has good influences over one's associates, and to all who are willing to give themselves wholly into the loving care of our heavenly Father and the loving care of him, he will give grace to live a pure and true Christian life. If we are willing to work for God, we always have plenty to do, and in no other way can the Christian experience more sweet enjoyment than in being always busy for the blessed Master, in all stepping forward and doing the best we can for Jesus, if all do this how sweetly the work goes on.

Oh, young brethren and sisters, let me entreat you as one who loves Christ's cause, work for Jesus, do something for him; be it ever so little or imperfect, do it with an upright heart, filled with love to God; ask him to help you and bless your labor, and he will surely be with you. Think how much he has done for you, and although you can never hope to repay him, yet I know you love him and then you can ask him what to do, and he will lead, guide and direct you through every stage of life, and make you a useful helper in his vineyard.

Oh, there is so much to do, so much sin, sorrow and suffering in this world, and although our work accomplished may

be small, yet if it be but a word for Jesus, it shall have its blessing.

"Yes, I'll speak a word for Jesus,
Though it feeble be and weak,
It may find a lodging somewhere
Causing abler tongues to speak.
It may wake the latent powers,
Of an apter, brighter mind,
To the song of our salvation,
And the rescue of mankind."

"One by one thy duties wait thee, let thy whole strength go to each." Not the only reward in doing good is the increase in talents, but God blesses us in the work even while doing it. When do we feel nearer to Jesus or happier in his presence than when we have made a sacrifice for him or helped some one on the way to heaven? Let us then watch the little opportunities for working for Jesus, and let us try to make good use of every one of them; then when great opportunities come we will be ready for them, for we will then be so accustomed to the little work that we will be better fitted for great work. May each day find us watching and busy, working for Jesus; then when the night cometh we may be ready to meet the Lord of the vineyard without fear, and with joy will we hear the welcome from him.

"Work for the night is coming,
When man's work is o'er."

LINA Z.

For the Herald of Truth.
TO THOSE WHO HAVE RE-
CENTLY COME TO CHRIST.

If, by the grace of God I can be of any help, or my words be any encouragement to those who have recently renounced the world and the flesh by coming to the Savior, I shall be glad to do so.

If those who, while you lived with them in the pleasures of sin, were your friends, but will now, since you have renounced the pleasures and follies they still enjoy, point the finger of scorn at you and make sport of you, your words and actions toward you not discourage you in your purpose. The Savior was also thus treated, and you are suffering reproach for his sake. And know besides, that if they mock one of the least of his followers they do it as unto Christ, and the thorn of their reproach is thrust, as it were, into the apple of his eye.

This reproach of the world, and the opposition of the spirit against the flesh constitutes a part of the cross of Christ, and while we have to bear it for a time, even the cross becomes easy and the task a delightful one when we remember that we are doing it for Him who has borne it before us, who will help us bear it now and who has shown and told us that this cross will not last forever, but will soon be laid down by those who have been faithful, for a crown of everlasting glory.

We must never lose faith. We began our Christian life with faith in Jesus, and

with faith we will end it; so then faith is the substance of things hoped for, and the evidence of things not seen. Hence, do not think that you can prosper in your Christian life without faith. When you feel discouraged, go to God at once and ask him for strength of purpose and steadfastness in faith, and do not lag in your labors for God, whatever they may be. If you are faithful you will surely come out more than conquerors through Him that loved us. If we take heed to His words, and not cling to our own ideas and conclusions, but rather take the word of God for the man of our counsel, I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Pray for those whom you have left back in the enjoyment of sin. In no one way, perhaps, will they be so much affected by what you can do than in this consciousness that you are pleading with God for their souls. Who can stand unconcerned in the face of such appeals that are daily made to God? Ah! there is power in prayer, and through prayer God can work mightily for us upon the souls of men. Through prayer the strongholds of Satan must yield and crumble into dust, and before such a power his hosts must flee.

Dear brethren and sisters, take courage by the promises which the Lord of hosts holds out to us, and thereby you will grow strong in Christ and in the power of his might. God's promises are true in every case, and we can always rely on them. This brings to mind an incident which occurred not long ago. We were discussing a certain passage of Scripture, and in our talk the remark was made by one: "Well, I know that God's word is true, and what he has promised he will do." O, what a joy it gave me that the speaker did not say, "I believe that God's word is true," but "I know that God's word is true." We can often believe that things are true, and then find out that we are mistaken. But when we know that something is true, then the possibility of a doubt is precluded, and we can safely rely on what we know. This thought has given me much strength.

If there are those who despise you because you have become a follower of Jesus, bring them first before the throne of God in prayer, and do not be discouraged if your prayer is not answered at once. The woman who came to Christ and asked him to help her daughter, was not discouraged, even when He likened her unto the dogs, but persevered in her petition and Jesus seeing her steadfastness in faith, helped her.

To those who have not yet accepted the offers of Christ, I would say, Your life gives passing pleasures, but many

sorrows as well, and the end of it all is death and eternal separation from all that you really desire—happiness without sorrow, joys without trials, pleasures without pain, yea everlasting bliss and freedom from all ills and calamities, sorrows and troubles, grief and pain. Turn to God, seek forgiveness and favor with your Creator, that you can have that blessed possession of the Christian—a clear conscience—and enjoy all that God gives you as you never did before. Seek the Lord while he may be found; call upon him while he is near. C. LOUCKS.

For the Herald of Truth.
ACT AS YOU PRAY.

One reason why not more prayers are answered is because God is just and holy, and as such cannot answer prayers offered from any but a pure and holy motive. If one prays for more strength and makes no provision for receiving it, or if one prays for more light on a subject and at the same time has his notion set as to what he would like or dislike in the matter; the prayer will hardly be answered.

The answering of a supplication depends not so much on how often one asks, as it does on what one asks for and how—with what motives—one asks. For "the Lord looketh on the heart."

Too many Christians pray for one thing and act out another, they pray for more Godliness and practice carnality.

Unlike this, one of our godly grandmothers in western Ohio, seeing that the use of tobacco—to which she had been addicted—did not agree with Christian purity; prayed for strength to abstain from its use, at the same time making use of what strength she had to lay aside the "old pipe." She found favor in the sight of God, and was enabled never again to spend time and money for that which satisfies carnality only. Although the habit had twenty-five years time to nestle itself into the character of a Christian mother, it could no longer remain where earnest prayer and a faithful heart united to abandon the past honored custom forever. The good work did not stop here. Two of her children who were both at this time the heads of families and lights in the church, saw the inconsistency of the worldly fashion with God's word, and in a similar way abandoned the practice. Remember, "whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

"Lead us not into temptation," is frequently repeated, but the same day that party has thrown himself into the vilest of temptations. It is not an uncommon thing to see Christian parents (?) take their boys and even girls into the saloon, treating them to a drink of beer, or take their families to the shows, fairs and other

wild amusements, or because they have worked hard during the busy season give them some spending money, which they may spend as they like without ever being informed what useful thing might be bought therewith. As a natural result the means are squandered at the cigarette stand, in the milliner shop or anywhere but at the right place and for a good cause.

There are those who may think I have mentioned things that in themselves are not wrong. I admit there are Christians (?) who say, "There is nothing wrong in using tobacco;" "no harm in taking a glass now and then;" "it is all right for one to go to the shows, fairs etc., if he wants to see the animals and latest inventions;" "no evil in my dressing as I please, if I can afford it;" "pool and base ball games are simply amusements and as such can do little harm," etc. Is it any wonder that the church is overcome and banished out of existence in many places, when such expressions as the ones mentioned are heard from the lips of those who profess to be the followers of Christ Jesus—a holy and righteous people?

If evil exists not in the things mentioned, in what does evil exist? Where is wickedness—the works of darkness—found? In infidelity, idolatry, drunkenness, covetousness, and the abominable sins mentioned in 1 Cor. 6:9, 10? No, these are only the seeds matured on the soil of what is usually called "little sins." Do godly people manage these places of wild amusements, drinking dens, and the like? Here is where the broad road to lasting destruction terminates. Here is where the boys and girls of our land are first made careless—later reckless; and when they have reached the latter state little good may be expected of them. Strange that the root of vice and sin is not abhorred more by those who claim to have tasted of its bitterness, but profess to be now freed from it. Is it possible that Christians, pilgrims and strangers to this world, see any pleasure in such things, when their conversation ought to be of heaven; their pleasure in being about the work of the Lord, their message peace and good will to all men, their best company the Holy Spirit which guides them into all truth, their strength exerted against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places?

"Be not deceived; God is not mocked. Whatsoever a man soweth, that shall he also reap." In order that our labor be not in vain, let us have our works and faith, our religion and Christianity, our conduct and profession, and our actions and prayers all harmonize and work together for the good of our souls and for the up-building of the Master's kingdom.

M. S. STEINER.

REALIZING GOD'S PRESENCE.

"How can I find this presence to be real to myself?"

First, convince yourself from the Scriptures, that it is a fact. Facts must always be the foundation of our experiences, or the experiences are worthless. It is not the feeling that causes the fact, but the fact that produces the feeling. And what every soul needs in this case first of all, is to be convinced beyond question, from God's own words about it, that His continual presence with us is an unalterable fact.

Then, this point having been settled, the next thing to do is to make it real to ourselves by "practicing His presence," as an old writer expresses it, always and everywhere, and in everything. This means simply that you are to obey the Scripture command, and "in all your ways acknowledge Him," by saying over each hour and moment, "The Lord is here," and by doing everything you do, even if only eating and drinking, in His presence and for Him. Literally, "whether, therefore, ye eat or drink, or *whatsoever* ye do, do all to the glory of God."

By this continual "practice of His presence," the soul at last acquires a *habit* of faith; and it becomes finally as difficult to doubt His presence as it was at first to believe it.

No great effort is required for this, but simply an unwavering faith. It is not studied reasonings or elaborate meditations that will help you here. The soul must recognize by an act of simple faith, that God is present, and must then accustom itself to a constant reference to Him in all its affairs. He does not require great things of us. A little remembrance of His presence, a few words of love and confidence, a momentary lifting of the heart to Him from time to time as we go about our daily affairs, a constant appeal to Him in everything as to a present and loving Friend and Helper, an endeavor to live in a continual sense of His presence, and a letting of our hearts "dwell at ease" because of it—this is all He asks; the least little remembrance is welcome to Him, and helps to make His presence real to us.

Whoever will be faithful in this exercise will soon be led into a blessed realization of it; and will understand in a way beyond telling, those wonderful words concerning our Lord, "They shall call his name Emmanuel, which being interpreted is, God with us."—H. W. S.

INCIDENTS AND REFLECTIONS.

It requires considerable moral courage at times to declare the truth fully and unreservedly, especially where it strikes at practices which many indulge in. Yet if it is done in obedience to the requisitions

of duty, and a loving spirit is maintained, the Lord often opens the way for its reception beyond what the instrument would expect. An illustration of this is given by Stephen Grellet, in his account of a visit to Naples. He says, under date of Eleventh Mo., 22d, 1819: "To-day I visited the founding hospital, which is a very large establishment. About 80 nuns have the principal charge of it. In one part there are about 400 girls, most of whom have attained the age of young women. It is a kind of convent. As I was going through a long corridor, accompanied by several of the nuns and priests attached to this extensive institution, we passed the door of their chapel which was open. I saw the girls, with several nuns, on their knees before a large Madonna, or representation of the Virgin Mary, very richly and finely dressed. Wax candles were burning before it. They were singing to the image, but at the same time their faces were towards us, laughing. My soul was sorrowful on beholding them, and their superstition and idolatry. The chief of the priests who were with me asked if I did not wish to go into the church to see the girls at their devotions. I told him I should like to do so if it were proper. I felt a strong inclination to go in, but, as from religious principle I do not uncover my head in any place as if it was holy ground, I was unwilling to give offense to anybody by going in. The nuns said, nobody here would be offended at it. The priests also said, 'We have on our heads our co-sacks; your hat is to you no more than these are to us, especially as it is from religious principle that you act. Then I told them I would go in on condition, that if apprehended it was required of me by the Lord to communicate anything to the young women thus assembled, he, the chief priest, who spoke good French, would interpret for me. He very readily agreed to do so. We all went in. Besides the girls, most of the nuns were in the room about their great Madonna. When they had concluded singing their hymn, I told them how greatly my heart had been pained, as I passed by, on seeing the lightness of their conduct whilst engaged in what they call a devotional act; that I could not however be surprised at it, if they truly looked on the image before them as what it really is,—nothing but a piece of wood, carved by man's device, which can neither hear nor see, neither do good nor evil to any; our devotion, I said, is to be to Him who sees the secrets of our hearts, hears not our words only, but knoweth our every thought; from him we have everything to fear if we do not serve, obey and honor Him; and the richest blessings to hope for if we love, fear and serve Him; the worship acceptable to Him is to be performed in spirit and in truth, from the very heart; this is the temple in which He

is to be found, and in which He revealeth himself. Here, at noon-day, they have lighted tapers which cannot enable them to discover the sinfulness of the heart, but the light of Christ, which enlightens every man that cometh into the world, and by which every thing with which He has a controversy is made manifest, sheweth us our sins, that we may look upon Him whom by our sins we have pierced: He is the Savior of all those who come to Him in faith and true repentance.

"Then I proceeded to proclaim to them the Lord Jesus Christ, as the only Savior of sinners, and the only hope of salvation, the way, the truth and the life, without whom no man can come to God the Father; that all that pretend to enter by any other way than by Him, the door, are accounted as thieves and robbers. The priest interpreted faithfully into Italian, of which I could judge. The nuns and the other priests said several times, 'This is the truth,' or, it is so.' The countenances of the girls had much altered; they hung down their heads, and tears flowed from some of their eyes. Thus did my blessed Master enable his poor servant in a popish church, assisted by priests, to bear testimony to his blessed truth, and against the superstitious worship that those poor girls were offering to a carved piece of wood.

"After we came out, some more of the nuns collected about us, and in answering some of their questions, I further unfolded to them what acceptable worship to God consisted in, and also what is the only hope of salvation. No man can save his brother, or give to God a ransom for his soul; that, therefore, it is great presumption for any to attempt to take upon themselves to pronounce absolution from sin on a sinner. After opportunities of this sort, I sometimes marvel that they do not lay hands upon me; but here, on the contrary, they parted from me in tenderness, and with many expressions of satisfaction with my visit. Surely this is the Lord's doing; blessed and reverend is his name."

In 1810, Stephen Grellet had an interview with the Pope at Rome, in which he used a similar plainness of speech. I represented to him what I had beheld in many places in Europe and the West Indies, of the depravity and vices of many priests and monks, what a reproach they are to Christianity, and what corruption they are the means of spreading widely over the mass of the people. I then stated what is the sacred office of a minister of the Lord Jesus Christ, a priest of God; what the qualifications for that office should be, and who alone can bestow them. As I was speaking on these and other subjects connected therewith, the Pope said several times, on looking at the priest present, "These things are true," and the priest's answer was, "They are so." Other subjects were treated upon,

as, the kingdom of God, the government of Christ in his Church, to whom alone the rule and dominion belongs; that He is the only door, the only Savior, and that those who attempt to enter in by any other door but Him, are accounted as thieves and robbers. Finally, as I felt the love of Christ flowing in my heart towards him, I particularly addressed him; and queried whether his days were not lengthened out to enable him to glorify God, and exalt the name of the Lord our Redeemer, Jesus Christ, as the only head of the church," &c.

In 1824, Stephen Grellet had a meeting in Fredericksburg, Va., of which he says: "The prospect of having a meeting at that place, where I have repeatedly seen the poor slaves treated with great cruelty, felt awful to me. But the dear Master helped his poor servant to do the work required. I was enlarged in setting forth the love of Him who has loved us whilst sinners, and has commanded us to love one another as He has loved us. His love to all men, He has died for all, and we must love all, and do to others as we would they should do to us. Were this the case, could men oppress one another? Could they wage war against one another? Could they hold their fellow-men, of any color or nation, in bondage? The Lord's power came over the meeting in such a manner as to bring conviction to the minds of the people, and seriousness prevailed over all."

It probably required as much faithfulness to the convictions of duty, thus to proclaim the gospel of freedom in a slaveholding community, as it had before done, to preach the spiritual nature of religion and worship among the priests and officials of the papal church. The same honesty was shown in a meeting held at Lynchburg, Va., about two months afterwards. He says of it, "The Lord was near and good, He strengthened me to proclaim His Gospel. In his love and mercy, the Redeemer has come to deliver us from the bondage of sin, and has commanded us to love one another as He has loved us. Can we say that we love our fellow-men, if we act contrary to what we would they should do towards us? Should we think that those who are now held under the galling yoke of bondage, acted justly towards us, were they to rivet heavy chains upon us that they are now laden with? The slaves, equally with us are the children of the same Almighty Father. Much seriousness was over the assembly, and none made any opposition, though I fully set before them the unrighteousness of slavery, and the guilt of slaveholders."—*The Friend*.

FOUR things come not back—the spoken word, the sped arrow, the past life, the neglected opportunity.

"DON'T LET ME DIE!"

It was the still hour of a sultry July midnight, when I was aroused from my slumbers, to attend a new patient just brought into the hospital. Hastily throwing on my clothes, soon I was by her side. Lying before me, with a countenance of ghastly paleness, was a young girl, not over twenty years of age, whose face still retained evidences of great former beauty, although sadly marred by her life of sin. Her sunken eyes, pinched features, and blue lips told me that she was in the deadly embraces of the fell destroyer that had rendered desolate so many homes, both here and across the waters. Cholera had seized her amidst her rioting, and already the fatal stage of collapse was near at hand. As I reached her, she seized me with her clammy fingers, and drawing me closer in order that I might hear more readily her feeble words, she whispered in my ear, and her breath was of an icy coldness on my cheek, "Oh! doctor, don't let me die 'till I get to be a good girl!" This was the burden of her cry, and the great sorrowful eyes that were turned beseechingly towards me, revealed even more of agony than the pitiful words bespoke. They were few, but full of meaning. For a moment, what a picture rose before me—that life, and the vision of those deeds now done, that she would have forever blotted from her sight. Quietly I assured her that everything that was possible should be done for her, and to my surprise she soon began to rally under the treatment with amazing rapidity. In a few short hours the disease seemed to be succumbing to treatment, and the next morning she was apparently out of danger. I sought an opportunity to converse with her, and found, as I had supposed, that she had wandered far from the innocence of her childhood, and from the happiness of her younger hours. Her life was a dark picture on which we will not dwell—a picture of love betrayed, of withered hopes and sad despair. She told me all, and scalding tears trickled down her hollow cheeks and great drops of agony were on her brow. I spoke to her of the erring one to whom the gentle Savior said, in long ages past, "Neither do I condemn thee; go and sin no more!" of the door of mercy that was open wide before her, and of the fountain in which our most foully-stained robes can be made white and pure. I urged her to attend to the subject of her soul's salvation *now*, and subject of her all-important subject. God was speaking very loudly to her just now; she had been near the threshold of another world, and it might be her last warning to prepare for a solemn change. "Ah! doctor," she replied, "I shall be a very different woman after this, and when I am perfectly well then I will attend to

what you say." The sky was fair, and I saw no indications of an approaching storm in her case, and yet I told her that danger might be near, and that life was uncertain even in our sunniest hours of health, and no one could call the morrow his own. I begged her to think on what I said without tarrying, and to throw herself in her Savior's outstretched arms at once. But she shook her head, and said those fatal words, "at another time." I left her, not dreaming of the few short hours that separated her from eternity. * * * Another midnight came; again I was wrapped in my slumbers; and again the summons came to go to the dying. Mechanically I walked along the long halls, my footsteps reverberating in the stillness of the hour, not knowing what case might have taken on unfavorable symptoms, until I arrived at the bedside of my patient, and found, to my grief and surprise, that she had not many minutes more to live. Her disease has suddenly assumed most rapidly fatal features, and she was fast being hurried to the grave. Her eyes were fixed, her face was of a marble coldness, and death was imprinted on every feature. I spoke to her, but from her palsied tongue there came no answer. Her ears were closed forever to human sounds. Motionless and without a moan she lay, until the gray dawn began to peep through the windows, when her spirit burst its clay shackles and started on its unknown journey alone. And thus she died, refusing to the last, it is to be feared, to drink of the cup of sparkling, living waters that was held to her very lips, of which, when a mortal once drinks, he shall never thirst again. And as I stood beside that corpse, cold and beautiful in death, how rang through my ears those words so often uttered to a physician, especially in a hospital, and wrung from the depths of the spirit's agony, "Doctor, don't let me die! Oh! anything but that! How can I die and face my angry God? Where can I hide my multitude of sins? Oh! give me life that I may live anew and have washed 'out my former deeds!' And this same procrastination, this unwillingness to accept Jesus, however lovingly offered, how constantly do we see it in our every walk of life! At a more convenient season," and the king's excuse is reechoed daily by a thousand lips. Oh! that mortals would be wise! Oh! the solemn impressions that are continually being made upon us by what we see and hear in our daily life, would not fade and vanish from our recollections as did the mists before the rising sun on that holy Sabbath morning as I sadly returned to my quiet chamber. J. B. B.

HENRY MARTYN laments that want of private devotion, reading, and shortness of prayer through incessant sermon-making had produced much strangeness between God and his soul. Many a preacher is lean from the same cause.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, { ASST. EDITORS.
A. B. KOLB, }

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Contents of this Number.

| | |
|---|------|
| Adding to and taking from..... | Page |
| History of the Mennonite church..... | 243 |
| A few thoughts on Prayer..... | 243 |
| Where shall we go on Sunday..... | 243 |
| Work..... | 244 |
| To those who recently came to Christ..... | 244 |
| Act as you pray..... | 246 |
| Realizing God's presence..... | 246 |
| Incidents and Reflections..... | 247 |
| Don't let me die..... | 247 |
| Editorials..... | 247 |
| Correspondence..... | 249 |
| Conferences..... | 250 |
| Address of thanks..... | 250 |
| Journeying..... | 251 |
| Contrage..... | 251 |
| Why are you not a Christian..... | 251 |
| Dr. Schaaf in the Vatican Library..... | 251 |
| Miscellany..... | 252 |
| Marriage and deaths..... | 252 |
| Catalogue..... | 254 |

AS THE HERALD goes to press the sad
message of the death of Bishop Joseph N.
Driver of Augusta Co., Va., reaches us.
He died on the 9th.

FAMILY ALMANAC.—Our Family Al-
manac for 1891 is now completed and
ready for delivery. It has the usual
matter contained in Almanacs of this kind,
with an excellent selection of reading
matter, and we herewith invite our cus-
tomers to send in their orders at once and
get them on the market early. We expect
our friends will help us to sell them this year.
They may be obtained at our office, and
also of the following parties:

Benjamin Frick, Frick's Store, Bucks Co., Pa.
L. B. Herr, Lancaster, Pa.
Schaefer & Koradi, Philadelphia, Pa.
Peter H. Goetz, Marion Junction, Dak.
R. J. Heatwole, Newton, Kansas.
Samuel Cnengerich, Anish, Iowa.
J. M. T. Miller, Milford, Neb.
Peter Wines, Rhineland, Manitoba.
Peter Dneek, Hochstadt, Manitoba.
John L. Weidman, St. Jacobs, Ont.
A. B. Ramey, Markham, Ont.
F. Becker, Berlin, Ont.
Schroeder & Bergen, Mt. Lake, Minn.
C. Kumpf, Waterloo, Ont.
A. Metzler, East Lewistown, Mahoning Co., O.
J. L. Amstutz, Mt. Eaton, Wayne Co., O.
Addison Shelly, Ustick, Whiteside Co., Ill.
Henry Hildebrand, Andrews, Huntington Co.,
Ind.

In neighborhoods where we have no
one selling our Almanacs we would be
glad to have some one send for them.

Mennonite Pub. Co., Elkhart, Ind.

SECRET OATHS, by Joseph Cook,
Boston, Published by the National Chris-
tian Association, Chicago. Postpaid, five
cents per copy.

Mr. Cook treats of the Disloyal Oaths
of Mormonism, Clan-na-Gael, Jesuitism
and Freemasonry. He gives the following
summary of his views:

Of all I wish to say of secret societies,
this is the sum:

Secret oaths—

1. *Can be shown historically to have
often led to crime.*
2. Are natural sources of jealousy and
just alarm to society at large.
3. Are especially unfavorable to har-
mony and mutual confidence among men
living together under popular institutions.
4. Are dangerous to the general cause
of civil liberty and just government.
5. Are condemned by the severe de-
nunciations of many of the wisest states-
men, preachers, and reformers.

6. Are opposed to Christian principles,
especially to those implied in these three
texts:

"In secret I have said nothing."

"Be not unequally yoked together with
unbelievers."

"Give no offense in anything, that the
ministry be not blamed."

7. Are forbidden in some portions of
our Republic by the civil law, and ought
to be in all portions. Many European
governments hold Freemasonry under
grave suspicion as a mask for conspiracies
against throne and altar. In Prussia, Pol-
land, Russia and Spain Freemasonry is
prohibited by law.

8. Are forbidden to church members
by some Christian denominations, and
ought to be by all.—*From address of
Joseph Cook to Christian Conference,
April, 1890.*

OUR COLLECTIONS.—We must con-
tinue to urge our dear friends who are in
arrears for the HERALD OF TRUTH, to use
all possible diligence in making the
old accounts that are still due us. We
must say that the large majority of our
subscribers are very prompt, and from
year to year keep their papers paid in
advance, and we are glad to say this, but
there are some still who from various
causes have not kept up their accounts,
and some in fact have fallen behind a
number of years, so that our outstanding
accounts on the paper amount to several

thousand dollars. Now while we are
anxious to have every one read the paper,
and intend to be liberal as we can in giv-
ing to the poor and the needy, we are
not able, and the business does not justify
us in giving away, without compensation,
so large an amount. There may be a few
who are poor and unable to pay. If they
will write us and inform us of the fact we
will make arrangements so that they can
have the paper. But all who are able we
would urge, earnestly urge, to make an
effort and pay up, even if you must try
hard, if it requires some self-denial.

Let every one who knows himself to be
in arrears to the paper feel that in help-
ing to sustain the paper they are perform-
ing a religious service, and while they are
owing for the benefits they have already
received they are owing it to the cause of
Christ and his church, and the apostle
admonishes us to "owe no man anything
but love." Now dear friends, as you re-
ceive the statement which will be sent
you, please try at once and send in the
amount, and you shall have our sincerest
thanks.

BRO. J. F. FUNK spent Saturday and
Sunday, Aug. 2d and 3d with the breth-
ren in Logan Co., Ohio, and attended
three meetings in the South Union meet-
ing-house, and one at Walnut Grove.
Bro. J. S. Kurtz of the Haw Patch church
was also in Logan county, to visit his
mother and was present at several of the
meetings. The meetings on Sunday were
especially well attended. Bro. Kurtz also
had a meeting in the Champaign Co.,
meeting house on Sunday forenoon, and
another appointment was made for him
on Tuesday evening.

APPRECIATED.—My aged mother re-
quests me to enclose a dollar for which
she desires to have the HERALD OF
TRUTH sent to her another year. She
has been paying for the HERALD for
Mrs. — for several years, until last
spring, but for the present year she did
not renew for her. Sister — told her
how much she missed the paper, and felt
that there was a great deal wanting since
the paper stopped coming. She then de-
sires to renew her paper another year,
and asks you kindly to send it to the above
place. The HERALD would also be greatly
missed with us if it were to cease its semi-
monthly visits, as it has done for a good

many years. Mother passed her eighty-
third mile-stone (year) on the 7th of June
last, and though paralyzed, she enjoys
reading the excellent articles and items
of church news, etc. Wishing you, etc.
* * *

AN ABOMINATION.—This is an age in
which all sorts of strange things are
brought up in the form of what men call
religious doctrine, and many of our peo-
ple are only too ready to take up with
any new fangled idea that has the least
appearance of plausibility, and hence they
need to be warned to be on their guard,
and not to fall in with every wind of
doctrine that leads men into error, and
often does a great deal of harm, especially
to those who are not well established in
the faith.

We have just received a considerable
tract entitled "The Father's doctrine,"
which is, so far as truth is concerned an
abomination, contrary to scripture and
the rankest materialism. We warn our
readers not to touch them. If any should
find its way into your houses or into your
hands destroy them; they are unfit for
any one to read, denying the plainest and
most positive doctrines of the Bible.

They deny the spirituality of God and
the divinity of Christ, and many other
things that I will not here mention.

AN EXPENSIVE BUILDING.—Two men
were riding past an elegant mansion sur-
rounded by beautiful lawns and fruit trees.
"What might be the value of this house?"
asked one of the other. "I do not know
what would be paid for it now, but I know
what it cost its last owner."—"How
much?"—"His immortal soul!" A sol-
emn pause followed this short answer;
the questioner had never thought over
the fact that in the mad pursuit for worldly
riches a man may forfeit his soul, yet thou-
sands are doing it.

"THE LOVE OF MONEY is the root of
all evil, yet money, when rightly used—
that is, for the glory of God—becomes a
power for good. Thousands are lured to
moral and spiritual ruin by the glitter of
gold which floats before their eyes, and to
obtain which, they pursue it madly, dis-
regarding the voice of conscience, poverty,
distress, integrity, equity and Christian
society. When we do read of one now
and then who willingly and cheerfully

gives of that which he possesses for the
alleviation of want and misery among his
fellow beings it comes almost like an
oasis in the general desert of greed and
thirst for riches. Among others of this
kind we recently read the following item:

"A bequest of \$150,000 has just been
refused by C. H. Spurgeon, the eminent
non-conformist divine of London. A
wealthy resident of Leeds, while on his
death-bed, read some of Mr. Spurgeon's
sermons, and became so much impressed
with them that he willed the bulk of his
property to the Tabernacle preacher,
leaving several relatives poorly provided
for. The trustees of the estate paid the
divine a visit and informed him of the facts.
Mr. Spurgeon, although possessing limited
means, at once sent for a lawyer and ex-
ecuted papers, placing the entire bequest
in the hands of the trustees for distribution
among the needy heirs of the testator.
Mr. Spurgeon has preached many great
sermons, but none so striking as this.
He would rather be just than be rich."

CORRESPONDENCE.

FROM FARMERS VALLEY, HAMILTON
CO., NEBRASKA.—On the 25th of June,
four persons were baptized in the Jeffer-
son Co., Neb. church, and four others
received from another church.

In all our churches two communion
services are held annually, in connection
with which feet washing is observed.
ISAAC PETERS.

WELSHFIELD, GEauga Co., OHIO,
Aug. 7th, 1890.—Six young persons
here have lately become willing to re-
nounce the world and all works of dar-
keness and accept Christ as their Savior
and Leader, and walk in him in newness
of life. The Lord be ever merciful to
them and preserve them from all that is
displeasing to Him.
I. H.

FROM ELKHART CO., IND.—Bro. An-
drew Mack of Berks Co., Pa., who is on
a visit to the churches in the West,
arrived at Elkhart, Ind., on the 7th of
August, and preached in the church at
Elkhart the same evening. Bish. Samuel
Coffman also took part in the services.
Bro. Mack spent Friday, Saturday and
Sunday visiting the brethren and holding
services at the different churches in Elk-
hart Co., and one in St. Joseph county.
On Sunday evening he preached his last
sermon in this vicinity at the Olive church,
and on Monday morning the 11th he took
the train at Elkhart for Illinois, where he

will visit the churches and then proceed
to the West and Northwest.

Bro. Samuel Coffman and wife also left
Elkhart on the 11th for Ohio. We feel
grateful to these dear brethren for their
pleasant visit and for their earnest labors
in our midst. The Lord bless them and
preserve them on their way.

USTICK, ILL., JULY 31ST, 1890.—The
brethren, Bish. Samuel Coffman of Vir-
ginia, and Pre. Samuel Yoder of Elkhart,
Indiana, were with us on the 30th of July
and held two very interesting meetings.
It being a very busy time the meetings
were not so well attended as they would
otherwise have been.

We feel very thankful to God for lead-
ing the brethren in their way so that they
could meet with us and encourage us on
the way that leads to everlasting bliss.
Although we have often heard the same
words, yet they were new. I am often led
to think of the saying, "The story so old
and yet so new," and I believe it will
always be new to us, if we hunger and
thirst after righteousness. May these
brethren still go on in the good work.
May God richly reward them for all their
labors, for we know that our labor is not
in vain in the Lord. We hope many other
brethren will visit us. May our heavenly
Father keep us that we may remain faith-
ful.
A SISTER,

KILL CREEK, OSBORNE CO., KANSAS,
JULY 30TH, 1890.—Our meetings here
have been kept up until now, but as there
are only three families of the brethren
here and two members besides these, we
intend to move to Nebraska and unite
with the brethren in the Roseland church,
Adams Co. We have had no minister
here for nearly three years, yet we met
together with our deacon as often as con-
venient and tried to serve God in our
weakness and encourage each other.

We are suffering from a heavy drouth,
and nearly everything is dried up by the
hot winds. Our grain crop was very light,
poorest in fact, that I have yet seen here.
I do not now see how the people will
gather enough for their stock. The grass
is dying off rapidly and the corn fodder is
withered up. The hot, dry winds make it
almost unendurable. There will be hard
times for the poor people; still God al-
ways provides a way for his people, and
therefore, if we trust in him, we need not
fear that he will leave or forsake us.

ABRAM SHELLBERGER.

FROM OLATHE, KANSAS.—This item
from Bro. Ernst was delayed in our
hands after having been sent us promptly,
for which we beg the pardon of the writer
and the readers. [Ed.]

Arriving at Chambersburg, Pa., on the
21st of May, I received a postal card
from Olathe stating that there were some
meetings to be held in Cass Co., Mo.,

immediately after the 17th. We hastened homeward, stopping a short time in Chariton Co., Mo., and went at once to Cass Co., and attended the conference held by the Amish Brethren. I was present at Bethel on Sunday the 19th when 14 persons were received into the church by baptism, and 5 by confession. Bro. D. F. Driver of Morgan Co. officiating. I attended the afternoon and evening service at Sycamore Grove, where quite a number of persons made application for membership in that congregation.

On Monday I came to Olathe to make arrangements to meet the brethren Nissly and Brenneman. Bro. Driver had promised to inform me as soon as these brethren arrived in Morgan Co. I have as yet received no word. It would be well if we could always know some time ahead when ministers are coming so that we can get word to some a little farther away.

SAMUEL ERNST.

FROM CASTORLAND, N. Y.—After a tiresome trip of 36 hours, I arrived in the vicinity of the Yorker Amish church in northern N. Y., near the base of the Adirondack mountains. It is a picturesque country, broken up with rocky cliffs, sand hills, ravines and rushing streams.

The forests of spruce and pine afford a hiding place for the deer, bear and panther, and the famous trout is at home in the neighboring streams.

The climate is rather cold, and as a result little corn, wheat and fruit are grown. Wheat usually ripens in August. Western corn does not ripen at all. Snow often falls to the depth of four and five feet.

Wages are good and especially for those working in the timber. Maple sugar is made by the ton. Dairying is the source of wealth. Good water and pure air go to increase the happiness and contentment of the free-hearted, peace-loving Germans who have settled here. In 1831 Joseph Kieffer came from Lothringen, Germany, to New York City, penniless. He was taken up by a Mr. Stuart (then real-estate agent of Lewis Co., N. Y.), to a beautiful (?) country, and presented with a house, on condition that he help bring over a colony of similar faith (Amish). This Kieffer did, and in 1833 four families set out from their German homes for the country described to them in the New World. In 1835 four more families with several young people came, as did the others—penniless—to try their fortunes in America. When they came to the place, they were glad to be at the end of their long journey, and so, without taking thought of going farther into the continent to see if there was any place more desirable, they settled at this place with the others. One of the latter colonists was a minister, and on leaving the brethren in Germany, he counseled with them on the subject of organizing a church. They advised him

to call on the nearest Amish bishop in America for help. This he did, and in 1835 Bish. Oesch of Ontario was called upon to organize what afterwards came to be known as the Yorker Amish Church.

Joseph Fahrney was the first one called upon to watch over the little flock. This he undertook, and others following their friends across the waters to this place, together with those who grew up and became willing to cast their lot in for a better life, soon made this a prosperous little congregation. But the enemy, too, finding a weak place here, made himself busy, and in 1850 his work was revealed by the division of the flock.

The ministers, with the exception of Michael Zehr, soon all joined the new order (Neutzeufer), or New Amish.

Only a few families were left, but by faithful work, the little congregation was again built up, until now they number 32 families and about 125 members. The names of their bishops are, Jacob Rogui and Peter Lehman; ministers, John Moser, Joseph Jause, Chr. Rogui, and Dea. John Naffzinger. Other familiar names in this congregation are Zehr, Kennel, Hirsche and Steiner.

In the way of conducting their meetings in dwellings, and in some habits they resemble the Old Amish order. In dress and doctrine otherwise they bear close resemblance to the Eastern Amish District Conference.

Besides the Canada brethren they were visited in 1880 by Bishops Samuel Yoder of Millin Co., and John Mast of Berks Co., Pa., in 1888 by Bish. J. K. Yoder of Wayne Co., Ohio. This is a brief sketch of the only Amish church in the state of New York.

M. S. STEINER.

CONFERENCES.

ANNUAL.

FOR INDIANA, in the Yellow Creek meeting-house, Elkhart Co., on the 2d Friday in October.

SEMI-ANNUAL.

FOR WATERLOO CO., ONTARIO, in Christian Eby's M. H., Berlin, on Friday the 12th of October.

FOR LINCOLN CO., ONTARIO, in Moyer's M. H., near Jordan, on Friday the 26th of September.

FOR THE EASTERN DISTRICT OF PA., in the Franconia M. H., Montgomery Co., Pa., on the 1st Thursday in October.

FOR LANCASTER CO., PA., in Melling-er's M. H., 3 miles East of Lancaster, on the 1st Friday in October.

FOR FRANKLIN CO., PA., and MARYLAND, in the Chambersburg M. H., Franklin Co., on the 2d Friday in October.

ADDRESS OF THANKS FROM THE MENNONITE BRETHREN IN MANITOBA TO THEIR BRETHREN IN ONTARIO.

BELOVED BRETHREN AND SISTERS:—

We wish you first, grace, peace, and the blessing of God the Father and our Lord Jesus Christ through the Holy Spirit. Amen.

The Apostle Paul says to the Colossians and also to us: "Whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3:17.

As you Canadian Brethren have done so much for us by loans and gifts of money, and also by becoming security for our debt to the government, it behooves us, to tender you in writing our hearty thanks.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory. Col. 3:1-4. Oh, should we not do everything for the sake of salvation and renounce all that hinders us in doing the will of our Lord; that we may be able to say with Paul: "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ." Phil. 3:20. Then we will do everything whether in words or works, to the glory of God.

All this which you have done for us humble people, and what the government has given us in land and money, and, what is still more, that we with our children have the liberty of exercising our faith according to the teachings of our Savior by the providence of God, so moves our hearts, that we are constrained in praise and thanks to exclaim, "O Lord, what is man, that thou art mindful of him." "Bless the Lord, O my soul, and forget not all his benefits," which the great God, the Canadian brethren and the Dominion Government have bestowed upon thee. "Seek the Lord, and his strength: seek his face evermore. Remember his marvelous works that he hath done. Psalm 105:4. Every good and every perfect gift comes from God who directs the hearts of men. O give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him; talk ye of his wondrous works."

The God of all grace, love and peace be your shield and exceeding great reward. Amen.

JOHANN WIEBE, Elder,

In the name of all the ministers and the whole congregation.

JOURNEYING.

On Friday evening, August 1st, Bro. and Sister Samuel Coffman of Rockingham Co., Va., arrived at Elkhart from the West. As many of their friends, while on their journey, asked them to write to them, and they find it impossible to do so for all, they have requested us to make a brief report of their visit, through the HERALD.

Their visit has already been partly reported up to the time they left Elkhart for the West on the 17th of June. Their first stopping place was Cullom, Ill., where they visited with the brethren and sisters, and held three meetings and attended their S. School. Here they met a number of their friends whom they had known in Virginia, in their younger years. They were much pleased with the good order and the apparent zeal of the members here. To see so many young people well interested in the service of the Lord was a pleasing sight and a matter of encouragement to continue laboring in the interest of other dear young souls.

On Monday, the 23d, they started from Cullom for Morgan Co., Mo. Here they spent one week visiting with the brethren. They held three meetings. The church here is not very strong in numbers, but many of the members are well interested in the good work. It might be well for them to make a strong effort in their Sunday-school and otherwise to win their young people, who are much needed to help contend against the evils of this fast age.

They left Morgan Co. on the 30th of June for Jasper Co., Mo. Here they stopped over a week with Sister Coffman's brother, Joseph Weaver, who is the minister of the little family of members in this place. They held only two meetings. The church here is a little out of the way, and our traveling ministers do not stop here as often as is desirable. They will be warmly received, and could be a great help to the cause. Bro. Weaver holds regular appointments every two weeks.

They came to Cass Co., Mo., on the 10th of July, the same day that Bro. L. J. Heatwole with his family arrived there from Virginia to make their home with the congregation at that place. They visited with the brethren till the 22d, attending three meetings and the Sunday-school. The membership has been steadily increasing here until there is a considerable congregation, which up to the present time has not had a resident minister. They have been very anxious to have a minister, and Bro. Heatwole's labors will no doubt be much appreciated. They have a large and interesting Sunday-school. Many of the members are young people. They have a new house of worship that is large and convenient.

This is a promising field, and the prospects are good for a large and flourishing church. The brethren Kauffman and Driver from Morgan county will continue to visit there occasionally, also the little church at Olathe where Bro. Heatwole will likely have regular appointments.

Bro. and Sister Coffman left Cass Co. on the 22d for Mendon, Chariton Co., Mo., where they visited their nephew, Bro. Frederick Brunk and family, and Bro. J. Kreider and family. They had only one meeting. It was encouraging to find these members anxious for a special effort here to make our faith known, and if possible build up a congregation. This is a good country, and would be a desirable place for some members who are looking for cheaper homes than they can find in the east.

They came to Sterling, Ill. on the 26th, where they had two meetings on Sunday. On Monday evening there was meeting again, when Bro. Coffman and Bro. S. Yoder of Elkhart, Ind., who that day with his daughter came from Freeport, conducted the services. The church here has lately received some members, and there are again some applicants. There is considerable interest manifested, and our prayer is that God may gather in faithful, shining lights here to the upbuilding of his cause.

On Tuesday, 29th, Bro. Abram Eber-sole took them to Morrison, Bro. Yoder accompanying them, where the aged brethren Coffman and Henry Nice had the pleasure of meeting again, after a separation of some years. It was pleasant thus to meet, but grey hairs and feeble steps at least suggested the thought that this might be the last meeting for this life. If so, may their work be well done, and their good examples and faithful teachings live in younger hearts to the glory of God and blessing to his church. They held two meetings, and returned on Thursday evening to Sterling, where they took the train next morning via Chicago for Elkhart, where they were met by their sons John and Daniel. They expect to visit here till the 11th when they will go to Elida, Ohio, stopping with their son-in-law and daughter, A. P. Shenk and wife. They have so far stood the fatigue of their trip well, and are enjoying fair health.

COURAGE.

If we are to rise near Christian perfection, we have need of courage. You know it every day of life that you occupy in every station of life that you occupy. You and I want courage to speak the truth in ordinary social life, courage to throw ourselves against the affectations of society, courage to declare God's counsel in the face of a world that more than half denies Him; you need courage to go into your warehouses and act honestly; courage to conduct yourselves not as society demands in its unreality, but as God insists; courage to speak out for God in life; courage to meet the dead and vacant stare; courage to confront the sneer of ridicule; courage to support you against the cold, hard pressure of a heavy and unbelieving world.—*Knorr-Little.*

"WHY ARE YOU NOT A CHRISTIAN?"

Is it because you are afraid of ridicule, and of what others may say of you?

"Whosoever shall be ashamed of me and of my words, of him shall the son of man be ashamed." Luke 9:26.

Is it because of the inconsistencies of professing Christians?

"Every one of us shall give an account of himself to God." Rom. 14:12.

Is it because you are not willing to give up all to Christ?

"What shall it profit a man if he shall gain the whole world and lose his own soul." Luke 9:25.

Is it because you are afraid that you will not be accepted?

"Him that cometh to me I will in no wise cast out." John 6:37.

Is it because you are too great a sinner?

"The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

Is it because you are afraid you will not hold out?

"He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.

Is it because you are thinking that you will do as well as you can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2:10.

Is it because you are postponing the matter without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Prov. 27:1.

Why will you die? Will you not give your soul a thought? Will you perish through sheer carelessness? O, do not so; but weigh these solemn matters, and make sure work for eternity. Do not refuse Jesus, his love, his blood, his salvation. Why should you do so. Can you do it? I beseech you, do not turn away from your Redeemer! Do not go down to hell. There is no coming back again from that abode of misery. Why do you wish to enter the way of death, when heaven's gate is open before you? Do not hesitate and delay. Believe in Jesus now. Take with you words and come unto your Lord this day, even this day. Remember, O soul, it may be now or never with you. Let it be now: it would be horrible that it should be never. Farewell. Meet me in heaven.

DR. SCHAFF IN THE VATICAN LIBRARY.

Some time ago the eminent biblical scholar, Doctor Philip Schaff, went to Rome for the purpose of making some literary explorations in the Vatican Library, especially to make studies in the famous manuscript copy of the Bible, known as the "Codex Vaticanus." The Doctor was accorded freely all the privileges he desired, and has written to *The Sunday School Times* an interesting article on his visit and its results. The more interesting features of the article are thus gathered up by *The Christian at Work*:

When Dr. Schaff was at Rome nearly fifty years ago he says he could not even see it, and such biblical scholars and textual critics as Tischendorf and Tregelles were not allowed to use it. But since the accession of the present scholarly Pope Leo XIII. a more liberal policy has been adopted, and the Vatican library is now open to scholars properly recommended, for four hours (from 8 to 12) a day on about two hundred days of the year. Special care is taken of course, of the Codex Vaticanus; but, by the kindness of the chief librarian, Dr. Schaff was accorded every facility to handle it and to copy what he wanted. The Codex is a stately quarto volume beautifully bound in Russia leather. It numbers 1,536 pages, including the supplement by another hand, or 1,518 pages without the supplement. It is written on the finest vellum, in small uncial letters, in three columns, by the hand of expert scribes, and exhibits great care. There are no divisions of chapters or verses, or any other breaks, which were introduced in later manuscripts. The several books read like one continuous word. It contains both the Old Testament in the Septuagint version and the New in the original Greek. The titles of the books are very brief: "According to Matthew," "To the Romans," etc. The title "saint" is not found in the oldest manuscripts. The apostles are simply called by their names, as in the text of the New Testament. The order of the books varies from that of our vulgate, and is as follows: Matthew, Mark, Luke, John, Acts, James, I. Peter, II. Peter, I. John, II. John, III. John, Jude, Romans, I. Corinthians, II. Corinthians, Galatians, Ephesians, Philippians, Colossians, I. Thessalonians, II. Thessalonians, Hebrews till 9:14. It will be seen that the Gospels and Acts are given in the order of our Bibles, but that the Catholic Epistles, so-called, precede those of Paul. The Pastoral Epistles to Timothy and Titus are wanting, and the anonymous Epistle to the Hebrews breaks off at the bottom of the third column of page 1,518, with the fourteenth verse of chapter nine. The remainder of that epistle and the Revelation are lost, but have been supplied by a later and inferior scribe. The

Vatican Codex is the oldest manuscript of the Bible that is known to exist, and the most valuable of all, and it is most fortunate that we now have a perfect facsimile of the New Testament part of the Vatican manuscript reproduced by photographic process, and thus made accessible to every Greek scholar who can afford to buy it. There are only five hundred copies printed, and any wealthy and liberal patron of letters will make a good investment by presenting a copy to a theological seminary.

Miscellany.

TO GET RID OF FLIES—People in the country who are annoyed by flies should remember that clusters of the fragrant clover which grows abundantly by nearly every roadside, if hung in the room and left to dry and shed its faint fragrant perfume through the air, will drive away more flies than sticky saucers of molasses and other fly-traps and fly-papers can ever collect.

DR. HAYGOOD ON THE NEGRO QUESTION—Whatever political theory men form or oppose; whatever their speculative opinions about the origin of races; whatever their notions concerning color or caste; whatever their relations heretofore to slavery and what went along with it, this is absolutely certain: No question involving the rights and wrongs of men, civilized or savage, white or black, was ever yet settled so that it would stay settled by any system of mere repression. And to those who believe in Jesus Christ, it is equally certain that nothing can be rightly settled that is not settled in harmony with the Sermon on the Mount. If there be a Divine Providence, no good man need be afraid to do right to-day; nay, he will fear only doing wrong.

Married.

SHANK—DRIVER—On the 24th of July in Morgan Co., Mo., by D. D. Kauffman, David Shank, son of Samuel Shank of Broadway, Virginia, and Emma Driver, daughter of Daniel F. Driver of Versailles Missouri.

OBITUARY.

David Garber was born Nov. 22d, 1829, and died July 24th, 1890, aged 60 years, 8 months and 2 days. For the last two years and over he had critical attacks of lung trouble and dropsy of the heart, and for the last five months of his life he was confined to his chair much of the time. He suffered much at intervals, many times expecting any minute to draw his last breath. He often said, he wished that might be his last night on earth. He offered up many prayers in the presence of his family and friends and neighbors asking God to forgive his short comings, and to blot his faults out of the book of remembrance. He requested the prayers of all that he might

have strength to endure all that the Lord would permit to come upon him. Before he took his last sleep he prayed in behalf of all his family, both in English and German as though he were praying in public worship, where he had been so timid in his well days when called upon to lead in prayer. He had prayed for this gift in his well days, that he might express his thoughts in public, and admonished his boys that they should not be so backward in their young days, while they could improve their time by being useful instruments in the church. Two nights before his death he requested his daughter to sing, "There's a beautiful, beautiful land, 'Tis the home of the blest."

after which he uttered a short prayer, saying "I have made a short prayer. Perhaps it would be well for us to have prayer once more as this may be the last prayer I will hear in this life." One of the boys then read a short chapter and led in prayer. He then chose his minister for the funeral service, and chose his hymns to be sung at the funeral. He was entirely resigned to the will of God, and gently fell asleep. The body was brought from Manclona, Mich., his home for some years, and the funeral service held with a part of the family and a very large attendance of friends, at Clinton, Elkhart Co., Ind. Services by J. J. Weaver and J. S. Coffman. At the same hour, Sunday July 27th, Bro. Chr. Wenger of Kent Co., Mich., who had just arrived on a visit to the church at that place, held funeral services with the rest of the family and the friends, at Manclona, Mich. May God bless the bereaved family, and may his good admonitions ever be heeded.

DIED.

MOYER—On the 17th of July, in Toanemur Co., Mo., of heart disease, Esther, wife of Garret Moyer, aged 73 years. She was buried on Sunday at the Upper Providence Mennonite meeting-house, where services were held by C. B. Allebach, J. B. Mensch and H. H. Johnson.

MOYER—In Franconia Twp., Montgomery Co., Pa., on Sunday July 15th, of cancer in the face, Benjamin J. Moyer, aged 65 years. The funeral took place on Wednesday following, at the Franconia Mennonite meeting-house, where appropriate services were held.

YODER—On the 16th of July, near Middlebury, Elkhart Co., Ind., Adam Yoder aged 78 years, 1 month and 24 days. He seemed to be fully resigned to the will of God and died in the right hand of the Father. Buried on the 18th in the presence of a very large concourse of friends and relatives. Services by J. D. Miller and D. J. Johus, from Eccl. 1:18.

SNYDER—July 26th, near Landsville, Lancaster Co., Pa., Sister Eliza Snyder, aged 68 years, 4 months and 12 days. Funeral on the 29th. Text: Job 16:22, and 17:1. Buried at Landsville meeting-house. Sister Snyder had a desire to depart.

YODER—On the 26th of July, on the Hawk Patch, LaGrange Co., Ind., of cancer, Eli H. Yoder, aged 75 years, 3 months and 20 days. The deceased moved with his parents to Wayne Co., Ohio, when young, and in March 1839 was married to Veronica Smucker. They lived together in wedded life over 46 years when his wife preceded him to the spirit world. He professed Christ as his Savior for over 50 years. He leaves 3 children, 13 grandchildren and 2 great-grandchildren to mourn their loss which we hope is his gain. Four grandchildren

dren and one great-grandchild have gone to live in the life beyond the grave. Funeral services on the 28th, at the Maple Grove church by Jonathan Kurtz and J. S. Hartzler from Prov. 14:32 and 1 Cor. 15:22.

GOOD—On the 26th of July, in Conestoga Twp., Lancaster Co., Pa., very suddenly, Martin Good, aged 90 years, 2 months and 27 days. Funeral services at the River Corner meeting-house by John B. Harnish, Abram Hfer and Amos Shenk. Deceased was a member of the Mennonite church.

LEHMAN—On the 24th of July, in East Lampeter Twp., Lancaster Co., Pa., of the infirmities of old age, Bro. Samuel Lehman, aged 94 years, 4 months and 23 days. Funeral services at Mellinger's meeting-house on the 28th.

TROVER—On the 26th of April, near Middlebury, Elkhart Co., Ind., of paralysis, Maria, wife of Jeremiah Trover, aged 57 years, 4 months and 25 days. She was buried on the 27th. She leaves a husband and 12 children to mourn her death. She was the mother of 14 children, 7 sons and 7 daughters. She was a faithful member of the Amish church. She was beloved by those who knew her. During her last years she had much to suffer. Her desire was that her children might be brought up in the nurture and admonition of the Lord. She was a faithful attendant in the church services. During her sickness she exhorted her children earnestly that they should serve the Lord faithfully. Sometimes she wept bitterly; sometimes she would sleep for a little while; and then at other times she could scarcely cease in her praises to God. We hope she has gone to be with Jesus in that better home.

RICKENBAUGH—On the 22d of July 1890, in Port Royal, Juniata county, Pa., of heart trouble, Mary Magdalene Rickenbaugh, aged 53 years, 9 months and 6 days. Sister Rickenbaugh was a consistent member of the Old Mennonite church for many years. Her husband died 20 years ago. She leaves 5 sons and 5 daughters to mourn their loss. May the Lord reward her children for their tender care. Buried at Lost Creek church. Many friends and neighbors met to pay their last respects to one that was much loved by all. Services by Pre. McBerny at the house, and Wm Graybill at the church. Text: John 14:4.

PLETCHER—On the 24th of May 1890, in Howard Twp., Centre Co., Pa., Matilda, wife of Jacob Fletcher, aged 65 years, and 11 months. She suffered long, but bore her pain with Christian fortitude. On the morning of her death she was as usual and at 3 o'clock was a corpse. She leaves a sorrowing husband and 9 children to mourn her departure. May this be a warning to her husband and children. Buried on the 26th in Schenck's graveyard.

Weep not for me, my husband dear, Since I must go and leave you here; With Jesus I shall happily be, O children, do not weep for me, My children, do not mourn for me, In heaven I hope you all to see, Where parting words are heard no more, But dwell for ever on Canaan's shore.

HERSHEY—On the 7th of July 1890, in Shelby Co., Mo., after an illness of seven years, Barbara J. Hershey, aged 81 years, 10 months and 21 days. Sister Hershey suffered more at times than it seemed possible for her to bear, yet she bore it all with Christian fortitude and patience, anxiously looking forward to the time of her release. At last her wish, so often expressed, was fulfilled, and she passed away without a struggle. Funeral services by John Brulacher from John 14:2.

Her remains were interred in the Mennonite graveyard, followed by a large number of friends. Mother Hershey had many trials and sorrows in this life. She buried two sons, 11 grandchildren, and 8 children. Two of these went into the army in the civil war and one of them died of some sickness and the other one from drinking too much water in which there was sand. Her youngest child sprained his back at the age of 16 and died, after suffering for three years. She leaves two sons and 11 grandchildren to mourn her departure, yet they mourn not as those who have no hope. The children feel very grateful to the friends who so kindly interested themselves in the welfare and comfort of the aged sister, and for the assistance they rendered in various ways. The Lord reward them all.

BUCHWALTER—On the 17th of July 1890, at the home of his son Daniel, near Dalton, Wayne Co., Ohio, of kidney trouble, Jacob Buchwalter, aged 80 years, 2 months and 20 days. Bro. Buchwalter was born in Lancaster Co., Pa., and at the age of 22 years was united in marriage with Anna Hartman, and they had eleven children. Eleven children were born in a happy union. Eleven children were born to them, 7 of whom survive them. In the spring of 1850 they emigrated to Wayne Co., Ohio, where they lived happily together until April, 7th 1871, when his companion was called away by death. Since then he has lived among his children who have done all they could for his comfort, yet he suffered much for many years from the above named disease and often despaired of his life, but it pleased God to spare him to a long life of usefulness until the above date. He was a Bible reader from his youth, and united with the Mennonite church when 21 years of age, and was a consistent member ever since. He was indeed a pillar in the church, a good counselor, and as such was sought by many both in spiritual and temporal matters, a ready help in time of need, and in the darkest hours of trouble and difficulties in the church he ever stood up faithfully for that which he believed to be right, and faithfully labored for the peace and prosperity of the church. He lived an exemplary Christian life and was beloved and respected by all who knew him, which was manifested on the day of his funeral at the Mennonite church near Orrville, where it was estimated that more people had assembled than ever before on such an occasion at that place. By his death we have lost a kind neighbor, a generous friend, a dear father and beloved grandfather, and a useful and dearly beloved brother in the church; but our loss is his eternal gain and we need not mourn as those that have no hope, but believe he is at rest in glory. Funeral on the 20th of July. Services by Michael Horst, Michael Rohrer and the writer from Rev. 14:13.

ADAM KORNHAUS.

YODER—On the 24th of July, near West Liberty, Ohio, Lydia Anne, daughter of Benjamin and Lydia Yoder, aged 18 years, 4 months and 18 days. She was buried on the 26th in the North Union graveyard. Services by C. K. Yoder in German and Samuel De-weiler in English. She was a beloved young sister in the Amish Mennonite church and her death is another loud call to the young people.

LAUBER—On the 28th of July in Fulton Co., Ohio, of heart disease and bodily infirmities, Christian Lauber, aged 63 years, 4 months and 17 days. He was a member of the Mennonite church and leaves a sorrowing widow and 7 children, 5 sons and 2 daughters, to mourn his death. A large number of relatives and friends followed his remains to their last resting place on the 30th.

PLANK—On the 18th of July, at West Liberty, Ohio, Artie L., daughter of Samuel

and Elizabeth Plank, aged two years and one day. Buried on the 19th. Funeral services by C. K. Yoder in German and J. H. Kauffman in English.

BOLANDER—On the 2d of August, at Jamestown, Elkhart Co., Ind., of heart disease, Israel Bolander, aged 79 years, 6 months and 2 days. Funeral services were held by Henry Shaum and Samuel Coffman. Bro. Bolander suffered considerably for some time before his death, but remained cheerful, and appeared resigned. He was still able to be up and around. After eating his dinner as usual, he sank down and died in a few minutes. May the Lord comfort his bereaved companion.

SANCHEZ—On the 16th of July at Monterey, California, Mrs. Maria N. Antonio, Castro de Sanchez, widow of the late Don Raphael, de Sanchez at an advanced age. She was buried on the 18th. She belonged to an old and prominent family in the early history of that region, and was a devoted wife, a faithful mother and kind and charitable to those about her. She was mother-in-law to S. F. Geil formerly of New Britain township, Bucks county, Pa.

WENGER—On the 23d of July 1890, in Elkhart Co., Ind., of brain fever, Jonas, son of Henry and Susan Wenger, aged 1 year, 3 months and 1 day. Buried at the Olive meeting-house on the 25th. Funeral services were held by Amos Munaw, from Matthew 18:3. This is now the third little one that Jesus has called away from this world of sorrow to the glorious mansions above. May it be the means of bringing the dear Bro. and Sister still closer to God, that when their race is run they may meet their little ones which are gone before.

Letters Received.

WITH MONEY.

B—Gilbert Beas, C. A. Breneman, Louis Bittler, Chr. Bonberger, John Blosser, Jos. E. Birky, Jos. Burcky, Jacob Bender, A. Burkholder, J. W. Breckbill, J. J. Bringer (DeGraff), Elizabeth Blosser.

C—E. M. Carr.

D—Abr. Denlinger.

E—Jacob Ernst, Wm C. Eash, J. W. Eby.

F—Samuel Fisher.

G—Frank Gardner, C. Giesbrecht, John Goosen, John Gehman.

H—J. Hollinger, John B. Harnish, Jos. P. Hartzler, A. B. Harms, Martin S. Herr, Peter Hebert, G. K. Herr.

I—Salic R. Jones, Isaacsons, D. Jantzi.

K—Magdalena Kauffman, Elizabeth Kauffman, K. Kroecker, Chr. Kropf, W. W. Kauffman, D. L. Kuechler, J. Z. Kaunig, T. J. Koester.

L—Jacob W. Landis, B. Loewen, J. F. Landis, J. F. Lechly.

M—D. D. Miller, Philip Miller, A. F. Martin, Chr. Miller, Eliza Martin.

N—J. Nickel, John Nix, Chr. Naffziger, D. Newshanger, C. Neufeld, Peter Nushaum, Jacob K. Nussley, John R. Nisley.

P—J. H. Paul, J. H. Paul.

R—A. M. Risler, Gro. Ross.

S—Daniel Shank, P. K. Shover, M. J. Smucker, D. G. Schuck, J. J. Smucker, A. E. Stoltzfus, Chr. Seas, Jacob Stamm, John Schertz, John Schlegel, H. W. Suslam.

N. D. D. Unruh, A. Unruh.

W—Jacob Weirich, Chr. Weidman, Jacob Weirich, Walter, F. J. Wier, A. M. Wier.

Y—R. Yoder, C. Yoder, Levi Yoder, Amos Yoder, W. Yoder, J. B. Yoder, Ezra Yoder.

Z—D. B. Zook.

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A Sister Pa. \$5.00; A Sister Pa. \$5.00.

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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 18th, 1890, depart at Elkhart as follows standard time:

GOING WEST, leave.
No. 21, Toledo Express..... 3.00 A. M.
No. 9, Pacific Express..... 3.45 "
No. 27, Chicago Acc..... 7.25 "
No. 3, Special Chicago Express..... 8.05 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.00 "

GOING EAST—MAIN LINE, leave.
No. 12, Night Express..... 3.30 A. M.
Grand Rapids Express..... 4.45 "
No. 22, Mail.....11.45 "
Grand Rapids Express..... 1.25 P. M.
No. 6, Fast New York Exp..... 6.15 "

GOING EAST—AIR LINE, leave.
No. 14, Fast Mail.....11.15 A. M.
Carries Passengers Sundays to points where it stops between Elkhart and Cleveland.
No. 2, Special New York Express... 1.00 P. M.
No. 4, (Limited) Pass. for Buffalo... 8.25 "
No. 28, To Goshen only..... 8.35 "
No. 8, Atlantic Express.....11.40 "
Train G to Goshen only..... 7.45 A. M.
" E to Goshen only..... 8.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

Train F from Goshen.....11.30 A. M.
" H "..... 5.45 P. M.
" B " Grand Rapids..... 12.40 Noon
" D " "..... 7.40 P. M.
No. 25, Michigan Accommodation. 2.55 "
No. 24, Acc. from Chicago..... 8.10 "
Goshen Passengers change to No. 28.
No. 27, from Goshen..... 6.50 A. M.
Passengers change cars at Elkhart if going West.

SUNDAY TRAINS.
Nos. 4, 6, 8, 12 and 14 East. Nos. 5 and 9 West.

Tickets can be obtained for all prominent points between Boston and San Francisco.

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P. P. Wright, Gen. Sup., Cleveland, Ohio.
F. W. Cantrick, Ticket Ag't., Elkhart, Ind.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after May 18th, 1890, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave.
No. 2, Mail and Express..... 5.00 P. M.
No. 4, Cincinnati & Louisville Ex..... 8.45 A. M.
No. 6, Ind. & St. Louis Express..... 4.44 A. M.

GOING NORTH, leave.
No. 1, Mail and Express.....10.44 A. M.
No. 3, Michigan Express..... 5.00 P. M.
No. 5, Grand Rapids Express.....12.15 A. M.
No. 9, Way Freight, arrives.....11.45 P. M.

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O. W. LAMPORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 27.—No. 17.

ELKHART, IND., SEPTEMBER 1, 1890.

Whole No. 426.

THE LORD'S PRAYER.

This composition was found in Charlestown during the war, the closing words of the separate stanzas are to be read downward.

Thou to the mercy seat our souls dost gather.
To do our duty unto thee,

To whom all praise, all honor should be given,
For thou art the great God

Thou, by thy wisdom, rul'st the world's whole
Forever, therefore

Let never more delays divide us from
Thy glorious grace, but let

Let Thy commands opposed by none,
But Thy good pleasure and

And let our promptness to obey be even
The very same,

Then for our souls, O Lord, we also pray
Thou would'st be pleased

The food of life, wherewith our souls are fed,
Sufficient raiment, and

With every needful thing relieve us
And of Thy mercy pity

All our misdeeds, for Him whom Thou dost
To make an offering for

And for as much, O Lord, as we believe
That Thou wilt pardon us,

Let that love teach, wherewith Thou dost
To pardon all

And though some time thou find'st we have
This love for thee, yet help

Through soul or body drive us to desperation,
Nor let earth's gain drive us

Let not the soul of any true believer
Fall in the time of trial,

Yea, save them from the malice of the devil;
And in both life and death, keep

Thus we pray, Lord, for that of thee, from whom
This may be had

This world is of Thy work, its wondrous story
To thee belong

And all Thy wondrous works have ended never
But will remain

Thus we poor creatures would confess again,
And thus would say eternally,

The sheltering Arms.
Selected by P. LITWILER.

HARVEST TIME.

We have now passed the season of harvest, and our barns are filled with plenty, and we cannot thank God enough for what we have received of his hand. Therefore let us take a lesson from the natural harvest.

First, What will we do if we have a field full of shocks and there comes a storm and tears the shocks apart and scatters the sheaves to and fro? Will we sit down and let them lay? I answer, No; we go to work and gather the sheaves and set up the shocks again.

Second, As soon as the wheat is dry, we take it to the barn, thresh it and put it into the garner. In order to accomplish this we must perform hard labor, yea, verily, by the sweat of our brow we must gather in the wheat. Now, dear friends, what spiritual lesson do we learn by this?

First, It requires a determined effort to enter the kingdom of God.

We may compare the church to a field of shocks. Do we not see that Satan with his storm of wickedness is tearing the shocks apart? Brethren and sisters, let us do as we do with a natural field; let us go to work at once, gather the sheaves, build the shocks, and prepare them for that great heavenly garner, where there is room for every soul.

Dear brethren, do we not labor hard to gather in the natural harvest; yet the spiritual is of far greater value. How often do we see poor souls fall from grace into sin, and the longer they remain so the farther they get away from the way of life. And sometimes it seems to me they stand like a dead tree in the open field, that stretches forth its limbs as though it would implore for help, but there is none, and finally it falls to the earth, never to rise again.

Dear friends, let us try to gain souls for the heavenly garner; for the harvest truly is great, and the laborers are few. Let us pray the Lord of the harvest to help us, to strengthen us, so that we may be able to win souls for his kingdom. It is sorrowful to think how we so often spend the Sabbath after services in idle conversation, when it should be spent as the apostle says, "in holy conversation, such as becomes the gospel of Christ."

It sometimes reminds me of an account I once read of a young man and a minister. The minister's sermon affected the young man so that he thought he would turn to God. After the services the young man thought he would go to the place where the minister went for his dinner. But while there the minister was engaged in idle and foolish talk. Then this poor boy thought, "If this is Christianity I am a Christian already," and cast the matter of turning to God aside. In a short time he took sick, and becoming again awakened to his lost condition, he sent for this minister. When he came he asked the boy what he wanted. "Oh," he replied, "I must die, and I *lost*, and it is *your* fault." I was going to turn to God, but your idle conversation turned me from the way and now I'm lost, lost forever!" Oh, dear friends, think of it. Let us examine our case, and see if we are gathering souls for that heavenly garner, or whether we are, with our idle talk, driving them away with the chaff to everlasting misery and woe. Consider it, friends, for we are standing in a great field of labor. Souls are crying for help everywhere. Will we help them? Think how much good we could do by contributing money and sending more of our ministers to those scattered churches in the far West who are in many places like sheep without a shepherd. I feel to say a few words to such.

Dear brethren and sisters, those of you who have no regular meeting, I sympathize with you and I have shed many tears for you, especially when I think of the joy it creates with you when a minister comes from afar to you and brings you words of joy. My best advice to you is: Do all for the Lord you can and you will receive a great reward.

Dear brethren and all who read this, let us not only strive for the natural harvest, but let us put forth a still greater effort for the spiritual; for one soul is worth more than a thousand harvest fields. Then why not do more for the ingathering of souls? Fathers and mothers, what are we doing for our children? Are we trying to bring them to the Lord by our example and in our prayers? so that they may be gathered into the heavenly garner at the day of judgment, which is last approaching. LEVI BLOUGH.

For the Herald of Truth.

SPIRITUAL FOOD.

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto Him, Yea, Lord, thou knowest that I love thee: He saith unto him, feed my lambs." John 21:15.

Dear readers, brethren and sisters; what are we as parents, feeding those precious lambs which God has intrusted into our care? Are we giving them good nourishing food (in a spiritual sense), such as is easily digested, and will be conducive to the growth and upbuilding of the tender minds of our dear children?

I have, for some time, been pressed to write on this subject, but have hitherto felt myself incapable of doing it justice; but as I am confident it was presented to me by the divine Spirit to write upon, I will with the aid of this same Spirit try to do what I can; thinking that perhaps some able writer will take it up and bring it before the minds of the people in such a way as to bring conviction to each and every one; as training (or feeding) those dear lambs is one of the most important works, we, as parents have put upon us. How frequently it comes under my observation and of well-meaning good hearted Christian parents too, that they feed their children with such things as these: "There is a bear (or some other animal) in such a place, and if you don't do so and so, or be quiet and behave yourself, it will get you!" or "the mice will bite you if you don't go to sleep this minute," etc.

Now, this appears rather silly to write about, but as I have seen so much of it and pondered over the injury it does to children, it seems necessary that some one should write upon it; for, what child, however small, but possessed with at least common intelligence will not soon see the hollowness or *untruthfulness* of such a statement; and as they are great imitators, will it not induce them to speak falsehoods? Perhaps first by way of joking, and by so doing they acquire the habit of telling lies. What confidence can a child have in its parents if it hears them telling such falsehoods themselves? how careful every parent should be not to say anything to a child that is not strictly true; and also refrain from threatening a child for disobedience with such punishments we would not dare to inflict if put to the test, which threats are frequently made by many; and, how very careful we should be to fulfill our promises made to our children.

I once heard the remark made by a gentleman, "Always give a child what you promise it, even if it is a good sound whipping." A few words concerning a child's fears. In June No. of the HERALD there is an article headed, "Dealing tenderly with a child's fears." After

reading it the thought presented itself to me, Has a child really any natural fears? I doubt not that many a child has natural or inborn fears; but I believe that many a child would not know anything of fears if parents would be more careful when in conversation in the presence of their children as I know of children, carefully brought in this respect, who never seem to be afraid to go anywhere alone in the dark; one especially who, when at the age between three and four years went alone every night after dark up two flights of stairs to bed never seeming to think about anything getting it.

When I was a child there was much said in conversation about the days of martyrdom; and the time would come when Christians would again pass through such horrors. This brought great fears upon me, and many a night I lay trembling for some time before sleep would overtake me. And when I did go to sleep it was quite frequently to be disturbed by frightful dreams of all kinds; and once, after passing through a severe sickness, and during convalescence, it was necessary to leave me alone for several hours, when my brother had been ordered to come home and stay with me the rest of the day, but, for some reason, failed to do so, until several hours after the time set for his return, during which time I passed through the most terrible fears I ever experienced, feeling every moment that I would be dragged away by those wicked people; and finally was wrought into such a state of excitement that I crossed the room from one window to the other as fast as my weak little limbs would carry me to watch until I was greatly exhausted. When my brother returned I was relieved, but it proved to be a lesson to me, and in after years, when I had a family of my own, we made it a point never to say anything in their presence while they were small that would tend to frighten them or cause fears to haunt them in any way; which I believe has proved a blessing to ourselves and children. Another very unhealthy food for a child is to tease and torment him and get him to say smart things, then laugh over it, which is practiced by many, until the child gets so ill-bred that it becomes necessary to inflict punishment, when in reality the one who caused the trouble ought to be punished, and in fact often will be, long years after, through the disobedience of their own children, for their thoughtlessness.

Now, dear readers, whoever may practice such things, do you think that such was the kind of food that Christ meant we should feed our children when he gave that last command?

The poet says:

"Feed my lambs;"—how condescending;
How compassionate thy grace,
Of the Savior just ascending,
Thus to bless our infant race:

Richest treasure, dearest token,
From his store of love to give,
Kept from age to age unbroken,
Till its bounty we receive.

Who without that word of blessing,
Could our dark estate have told?
Sins and woes our souls distressing,
Lost and wandering from his fold,
"Feed my lambs;" ye pastors hear it;
Feed the flock of his own hand:
Oh, for him for us reverent fit;
Keep the Shepherd's last command."

But, beloved readers, should we leave all the feeding for our pastors to do? I think not; but I believe that as long as their children are small parents have more resting upon them than pastors or teachers; for when a child is fed the right spiritual food from its infancy, as a rule, it will not take much to bring it into the fold of Christ when arriving at a proper age. O should not every parent, or whoever has of those tender lambs to care for ponder this matter well, and cry unto God for enlightenment that they may be enabled to bring them up "in the nurture and admonition of the Lord," that they may not be led to speak falsehoods; and through this be led from bad to worse until they meet with utter ruin. O! dear brethren and sisters, let us at least for Christ's sake take heed what we feed His lambs. A LOVER OF TRUTH.

GOD'S PECULIAR PEOPLE.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into his marvelous light." 1 Peter 2:9.

God's people are a peculiar people, both in respect to dress and their chosen surroundings. They love not the world, nor the things of the world. Their one concern is to please God and do his will as it is done in heaven. They seek not to follow the fashions or customs of the world, but to conform to the perfect will of God in all things.

Their plainness and simplicity of dress shows a perfect contrast to the mind of those filled with pride and vanity of this world. A true child of God loaths pride and every appearance of worldly conformity. We are to be clothed with the robe of righteousness.

"This raiment fades not, ne'er grows old;
It fears no rain, nor moth, nor mould;
It takes no spot, but still refines;
The more 'tis worn, the more it shines."

The true saints of God will not put on gold and silver, or gay adorning as does the brainless flit, who goes jeweled and frizzed from head to foot, which is a sure sign of a proud, haughty, carnal mind.—Selected.

For the Herald of Truth.

REST.

"There remaineth therefore a rest to the people of God," Heb. 4:9.

How sweet it is to rest when one is tired. Very soon we will be called from this world to another, it may be to-morrow or even to-day; at the longest it will not be long till we will go. Is this rest which is spoken of in the text for you? This rest remaineth for the people of God; are you one of his people? If you live in Christ you can expect to die in Christ, but if you live out of Christ then remember that every tree that bringeth not forth good fruit shall be cut down and cast into the fire.

Dear reader, what is your heart most set on? Does sin reign in you, or Christ? What are your affections set upon? Is it the pleasures of this world or the hope of eternal life? Where your treasure is there will be your heart also. Let us seek to enter into this rest for their will be few that will find it. Our dear Redeemer said, "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of my Father in heaven." He alone that heareth the words of Jesus and doeth them shall stand. If we regard not the words of Jesus and obey not his commandments we certainly need not expect to enter into this rest, for it is *only* for the people of God. Our Creator has given us a short stay in this world. It can hardly be called a stay, but only a journey through. As a flower that cometh out in the morning and is withered by the noon sun, so rapidly are we passing on. One generation goeth and another cometh; we have no abiding city here, but we seek one yet to come. Remember this time is given for a purpose; it is not for the enjoyment of this life that we are here but it is for us to decide whether we will live for God or not, whether we will love, reverence and obey our Creator or not. God invites us to come to him, he would have us be his people. He has sent Jesus to open the way that we can all come to him; but *now* is our time and the *only* time that we can come to God. We must come to him now that he may prepare us for that glorious world above. God is not willing that any should perish, yet remember that he will not compel you to accept of his grace; you must be willing to come to him and seek salvation while it may be found.

ELIZABETH WENGER.
Mt. Crawford, Va.

"The Lord is thy keeper," but not thy jailer. His keeping is not confinement, it is protection. When you commit your ways to him he does not abridge your liberty; he only defends you against the evil.—J. M. Ludlow.

For the Herald of Truth.

A FEW QUESTIONS.

I wish to ask a few plain questions of those who from year to year, on some pretext or another abstain from communion. In what condition do you think the church would be if all the members were to do as you do? Do you honestly believe the church would exist at all? Again, do you think God is pleased with you who pay little or no attention to his commands? How do you, who still profess to be a lover of Jesus, apply the words of our Savior to yourself when he says, "He that loveth me keepeth my commandments" and "he that eateth not my flesh and drinketh not my blood has no life in him?" Our meat and drink is to do the will of Christ, therefore when he speaks of our eating his flesh and drinking his blood he has reference to the spiritual life and our partaking of his divine nature and doing his will. Without that nature in us we cannot enter heaven.

Again the Savior said to Peter, when Christ washed his disciples' feet: If I wash thee not, thou hast no part with me. This also has reference to the spiritual washing as well as the material, and moreover Christ commands all his followers to observe this injunction and wash one another's feet.

Brethren, you wish to have part with that Savior who gave his life that we might live with him in glory, if you really wish to follow Jesus, you will surely be willing to obey his commands in "all things," and the communion is one of those things. The Lord has done much for us, and that we may be continually reminded what he has done for us, he gives us these things to observe that which the Lord has given us in his word.

LEVI BLOUGH.
Johnstown, Cambria Co., Pa.

For the Herald of Truth.

THE TONGUE.

"For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God," James 3:7-9.

Is there anything that causes more heart pangs and sorrows than an unkind word? How deeply an unkind word sometimes wounds a tender heart; so deeply in fact that nothing but the love of God can heal it. Is there, according to the suggestions of the text, anything in the Christian's life that requires more careful watching and guarding than the tongue? It may consume pure thought like fire consumes straw, and may become

a world of iniquity in itself. In a fit of anger a man's tongue may scatter broadcast seeds which will mature in terrible abominations and hideous crimes. Oh, rather let the tongue bring about such possibilities, it were better to grasp it with the hand and hold it with a deadly grip until the storm of passion is over.

Christians, by the careless, unguarded use of the tongue, do the cause of Christ on earth more harm than almost any power in the world does. Think of it, brethren and sisters; the tongue can easily kindle a fire of ill-feeling, discontent and malice, and when the fire is once started it is a difficult matter to—and nothing but the reconciling power of the love and grace of God will—extinguish it.

How often we hear it said that this one or that one "talks too much," and yet this saying, would no doubt be properly applicable to us all, dear readers, if used in connection with our every day life. We may not say too many words, but we do say too little of spiritual things in our daily life. The tongue is the means by which we convey our thoughts to those around us; why then should not we consecrate daily our tongues, with our minds to God? Let us beware that we sin not with our tongues. Let us so live that not a mark of God's displeasure be found resting upon us at the great judgment day. The love of God and his abounding grace be with you all who love his appearing. J. M. YODER.

Hubbard, Oregon.

COULDN'T STAND IT.

In an Ohio town, a saloon keeper was seen by a friend walking back and forth before his saloon, as if in deep thought. The friend asked him what was the matter. He answered, "Oh, nothing." The next day the friend saw him walking in the same way, and again asked him what was the matter. "Have the crusaders been after you?" "No; but I have received a postal signed by three ladies. The husband of the first is one of my customers, and is rapidly becoming a drunkard. A son of the second, one of my customers, is just starting in the drunkard's course. The husband of the third was one of my customers, and died a drunkard. It cuts close, and I can't stand it."—Exchange.

CONSCIENCE, once unbalanced by the overweight of wrong, tends to an under-estimate of wrong.

THE propensity to evil or dishonorable course is much more to be deplored than the acts which come of it.

"A good name is rather to be chosen than great riches."
TRUST in God.

LONGING FOR THE HEAVENLY REST.

O! in this world so vain and hard and dreary,
Who would not gladly know
That there's a blessed rest for all the weary,
From earthly sin and woe?

Ah! there are many in this world of sighing,
Who long for that blest day
When they shall quit, in that transition, dying,
Their feeble house of clay,

And soar in triumph to the realm of glory,
The Christian's rest above.
To sing, amid Heaven's shining ones, the story
Of sweet, redeeming love.

Some here grow weary of the useless longing
For good they never see;
Of evanescent visions, and the thronging
Of hopes that ever flee;

Of dull regrets, and fears forever rising;
Of foes they cannot foil;
Of want, and shame, and of the world desecrating
Their sacrificing toil; [pining]

Of spending lonely hours on beds of anguish,
And seeking rest in vain;
While day and night return, and still they
With no release from pain. [anguish]

And some are weary of a life of sinning;
Of watching, doubt and tears;
Of broken vows, and waiting the beginning
Of Heaven's unfailing years.

Yes, there are many in this world so dreary,
Where none are truly blest,
Who long to enter Heaven, where none are
And all are glad in rest. [weary, Selected.]

THE FINAL INVITATION.

The Bible, alike in both Testaments, is a book of numerous invitations addressed to men, and earnestly soliciting them to be at peace with God, and at the same time greeting them with the promise of eternal life in the event of their compliance. Isaiah, for example says: "Seek ye the Lord while he may be found; call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:6, 7. This is what God said in the days of the prophet and through this language has ever since been saying to the children of men. If they will seek the Lord and call upon him, forsaking their wicked ways and unrighteous thoughts, and returning unto him, then the promise is that he will have mercy upon them, and abundantly pardon them, even if their "sins be as scarlet," and "red like crimson." Isa. 1:18. Nothing can be more gracious than this attitude of God toward the sinner.

Jesus, in the days of his flesh, looking out upon this guilty and sin-cursed world, said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart;

and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. 11:28-30. What men are here invited to do is to come to Christ for the help they need. This is their work and their high privilege. What he will do, if they do come, is to give them rest. This is his promise, and he is able to keep it. He is himself God "manifested in the flesh," and is fully equal to all that is involved in his own promise. His ministry on earth was full of similar invitations and promises. Jesus Christ always assumed his own competency to meet all the wants of sinners, and give them spiritual rest in this world, and eternal rest in the life to come. He hence invited them to come to him for this rest. No man ever put him to the test by actual trial and went away disappointed in the result.

There is in the Bible a final invitation which may be regarded, in some respects, as the climax and crown of all others. We find it in the last chapter of the Book of Revelation, and in these words: "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst Come. And whosoever will, let him take the water of life freely." Rev. 22:17. The thing which men are here invited to do is expressed in two forms. One form is to "come," and the other is to "take the water of life freely." The meaning in both forms is identical, and that meaning is that men should take Jesus Christ into their heads and into their hearts as a personal Savior. To do this is to "come" in the spiritual sense, and to "take the water of life freely."

The actual exercise of the mind in thus coming is simply that of a *loving and consecrating trust* in Christ, by which the soul accepts the Bible Christ, to be saved by him and to devote its powers to his service. Whoever has this trust in Christ comes in the effectual and saving sense, and is at once entitled to all the hopes and all the blessings of the gospel of his grace, and may hence, from that moment read his "title clear to mansions in the skies." There is "no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." Rom. 8:1. "Being justified by faith," they "have peace with God through our Lord Jesus Christ. Rom. 5:1. A full, free, complete and eternal salvation, "without money and without price," greets them as theirs, with all its richness and glory, the moment they come. They are *ipso facto* "heirs of God and joint heirs with Christ." Rom. 8:17.

The invitation to come is given by the Spirit and the bride. The Holy Spirit speaks to the heart and disposes it to seek and accept salvation; and the bride, or Church of Christ, speaks to the outward ear, and addresses to it the persuasion of argument, affection, and earnest entreaty. Both say, "Come." Any one

who hears the Gospel, whether he himself has accepted it or not, may say, "Come." Even an ungodly man may sound out the invitation in the hearing of the ungodly, and say, "Come." The authority to say "Come," is not confined exclusively to ministers, or to Christians. The invitation, no matter by what lips uttered, will be a true one, and have God's authority behind it. A godless father may recommend his children to become Christians, and may even desire that they do so. And then any one "that is athirst," whether anybody speaks to him on the subject or not, let him come. A sinner need not wait to be invited by the bride, or by any human being. He has God's permanent and standing invitation to "take the water of life freely;" and if he is "athirst," that is, if he feels his want and need of the Savior's help, then let him come. The Savior himself invites him, and that is enough to justify his action.

The closing sentence of this final invitation, "And whosoever will let him take the water of life freely," reaches to every case in which there is a *willing* mind. No matter who the man is, how old or how young, or in what age he lives, or what has been his past life, or how deep his sense of sin and personal unworthiness, whether he is sick or well, on his dying bed or in the pursuit of his daily business, if he wants to "take the water of life" and slake the thirst of his soul with "the cup of salvation," and is willing to do so, then he is the man to whom God, in the last invitation of the Bible, says: "And whosoever will, let him take the water of life freely." A truly *willing* mind, at any time and anywhere in this world, settles the whole question so far as one's own action is concerned. Nothing will or can keep a man out of Heaven who has such a mind. The Philippian jailer was willing to be saved, and all he wanted was light; and when Paul gave him the light, he followed it. Acts 16:30-34. The same was true of Cornelius, the Roman Centurion, who had a vision, and to whom Peter preached. Acts 10.

Reader, be it known to you, that, having the knowledge of the Gospel, it will be entirely your own fault if you are not saved by it. Christ, through that Gospel, knocks at the door of your heart, and if you will "open the door," with a willing mind, he "will come in" and "will sup with" you, and you with him. Rev. 3:20. You cannot get to heaven by your good deeds; but you can get there by grace in Christ and through him. We commend to your special study the final invitation of the Bible. It sums up all the invitations in a few words, and presents God in the attitude of his mercy and grace toward this guilty world. His desire is that men should be saved in the way he has provided. Selected.

SEVEN MILES ON FOOT TO SUNDAY-SCHOOL.

"Surely you do not think of going to Sunday-school to-day in such a fog as this, which at any moment is likely to break into a rain, Mollie," said her worried-looking mother, sitting in a split-bottomed chair, and at intervals vigorously rocking a crying baby. The mother and daughter were occupants at the time of one of the two comfortless rooms of a "slap up" shanty in one of the mushroom-like villages that have clustered about the prolific oil-wells of central Pennsylvania.

"Yes, I thought I would go to-day, mother. There is nothing for me to do at home, I have everything ready for dinner, and I will stay over night at Uncle Henry's, start back for home bright and early in the morning on one of Gustavus Frink's coal teams, and be here in season to get breakfast for the boarders; and, mother, I don't like to miss one lesson in the whole year's series," said the plump rosy maiden of eighteen, who was braiding her brown hair before a small looking-glass.

"Very well, Mollie," said her mother; "Take my old waterproof, so that if it should rain you would not get very wet. I well remember when I used to go to Sunday-school in Connecticut, but it seems ages ago. I didn't half improve my opportunities, and now just to think that my daughter has no opportunities near home to improve," she sighed.

Half an hour later a dozen young men were grouped about a stationary steam-engine under a rude shed, talking, laughing, and smoking, and tossing up pennies to see who should be partners in impending games of "old sledge," "best in three," with which they had proposed to while away their Sunday forenoon.

"There goes that Lawrence girl again," said Duane Parsons. "She starts off down that valley road every Sunday morning, rain or shine, as early as half-past six. I wonder where she goes."

"Why don't you know by this time?" said Andrew Sparks. "She goes to Croninburg to church and to the Sunday-school—and always goes on foot, too."

"That's a likely story," spoke half a dozen voices in concert. "It's seven miles over there, the shortest way you can make it."

"I know it is," put in John Morse, "but Andrew is right. I board at Mrs. Lawrence's as well as Andrew, and I know she hasn't missed a Sunday in the three months I've lived there; and she's a right nice girl. She's always tidy and quiet about her work, and she carries as pleasant a face as if it was a possible thing for anybody to be happy in this God-forsaken hole."

"It is a God-forsaken place, sure enough," said Addison Dimock; "but I

suppose, if we were all to try, we might make it a different sort of a tie-up."

"How?" asked more than one of the young men.

"Well, for instance, to-day, which you know is Sunday, we might have a meeting, and if we couldn't talk or pray, we could sing some hymns we know, and take turns in reading the Bible, instead of playing old sledge, and smoking and swearing."

John Morse put back into his pocket the pennies he had been tossing, and asked, "would you lead the meeting, Addison?"

"I don't feel as if I could, I am ashamed to say," said Addison, coloring; "but I was brought up to go to Sunday-school, and I don't like these heathen Sundays out here at all."

"Nor I," "nor I," echoed several voices.

"We might follow the Lawrence girl to Sunday-school," spoke up Austin Holt modestly.

"Sure enough. Come on, boys," said Andrew Sparks. There was some argument over it, but the eyes had it, and after a great deal of borrowing and lending of neck ties and collars, and handkerchiefs, and clean white shirts, they were a very respectable looking company of young men, who walked steadily down the rough, clayey road. Yet, as Leander Walbridge had said in his droll way, it would take more of Lubin's Extracts than that crowd could muster to eradicate the smell of petroleum from their clothes.

The look of pleased surprise on Mollie Lawrence's face when the young men quietly entered the little church was enough to pay them for their long walk, even had they not enjoyed the simple yet eloquent sermon of the young minister and the singing, as well as the Sunday-school exercises to which they were invited after the morning services by the superintendent, who, at a hint from Miss Lawrence, had shown them into the minister's class.

"You might have a Sunday-school out at the oil wells, I should think," said the pastor to the young men after the close of the session. "There is Miss Lawrence—should be sorry to lose her, but we will gladly give her up to you, could a school be organized out there. She would be a great help to you."

"Indeed, sir, a Sunday-school and Sunday meetings too, would be just what we would like," replied the young men whose hearts had been softened by the fitly spoken words of the pastor, and the faithful service of prayer and song, and the faithful teaching of the pastor in his class. "But we shall need some others besides Mollie Lawrence—noble girl that she is!—to give us a lift at starting."

"We will make up a load and drive out some evening this week and see what we can do about it," said a young man,

a member of the Croninburg Sunday-school.

"We will walk out there," said the superintendent; "then we shall know personally how much of an effort Mary Lawrence has made all these months to attend our school, as well as that you yourselves, young men, have made to-day in order to hear the gospel."

"We shouldn't have come to-day if it hadn't been for the example Mollie Lawrence has set us all summer," said Addison, frankly. "We all got to be rather ashamed of ourselves as we talked it over this morning. After we got started, all the old home influence drew us on to your little church like a magnet."

"I will walk out there with the rest," said the minister, wiping his eyes.

The pastor and superintendent were as good as their word, and gathered up a dozen or more members of their school to join them in the seven miles' walk to the oil wells. The new Sunday-school was a success. Mollie did effectual missionary work in bringing in new members, and in less than a year a church was formed.

"I used to be tired some Sunday mornings after my walk," said Mollie, "but God always told me to go. When the weather was bad, I was always cared for, some one would invite me to dinner, and, very often a way was provided for me to ride home."

I had this little story from the lips of the superintendent, who told me he should never forget Mary Lawrence, nor the Sunday when twelve young men entered the little church at Croninburg.—Sel.

A SUNDAY-SCHOOL which runs into mere worldly enterprise will not attain a high degree of prosperity. Many a school has the name of being prosperous, whose success is nothing but the hollow bubble of worldly popularity. Great numbers of scholars may be crowded in; loud screaming may be performed for music, twenty benevolent societies may be organized, with all the modern conveniences in constitution and by-laws; but if the spirit of vital godliness is absent, the energy which is spent on the work might almost as well be bestowed on the running of a steamboat, or the development of a new gold mining company. "Except the Lord build the house, they labor in vain that build it."

May God give us a sanctified energy! May all our enterprises be begun in his name and conducted for his glory!

You can learn to be patient and cheerful in spite of pain and no play.

No pleasure is comparable to the standing upon the vantage ground of truth.

"LET the world have the world; the whole of it can make but a poor all."

FORMALISM AND FANATICISM.

No one need hold up his hands in holy horror at the mention of the above caption. If it produces an undue sensitiveness and fluttering about the heart to mention them as though it were almost sacrilegious, be it known that there is grace enough to consider them as calmly and deliberately as we would any other subjects.

They represent widely different, but each very sad and deplorable, moral states. It would be somewhat difficult to say which is the worse. Both are about as dangerous as can well be conceived. They can both be chronicled among Satan's masterpieces to ruin souls. Which of them he sets most in store by we can hardly tell. The number directly ruined by the first seems vastly greater than the last; but the unsavory odor left in the wake of the latter is much greater than that of the former. The one soon passes out of mind, the other sometimes remains for several generations. A good revival of religion will apparently remove all traces of the one, while it will seem to take years of holy living to remove the desolations caused by fanaticism. The enemy often uses it to prevent the saints from letting the Lord have his way with them; and he uses it to disgust sinners and prevent their seeking the Lord, as though religion was to blame for such conduct.

To say there is more danger from formalism than fanaticism is doubtless true; but to say there is no danger from the latter is untrue. All professors of religion are in great danger of settling down into formalism, whether they were ever converted or not, while fanatics are only developed out of that portion who have become thoroughly aroused and earnest in regard to their soul's salvation. If the devil's first tactics fail (keeping us from going far enough), he is just as anxious to push us too far. But we may escape the danger on either hand. If we do not we shall have only ourselves to blame. We may enjoy the highest state of saving grace just as well and a little better, than not, and steer entirely clear of the rocks, shoals and quicksands of these, and all other, false isms; but it will only be by lying low at the foot of the cross.

One prominent phase of fanaticism is becoming inflated with our supposed spiritual attainments—sometimes called spiritual "pride"; glorying in what we are, have done or can do. This, no doubt as obnoxious to God, and as ruinous to the soul as any other form of pride. The more grace we get, the more fully will be developed in us humility, meekness, lowliness and gentleness. Safety always lies along this line of things.

Another phase that it assumes is that of being led by impressions alone. Laying aside reason, judgment, common sense, the teachings of the providence of God,

and sometimes of the Bible itself, it assumes the attitude of *practical infallibility*. Persons thus affected frequently discard teaching from any other source than their own feelings. They pray in secret, ask the blessing at the table, and have family prayers only when *specialty impressed* to do so; otherwise these and many other plain Christian duties, are neglected. They wait for special impressions where reason, judgment and common sense clearly point out what ought to be done. It is only when these and the providence and word of God fail to point out the line of duty that we need special impressions; and then we need them corroborated by one or more of all of these. The wisest and most devoted need to recognize their own fallibility and always to keep a teachable spirit. To be otherwise is *prima facie* evidence that something is wrong. To possess any other than the lowly, meek, gentle, teachable, loving spirit of the Master ought to arouse us to the fact that we have gone wrong. "If any man have not the Spirit of Christ he is none of his."

Fanaticism manifests itself sometimes in an undue exaltation of physical manifestations and demonstrations in connection with religion, and thus what often begins in the Spirit ends in the flesh. *Such things* are frequently the result of the genuine workings of the Spirit of God but there is sometimes danger of giving them such encouragement as to develop much that is spurious, get the eye diverted from the essentials, and bring great discredit on the cause of God. Wesley said: "The reproach of the Cross I am willing to bear, but not the reproach of enthusiasm." While it is proper to encourage the genuine, we need to guard against the sentiment that these things are essential to and always accompany the highest type of piety. The enemy so often comes as an angel of light, that we need always to be thoroughly on the alert lest we be beguiled through his subtlety.—*Free Methodist.*

MUSIC OR WORSHIP.

Music is one thing, worship is another. Worship may be in song, but song is not necessarily worship. The "service of song in the house of the Lord" should be emphatically a religious service, a service of worship and instruction; but the modern idea has substituted a musical exercise or entertainment for sincere devotion and adoration. The *Musical Herald* says:

"Some churches, at least, do not encourage the idea of worship in song. The thought is not that souls shall be brought nearer to God, and into communion with him, but that musical tastes shall be gratified. Thus if the musical taste is high the music is likely to be of a high order; and if the dominant influence in the church is that of unmusical people,

the music is likely to descend to a *low level*, even musically; but the taste, such as it is, must be pleased. This will account for the irreverent spirit so many people have with reference to the most excellent church tunes. They are not associated with worship. Indeed, it is doubtful if the words of our hymns are ever made so impressive that any large number of a congregation ever actually come to realize what they are. People do not mean to be irreverent; they are so because they have not been made to realize the presence of anything of a sacred character. They are taught to listen to the church music with reference to the performance alone, and they naturally forget there is anything else to consider."

Very many of the tunes and the hymns which people use in so-called religious meetings have little worship in them. There are hymns which fail to convey the truth, and which sometimes express error. There are tunes which have nothing of devotion or reverence in them, but which furnish illustrations of musical gymnastics, or which savor more of lightness and worldliness than they do of penitence or devotion.

That class of music which sets the toes to tripping does not break the hearts, or chasten the spirits, or subdue the souls of those who listen to it. Its associations are worldly, its spirit is contrary to the spirit of the gospel of Christ, and does not minister to reverence or true devotion. It may please the thoughtless and the godless, and may be welcome to those who aim to please the people whether they profit them or not; but it savors little of that sacred worship which of old was offered to the Lord with the harp "with a *solemn sound*," and which still rises from hearts sincere, and is acceptable to God through Jesus Christ. Hymns which consist of frivolous expressions and vain repetitions, and tunes which express the emotions of the worldly and light minded, have little in them to commend them to the devout, the gracious and the heavenly minded. There is constant complaint of the frivolity of the people, even of those who profess godliness, but what more can be expected if worship is turned into play, and devotion is changed to worldliness and trifling? If we are to expect solidity, sobriety and permanence in connection with the religious life of men, we must look to it that preaching, and praying, and singing, and all Christian exercises be characterized by intelligent devotion, sobriety and solidity, so that conviction rather than excitement shall rule the thoughts and control the conduct of those who bear the name and engage in the worship of the Lord and the service of song in the house of prayer.—*Sel.*

It is better to be nobly remembered than nobly born.

EXTREMES.

Under the above heading, we would like to call the attention of our correspondents to the importance of the care that should be taken in writing for publication in the *Visitor*. There is danger that we may take extreme views on many, if not every subject we write on and by that means destroy the good we aim to accomplish and could accomplish by taking a more temperate course and always stay within what is generally understood as scriptural or orthodox views.

All our actions as well as our beliefs must be based on what is clearly understood as Bible grounds, and unless they are we will not be able to establish them to the satisfaction of reasoning and thinking people. But if they are clearly based on thinking grounds there will be no difficulty in maintaining our faith.

Take for example the Mormons. It is really only the ignorant that are deceived, and designing men, like Brigham Young—and since him others of the same corrupt natures—by their duplicity and evil designs can work upon the ignorance and superstition of such people, and make them believe improbable and sinful things, by trying to pervert the Bible so as to make it appear to teach what it does not teach. So it is, too, with many of the leaders among the Catholics. It is through this duplicity and false teaching that many are led to believe doctrines that are not found in the Bible, and may we not say that even some of our Protestant churches teach for doctrine and maintain practices that they have no warrant in the Word of God for, and are only able to maintain them by their sophistry and unfair manner of reasoning.

If, then, the danger is so great by taking for granted that we do not have a clear basis in the word of the Lord, why should we run to extremes in any channel? For example take the subject of the Bible ordinances. Some will ignore nearly every ordinance taught by Christ, and will try to make it appear that we have no warrant in the sacred word for the ordinance of baptism, or the communion of the emblems of Christ's broken body and shed blood, or the washing of the saints' feet; but that the teachings of Christ are wholly spiritual.

With others there is a disposition to try to make it appear that the merit lies in the performance of ordinances of the Church that a strict compliance with the letter we can earn heaven. The happy medium is in obtaining the pardon of our sins by the application of the "Blood" to the cleansing and purifying of the soul and to obey the Lord's teaching, not expecting to merit anything, but as obedient children through love to God.

We might also refer to the doctrine of holiness. All Bible readers know that the doctrine of holiness is taught all through

the Bible and is probably the most clearly defined doctrine taught in the Bible. No Christian can expect to be saved only in the practice of a holy life, and it is only when the extreme and un-bible or fanatical view of some of our fanatical teachers is brought forward as the requirements of God's people that we see the danger.

But there is another extreme that is, if anything, more dangerous, and that is maintaining the doctrine that Christians are *constant* sinners. We unhesitatingly say that we do not find this doctrine taught in the Bible, but where either of these extremes are entertained and taught we cannot but believe that no good can result from it, for it is only a fruitless subject of controversy.

Then again, take the subject of "Divine Healing." When we take the extreme view of God's over-ruling providence we can readily fall into the belief that we have nothing to do and that an unalterable destiny awaits us and it is useless for us to make any attempt in any line, that neither our care nor forethought can in any way affect our lives or our sufferings here or our future. That might be truly called *fanaticism*.

On the other hand we may get the idea that it is in our power to control everything connected with our lives or health, and that we in our own wisdom or strength can bring about just that which we please—in other words, that we do not need the help of God in things pertaining to our temporal or our eternal duty. This extreme is equally dangerous. The true medium would be that God holds the destiny of men and of nations in his hands, but that he works by means and those means are in our reach and if we apply ourselves properly we can use them. It implies faith and works. That God can be approached by prayer and that he answers prayer is one of the grand principles taught in the Bible.

Some people are so tenacious about their belief and "teaching for doctrine the commandments of men," that if any subject is broached that is not molded just according to their way of thinking, they reject it though it has for its basis "thus saith the Lord." If we desire to glorify God let us avoid all unscriptural teaching and follow the Lord Jesus fully.—*Ed. in Evangelical Visitor.*

WHAT ROMAN CATHOLIC SCHOOLS MEAN.

They mean ignorance. A man cannot be intelligent, strong-minded, and a sincere Roman Catholic. One of the cardinal principles of Romanism is that the masses shall be pliant, leaving it to their superiors to think and judge: they must blindly follow or not be good Roman Catholics. The more ignorant and the more superstitious, the better Roman Catholic.

In whatever government the Church has been supreme, degradation, ignorance, poverty, superstition, and crime have predominated. In the same ratio that ignorance prevails in South America Romanism rules. Where squalor and illiteracy prevail, the Roman Church grows like the palm-tree in its native soil; education stunts it, intelligence kills it.

Take the statistics of Roman Catholic countries where Rome has ruled and held sway for centuries, and compare those countries with anti-Roman nations.

Brazil with a population of 10,000,000, has over 8,000,000 illiterates, or 84 per cent.

Bolivia, with a population of 2,250,000, has only 12,000 pupils in her schools; only about 5 per cent. of the school population.

Spain, whose population is nearly 18,000,000, has 60 per cent. of the adults who are unable to read or write. Only one-tenth of the population attend school.

Venezuela, population over 2,000,000, only 10 per cent. of which can read and write.

Portugal, with 4,500,000 inhabitants, has not 2 in 10 that can read.

Mexico, population 10,000,000, illiteracy general.

In the same ratio that poverty, and ignorance prevails in the United States Rome rules. What Brazil, Bolivia, Spain, Venezuela, Portugal, and Mexico are to-day, the United States would be a generation or two after the Roman Catholics got control of the education of the youths, and he who dares to raise his voice or hand against this Roman retrogression and degradation is marked for boycott, and in this they are too much assisted by the American people. Say aught against the Roman Church, criticize it, speak of it in any other way than with awe and reverence, and they hurl at you the curse of Rome—a curse that should have no consideration from the American people.—*Ex.*

"GIVE HIM A CHEER."

"Give him a cheer." The hearty words came from the lips of some one in the crowd gathered around a building enveloped in flames, and were prompted by the momentary faltering of a brave fireman at the final effort that was needed to save a human life. Instantly hats were waved in the air, and above the crackling and roaring of the fire, the cheering of the multitude below fell upon the ears of the wavering fireman. Electrified by the applause, he renewed his efforts, beat back the flames that scorched his face, burst in the window that would not yield to the young girl's strength, and through a cloud of smoke and fire bore his unconscious burden to her weeping friends below. So let us encourage hard toilers in their noble efforts.

HERALD OF TRUTH.

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Contents of this Number.

| | Page |
|--------------------------------------|------|
| The Lord's Prayer | 25 |
| Harvest Time | 25 |
| Spiritual Food | 25 |
| God's Peculiar People | 25 |
| Rest | 25 |
| A few questions | 29 |
| The Tongue | 29 |
| Couldn't stand it | 29 |
| Longing for the heavenly rest | 29 |
| The final invitation | 29 |
| Seven miles on foot to Sunday school | 30 |
| A Sunday school | 30 |
| Formalism and Fanaticism | 30 |
| Music and worship | 30 |
| Extremes | 30 |
| What Catholic schools mean | 30 |
| Give him a cheer | 30 |
| Editorials | 30 |
| Church News | 30 |
| Correspondence | 30 |
| Conferences | 30 |
| Visit to Bedford Co., Pa. | 30 |
| A Visit | 30 |
| Let us help one another | 30 |
| Through suffering | 30 |
| English Presbyterians | 30 |
| Deaths | 30 |

Send for a Mennonite Family Almanac at once. Price 8 cts. Sent prepaid by mail.

BRO. A. P. SHENK, of Elida, Allen Co., Ohio is selling books, almanacs, etc., for the Mennonite Publishing Co., and those who desire any of our publications or other books may obtain them of him.

TO OUR CORRESPONDENTS.—We trust that those of our correspondents who through the summer months have, on account of the heavy work in the fields, written but seldom for the correspondent's columns of our paper, will now, that the heaviest work of the season is over, find time and opportunity to resume their communications. Your correspondences are greatly appreciated, not only by us, but by all the readers of the Herald. Let us hear from you often.

TOO LATE FOR INSERTION.—We regret to state that a number of communications containing lists of meeting-houses, etc., designed for insertion in the Meeting Calendar in our Almanac for 1891 came too late to be taken up. While our Calendar is by no means a complete one, yet it is considerably larger than the one published last year, and we hope by another year to be able to bring the list still nearer completion.

BOOKS! BOOKS!—We have a good assortment of English and German books, Bibles, Testaments, Hymn books, and miscellaneous books, especially religious books, and our own church books, picture cards, reward cards, Wall Rolls, almanacs, Sunday-school literature, and we ask our friends and the brotherhood in general, when they wish anything in this line to write us. The long evenings, and the leisure days of winter will soon be upon us again, and the old people, the young people and the children will want some good books. We shall be glad to hear from all our old customers and many new ones.

REWARD CARDS.—We have just received a fresh supply of Sunday-school Reward Cards. This is the finest and cheapest lot of cards we ever had. The pictures are very fine and all of them have scripture texts and are just the thing suitable for presents to the children when you close your Sunday-schools this fall. They cost from 10 cents to 25 cents a dozen, sent prepaid by mail. For 20 cents we will send a nice Sample package with every card numbered and the prices given, from which you can select what you wish, almost as well as if you were present in our store. Send for a Sample Package.

ADVERTISING IN THE HERALD.—We have so far admitted very little advertising in the Herald, and yet it has happened several times that things which were more or less objectionable to some of our readers have appeared in it. It is our aim to admit nothing into our papers, in the way of advertising, that can be objectionable to any one, and on this account we are constantly rejecting good paying offers. But that makes no difference. It is our purpose to publish a paper that is kept pure from all demoralizing matter, as well as from such things that are adapted only to entrap and mislead the people, and which are not based on honest business principles. But there are some of our own people that are engaged in various kinds of business, that are not objectionable, and would be a benefit to the persons who carry it on if they would let the people know what they are doing. We shall be glad to advertise any business of this kind for any of our brethren, and hope those who carry on business of

this kind will avail themselves of the opportunity, and the advantages of advertising in our paper.

OUR FAMILY ALMANAC for 1891, is now printed, bound and ready for delivery. It is not only a good almanac, but is well printed, and as always before, contains all the useful and necessary almanac matter, and besides an excellent selection of good and instructive reading. There are also several nice pictures, with one full-page illustration, "Children at Play." It contains also an original article by L. J. Heatwole, Author of the Astronomical Calculations of this almanac, on the "Moon Souths," "Moon's Signs," "High Water," etc., which is of interest to all. It contains also poetry, stories, historical articles, a good "Home Department" and other instructive and useful articles. The meeting calendar has also been greatly enlarged and now contains a list of nearly 300 meeting places, with the time for the first meeting in 1891, including the states of Pa., Maryland, Virginia, Ohio, Indiana, Michigan, Kansas, Missouri, Iowa, Canada, etc. This is a very interesting feature of our almanac. We also give the difference in time for the different localities, so that our almanac may be used in different parts of the country and will be substantially correct in each place. We give the time of the moon's changes, eclipses, change of seasons, etc., for the longitude of Philadelphia, Pa., Elkhart, Indiana, and Lincoln Nebraska. This is a feature which (with one exception), so far as we know, no other almanac has. We also have a special edition printed for Manitoba, which on account of its northern latitude, requires an almanac calculated from a different basis. Persons in purchasing almanacs, if they are to be of any benefit as far as time is concerned, should see that they get one that is calculated for their latitude.

We hope our former customers will secure our "Family Almanac" for 1891, and that many who have contented themselves in former years, with almanacs that did not suit their "localities," will this year buy one that will.

WHAT OUR MINISTERS CAN DO.—We notice that wherever, in the different churches the ministers interest themselves in the circulation of the paper, we have large lists of subscribers, and in many

places where the ministers are unconcerned about it, the number of subscribers is comparatively smaller. This shows that ministers have an influence, and by using it they may be able to do a great deal of good.

Among some other denominations we see great efforts put forth to circulate the books and the papers of the church. Every one seems to take an interest in it and ministers labor very earnestly, and the work progresses. The members, when they need an almanac, buy first, at least, their own Church Almanac; when they want to read a paper they subscribe for their own church papers, and in all things they endeavor to build up and strengthen their own church. What are our people doing in this direction? We sometimes hear it said that others are clannish and partial to their own church institutions, when they thus labor for the upbuilding of their own churches and their own church institutions. Instead of censuring them for this we should commend them and follow their example. A man or woman who is a member of a church and has not a stronger and greater preference for that church than for any other, is a worthless member of his or her church. In our devotion to the cause, and in our labors and efforts for good, Christ must be first, and next the Church. Christ is the head of the Church, and the Church is his bride. Hence if we love Christ we love the Church, and our own branch of the Church, her doctrines, her teachings, her people, our own brotherhood, are the things and the people to whom naturally we incline the most and love the best.

Let us remember the apostolic injunction, "Do good to all men, especially to them of the household of faith."

A CORRESPONDENT makes the following remarks in connection with writing for the Herald:—

If it is not from the Lord it will not make a good impression upon the readers, but is of a cold, lifeless nature. Would that every writer might impress this on his mind, that every one needs the influence and incentive of the good Spirit to be enabled to write a profitable article. Therefore we should never begin to write without first asking, with the prayer of faith, for the inspiration of the Holy Spirit, whose office it is to lead us into all truths."

BRO. J. S. COFFMAN left Elkhart on the 23d of August to visit the congregations in Kent Co., Mich.

BRO. ANDREW MACK of Pennsylvania, who is at present visiting the churches in the West, will also visit our brethren in Manitoba. Bro. Isaac Peters of Farmer's Valley, Nebraska will accompany him on his trip through Dakota and Manitoba. May God bless the brethren on their mission for Christ.

FOR REFLECTION.—One of our dear brethren from Canada writes to us the following, which is full of important thoughts which it will be well for all of us to think about:

"The farmers are all busy harvesting, laboring from early morning till late at night gathering in the fruits that the good Lord has blessed us with.

"When I look out upon the great harvest of the world and think how little effort is made by us as a Church here, to gather those precious souls into the fold of Christ, it makes me feel sad and almost discouraged. Other denominations are earnestly engaged in the work, and are gathering our young people into their Churches, while we are laboring twelve hours each day and six days in the week for the perishable things of this world and only devoting two hours every seventh day, working for the upbuilding of our Church, and for the cause of our great Lord and Master, before whom we will all have to appear to give an account of our stewardship.

"Brother, pray for us that we may take heed to ourselves and to those intrusted to us, that we may at last render our account with joy and not with sorrow."

THE WORK OF THE CHURCH is a great work; it is an important work; it is an extensive work; it embraces many departments and branches, and has for its purpose and object a work no less important than the salvation of souls, and one soul according to the arithmetic of the Bible is of greater value than the whole world.

Now let us see what we can do to help in this important work of the church. What can I do to help, by the grace of God, in bringing souls to Christ?

1. Try to distribute good pure reading matter among those who are living out of Christ.

2. As opportunity may present itself speak a word of warning or admonition to those with whom you may meet.

3. Attend your Sunday-school; assist in teaching, or if you cannot teach sit in a class and take part in the exercises.

4. Pray for yourself and for others, for the sick, for the well, for all men.

5. Don't fail to be present at any of the public meetings in the church; fill your place, and try by your influence and presence to help others.

6. Do not speak ill of, nor find fault with your minister. Rather encourage him in his work; make it a practice to be always present at your church services and ask others also to come, and in this way you may be able to do much good, and be an instrument in the hand of God for good to all men.

F.

WHAT SHALL WE PREACH?—"One day" says the Bremen Evangelist, "we visited a new Methodist chapel. The first thing to attract our attention as we entered the beautiful audience room, was three passages of Scripture which decorated the wall behind the pulpit. They were beautiful texts, and what they told the worshiper was of great importance. But we were surprised at the fact that they had all been taken from the Old Testament. They contained universal religious truths but none of the thoughts pertaining or peculiar to Christianity. No one could have concluded from these Bible texts that he was in a Christian house of worship. These texts might just as well have been used in a Jewish synagogue."

The same thing is true of many otherwise excellent sermons. They teach the Christian morale, describe the Christian life, and admonish to a holy walk and conversation, but all in an anti-Christian, spirit, like that pervading the teachings in the Old Testament. The living Christ, as the foundation, the fountain, and the power of the new life, is wanting. They contain much that is excellent, and yet they do not take hold upon the hearts of men. What the world needs is Christ, the living bread that came from heaven. Woe unto him who offers the famishing soul a stone for food. Christ must be our life, for salvation is found in none other than he. He is our foundation, the way, the truth and the life. Let us preach only Christ and him crucified.

K.

STATISTICS OF THE DENOMINATIONS.

—In its issue of the 31st of July the *N. Y. Independent* gives a detailed statistical exhibit of the Christian churches in the United States. It places the total number of members of all the Christian churches at 21,757,171, a gain, according to its estimates of last year, of 1,089,853 members in the year. Concerning the Mennonite church the aforesaid journal publishes the following:

MENNONITES.

| | Chs. | Min. | Conv. |
|-----------------------------------|------|------|---------|
| Old Mennonites..... | 300 | 350 | 66,000 |
| Amish "..... | 150 | 150 | 22,500 |
| Reformed "..... | 20 | 40 | 3,000 |
| New School Mennonites..... | 60 | 90 | 10,000 |
| Mennonite Brethren in Christ..... | 35 | 35 | 1,171 |
| Total..... | 565 | 665 | 102,671 |

These figures are estimates made by a very competent Mennonite. Mennonites baptize "penitent believers" by pouring or sprinkling, practice close communion, observe feet-washing, refuse to take judicial oaths, are non-resistants, and use the ban against unworthy members. Their bishops, elders, or ministers, and deacons are chosen by lot. The number of ministers always exceeds the number of places of worship, as there are almost always two ministers to each place of worship, that is to each church; but many of the churches have two and sometimes three places of worship. The literal ban is not in general use among the Old Orthodox Mennonites; nor among the New School. The Amish Branch and the Reformed Branch, however, hold strictly to the ban. The chief cause of separation between the Old Mennonites and the Amish, about A. D. 1700, was the ban. The chief cause of separation of the New School, in 1848, was a determination on the part of the New School representatives to enjoy a greater degree of worldly conformity, both in doctrine and practice, including, of course, also the matter of dress; but this was not the chief cause by any means. The doctrine of non-resistance, an educated ministry and matters of this kind, were the questions involved. The organization of the Reformed Mennonite Church in Lancaster Co., Pa., in 1811, grew out of a case of discipline. A certain member, for dishonest dealings, was expelled from the communion of the old church, and his son, who never was a member of the church, afterward collected a little band of followers and organized the Reformed Church.

AFTER a drouth of nearly two months duration this vicinity was visited by several refreshing showers of rain. The grass and in fact all vegetation was suffering and looked withered and brown in many places, but now the ground is moist and everything is reviving to new life. God be thanked for all his blessings.

CHURCH NEWS.

HARVEST HOME SERVICES were held in the Franconia Mennonite meeting-house, Montgomery Co., Pa., on the 7th of August.

THE Sunday School in the Elkhart Church, which had been closed for three weeks on account of diphtheria in the city, was resumed on Aug. 24. During those three weeks three bright little scholars were called away from our midst by the disease. No new cases have developed lately, and it is hoped that all danger is over.

CORRESPONDENCE.

LOGAN CO., OHIO, AUG., 20th 1890.—Bish. John K. Yoder and wife of Wayne Co., Ohio are at present visiting the brethren in Logan county. Bro. Yoder filled an appointment at South Union on the 17th. They expect, if the Lord will, to remain with the brethren about two weeks and the brother expects to preach for them yet a number of times.

FROM OLATHE, KANSAS.—In his report of his trip through the Western states, Bro. Samuel Coffman omitted his visit to the brotherhood in Johnson Co., Kansas. Bro. Coffman visited the brethren there, held one meeting, and was very cordially received, and spent a pleasant time, which he much enjoyed, and hopes that the little church may increase, and be a means of much good to the community where they reside.

FROM THE WALNUT CREEK CHURCH, HOLMES CO., OHIO.—Sunday the 10th of August 24 persons were received into church membership by baptism. Impressive sermons were preached by Isaac A. Miller and Levi Miller of Martin's Creek from John 3. Baptism was administered in the water by Bish. David Bitsch. About 500 people were in attendance, yet everything was carried out in an orderly manner. God bless us all, especially those who have lately made a covenant with him. A. M.

USTICK, ILL., AUG. 10TH, 1890.—We had our harvest meeting yesterday. Bro. Philip Nice of Sterling, Ill. was with us yesterday and to-day. We had a very

interesting time. It seemed that the spirit of God was with us. The harvest here was fair; oats yielded from 20 to 45 bushels per acre, rye from 10 to 20 bushels, wheat not extensively raised here. Corn looks well considering the severe drought, as it is very dry here yet. We still have great reasons to praise God for his kindness toward us. JOHN NICE.

ZURICH, ONTARIO, AUG. 18TH, 1890.—Bro. Moses Bowman Sr. and wife are with us. On the 17th Bro. Bowman held services in the forenoon and evening, and on the 18th in the evening. They intend to leave on the 19th. Bro. Bowman admonished us earnestly to lay up treasures in heaven, Matt. 6:19—21. He also spoke on the subject of Charity, 1 Cor. 13.

The brotherhood here is in love and unity. May we always prove a bright shining light to those around us. May many become willing to walk in the light of the Gospel, who are as yet walking in darkness and stumbling along through the mire of this world. H. W.

FROM BUTLER CO., OHIO.—Sunday Aug. 10th, was a happy and encouraging day to our congregation. It was a beautiful day, with a cool breeze stirring and the sun shining from a cloudless sky; everything seemed to conspire together to make it one of the most pleasing and beautiful days of the season.

Our Sunday School was opened by John J. Kennel, the Superintendent, at 9:30 A. M., with the largest attendance of this year. It was truly encouraging to see such a flock of young people thirsting and seeking for the teachings of God's word. How much more encouraging it would be if we should see so many in our school every Sunday.

The Church services began immediately after Sunday School, with a very good attendance. Pre. Zeller of Allen County, Ohio, preached an interesting sermon from Col. 2:6, 7, after which eight young persons were baptized and received into church membership. In the evening Bro. Zeller spoke again from Luke 10:42. He will preach here again on August 13th, and in the evening at Collinsville. On the following Sunday afternoon we expect him to speak here again. We hope the seed sown has fallen on good ground and will bring forth fruit in abundance to the glory of God.

A SAD WEDDING.—A terrible event came to pass Sunday the 3d of August in the house of John B. Mast, near Ransom, Ness Co., Kansas, Alvin Mast, the second son of the aforesaid, was on this day united in matrimony with Laura Burkholder, a young woman who had come into this vicinity from La Chaux-de-Fonds, Switzerland on the 31st of March. The writer officiated at the ceremony.

Five young women, and also two young men, the sons of Christian and Noah Oesch, formerly of McPherson Co., Kansas, were invited to the wedding. After the ceremonies were over, ten of those present, namely the bride and bridegroom, Adam Graff and wife, five young women, and myself were invited to the table for dinner. After dinner we returned to the other room and the table was surrounded by a second party of guests. While they were eating the bride requested us to sing from the "Jubeltoene," the hymns No. 100 and 106 her favorite hymns.

The first hymn was sung, and while our voices mingled in joyful strains in the second hymn: "Wer will mit uns nach Zion gehen?" ("Who will go with us to Zion?") suddenly a bolt of lightning flashed into the room in which we were sitting, instantly killing Lucinda, the eldest daughter of Noah Oesch. Christian Oesch's eldest daughter, Barbara, was so terribly burned that she looked as if she were literally roasted. Her hair burned in bright flames. We labored with her for 1½ hours before she regained consciousness. Two other daughters of Christian Oesch were struck on the shoulder; their clothes were torn, and patches the size of plates, were burned upon their persons. The two other daughters of Noah Oesch were likewise somewhat burned, but are not so seriously as the others.

The clothing of these four women immediately began to burn, and thanks be to God that, although I received a terrible shock, I retained my presence of mind and was able to assist them with my hands in extinguishing the flames.

The bride received a slight burn under the left ear. All fled from the room in confusion, leaving me alone with the four whose clothing was burning. After recovering from the shock they all returned to the room.

The names of the young women are: Lucinda, aged 23 years and 4 days, killed; Barbara, about 21 years of age, was terribly burned; she has improved somewhat, but could not as yet be taken home. Nancy, aged 17, burned about the shoulder; she is also improving. Barbara Ellen, aged 17, right side paralyzed.

Tuesday forenoon Lucinda's mortal remains were placed in the grave. A very large concourse of friends assembled on this occasion. E. Shellenberger, Jos. B. Stutzman and the writer conducted the funeral services. The deceased was an interested reader of the "HERALD OF TRUTH."

Let us be prepared so that we may be found ready, when the master of the house cometh, to meet him with joy. May God comfort the bereaved families. Friendly greetings to all. Pray for us. JACOB EBY.

CONFERENCES.

ANNUAL.

FOR MISSOURI, on the 4th Friday in September in the Mt. Zion M. H., in Morgan county, six miles northeast of Versailles, which is the nearest station. Brethren and sisters East and West are invited to meet with us on that occasion, especially ministers, to help build up the church in this part of God's Zion. Those coming from a distance will please inform the undersigned, or Bro. D. D. Kauffman, both of Versailles, Mo., of the time when they expect to arrive, and they will be met at the station. D. F. DRIVER.

FOR INDIANA, in the Yellow Creek meeting-house, Elkhart Co., on the 2d Friday in October.

SEMI-ANNUAL.

FOR LINCOLN CO., ONTARIO, in Moyer's M. H., near Jordan, on Friday the 26th of September.

FOR THE EASTERN DISTRICT OF PA., in the Franconia M. H., Montgomery Co., Pa., on the 1st Thursday in October.

FOR LANCASTER CO., PA., in Mellinger's M. H., 3 miles East of Lancaster, on the 1st Friday in October.

FOR THE WINCHESTER DISTRICT, VA., in the Kernstown M. H., in Frederick Co., on Friday the 3d of October, ministers, deacons, brethren and sisters from abroad are cordially invited to meet with us at that time. Those coming from the North or West will stop at Winchester; those coming from the South will leave the train at Martinsville. Conference will begin at 9 A. M.

CHR. BRUBAKER.

FOR KANSAS AND NEBRASKA will be held Friday the 3d of October in the Roseland M. H., in Adams Co., Neb. We herewith cordially invite bishops, ministers, brethren and sisters of Mennonite congregations to be with us on the occasion. The nearest R. R. stations are, Ayr on the B. & M. R'y, and Roseland on the K. C. & O. R'y, at which places there will be brethren to receive those coming by rail.

ALBRECHT SCHIFFLER.

Roseland, Adams Co., Neb.

FOR FRANKLIN CO., PA., AND MARYLAND, in the Chambersburg M. H., Franklin Co., on the 2d Friday in October.

FOR WATERLOO CO., ONTARIO, in Christian Eby's M. H., Berlin, on Friday the 12th of October.

A VISIT TO BEDFORD CO., PA.

On the 2d of August Bish. Jonas Blough and the writer left our homes and started in a buggy from Somerset Co.,

across the Alleghany Mountains to visit the small church near Shellsburg, Bedford Co. We arrived at the home of Bro. Lehman about 4 o'clock the same evening. After supper, accompanied by Bro. Lehman, we proceeded to the Mullen school house, where a meeting had been appointed for that evening. Bro. Blough spoke from John 5:39. We staid at the home of Bro. and Sister Isaiah and Eve Hoover that night. Bro. Hoover's parents live with them. They are members of the River Brethren church, and are both feeble. The mother is confined to her bed and chair and is waiting for the summons to call her home. The father was able to attend the meeting.

Next day, Sunday, another meeting was held at the same place, on which occasion Bro. Blough spoke from James 1:27. After dinner, and a short visit with Bro. Jacob Thomas, Bro. Henry Thomas took us to Bro. Levi Miller's. Sister Miller has been almost entirely helpless for nearly 5 years. She is a daughter of Christian Blough who died near Goshen, Ind., and is a grand-daughter of the first Mennonite minister in Somerset Co., Pa. Sister Miller is anxiously waiting for the call of her Lord to the better world. After supper we engaged in a short season of worship with the dear sister and then went back to the Mullen school house, when Bro. Blough took for his text Prov. 13:15.

Next day we returned, arriving at home in due time, thankful to God for his mercies and for his protecting care. The small congregation we visited numbers ten members, and they are without a minister or deacon. We were very sorry to hear that they had had no preaching for three or four months. Brethren, can we not do more for these small and scattered flocks? It appears that, if a regular system were adopted this congregation could have preaching every four weeks at least. There are three churches around them, and if each one would take it upon itself to send one of its ministers there every three months they could have regular services every 4 weeks. We as lay-members should help our ministers and pay them their expenses, and help them otherwise if need be, so that they can go out and preach and do more work at such places, in encouraging the members and leading others into the fold of Christ.

I think, moreover, that there are brethren in this congregation near Shellsburg from whom one might be ordained to the ministry, and this would, in my opinion, be the better plan in this case. Let us do all for Christ we can, for he has done so much for us. Only one soul won for Christ is more than possessing the whole world. LEVI BLOUGH.

Johnstown, Cambria Co., Pa.

NOTHING but love to God can conquer the love of the world.

A VISIT.

I left my home in Chester Co., Pa., on the 2d of August and proceeded on foot to Parker Ford Station, where I boarded the train on the Schuylkill Valley R. R., at 7:37 A. M. and rode to Pottstown. Here I waited for the train on the Philadelphia & Reading R. R., due at 9:16. On board that train I met our beloved brother and fellow-laborer, John Latshaw, as I had expected. Bro. Latshaw had taken the train at Royer's Ford, Montgomery Co. We went via Reading to Annville, Lebanon Co., where we were met by Bro. David Westenberg, a fellow-laborer in the ministry, and his uncle, and were conveyed to their homes. At the home of the former I met his father, Deacon D. Westenberg. Neither the aged brother or sister Westenberg, was able to attend the public worship, which they seemed greatly to regret. After partaking of refreshments I bade them farewell, wishing them the rich blessings of God, and they on their side wishing us the same on our mission, and proceeded to Gingerich's M. H. Here I met many warm friends, brethren and sisters, among others Pre. Jacob Wenger of Lebanon Co., and Pre. John H. Stauffer of Dauphin Co. These brethren I had met at our home some years ago. The congregation seemed to pay close attention to the sermon. After services Bro. Stauffer and I went to the home of our beloved old brother, Bish. Isaac Gingerich. After supper and a very short, but pleasant visit here, I started for Dauphin Co., with Bro. Stauffer. We made a short call at the home of an aged sister and tried to comfort her in her old age with the promises of God, after which we resumed our journey and reached Bro. Stauffer's house about dusk.

Next morning we filled an appointment at Stauffer's M. H., where we met many dear brethren and sisters from this and other districts. The congregation seemed to follow closely the line of thought presented in the sermon, and I thought, Truly, "it is good to be here." Close attention is very encouraging to the minister and strengthens him greatly in his efforts to proclaim the glad tidings of salvation. After services I accompanied Bro. Jacob Risser (Deacon) to the house of an aged widow. After partaking of refreshments, and spending a short time in pleasant conversation we attended the Sunday-school close by. It gave me much pleasure to listen to the many questions asked and answered, and to the recitation of the classes, from little children to adults, of the verses they had committed to memory. This I credited to the diligence of the Superintendent and teachers. After a few remarks by the writer and Pre. John Ebersole, who lives close by, the school was closed. I accompanied Bro. Ebersole, and we spent a very pleasant

and I trust profitable time together. After supper I accompanied Bro. Risser to his home for the night. Here as elsewhere I was much edified. Next morning we attended a funeral at the Old Order Brethren (Dunkard) meeting-house. Here I met the brethren Stauffer and Latshaw again. These brethren had on the previous day spent the time visiting the sick and afflicted. Bro. Stauffer and I took dinner with Bro. Risser, after which we proceeded to fill an appointment at Risser's M. H. We spent a very pleasant and interesting season of worship and had the pleasure of meeting many friends from different districts. Pre. Levi Ebersole and I accompanied Bro. Miller to his home, where we were very kindly received and hospitably entertained. From here I accompanied Bro. Ebersole, and after visiting a sick sister and spending a short season of prayer, with her, we arrived at home at dusk. Next morning we filled an appointment at Bassler's M. H. We here met a number of earnest co-laborers in the ministry, among others Bish. Martin Root, and we had a very edifying meeting. We took dinner at Bro. Root's house, where we also met with a widowed sister whose husband came to his death by an accident nearly a year ago. She and her four children still deeply mourn their loss. I could truly sympathize with her, having lately been bereft of my own dearly beloved companion.

From here Bro. John H. Stauffer, who had been with us constantly since the meeting at Gingerich's M. H., returned home. We were loth to part, but we hope to meet again, if not in this world, then in the bright world beyond.

Bidding farewell to his family we were conveyed by Bro. Root to the home of Pre. Nissley, where we lodged for the night. In the morning we attended services in the Chestnut Hill M. H. I again met many brethren and sisters in the faith, and could feel that the Lord worked in the hearts of men unto salvation. After services we were conveyed to Pre. Longenecker's. Here we took dinner, and afterwards spent a very pleasant time together. Bro. Root returned home and Bro. Longenecker conveyed me to the house of Bish. Jacob N. Brubacher. We also visited several sick people and tried to encourage them by prayer and spiritual songs.

After a night's refreshing rest we attended the harvest thanksgiving meeting at Ehrisman's M. H. After dinner we were conveyed to the Junction, where, after farewell greetings with the brethren we boarded the train, and before night came on we were again with the loved ones at home, whom we found all well and who welcomed our return. Many thanks to the brethren and sisters we visited for the love and hospitality they extended to us. JACOB B. HUNSBERGER.

LET US HELP ONE ANOTHER.

This little sentence should be written on every heart, and stamped on every memory. It should be the golden rule, not only practiced in every household, but throughout the world. By helping one another, we not only remove thorns from the pathway, and anxiety from the mind, but we feel a sense of pleasure in our own hearts, knowing we are doing a duty to a fellow creature. A helping hand, or an encouraging word is no loss to us, yet a benefit to others. Who has not felt the power of this little sentence? Who has not needed the encouragement and aid of a kind friend? How soothing, when perplexed with some task that is mysterious and burdensome to feel a hand on the shoulder, and to hear a kind voice whisper, Do not be discouraged; I see your trouble; let me help you. What strength is inspired, what hope created, what sweet gratitude is felt, and the great difficulty is dissolved as dew beneath the sunshine. Yes, let us help one another by endeavoring to strengthen and encourage the weak, and lifting the burden of care from the weary and oppressed, that life may glide smoothly on, and the fount of bitterness yield sweet waters; and He whose willing hand is ever ready to aid us, will reward our humble endeavors, and every good deed will be as bread cast upon the waters, to return after many days, if not to us, to those we love. —Selected.

THROUGH SUFFERING.

"The Plumline" contains the following pungent article, which we believe by all that we know, to be only too true, and which shows the same unfeeling, barbarous, and cruel principle by which Romanism would gain its ends in all parts of the world.

"Many shall be purified and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time Thy people shall be delivered, every one that shall be written in the book." Dan. 12: 10, 11.

Whether the prophet here refers to a time of trouble to the Jewish nation long since passed, to the dark days of martyrdom which covered with blood, tears and groans the pages of Protestant history, or whether it refers to a reign of terror to characterize the last days of this dispensation, so rapidly drawing nigh, may be a matter which all Bible students do not see alike. But no discerning saint, noting the drift and signs of the times, can well fail to realize that this ungodly world is getting ripe for a crisis of some kind. The

political, commercial, labor and sectarian circles seem to indicate a state of unrest that promises no good, while the very elements—fire, flood and tornado may be but faint foreshadowings of the last awful crash that hovers in gathering blackness over this sinful, doomed earth.

The precise nature of the trouble and trial suggested by the text is not plainly declared. If it is in the future, it is fiery persecution of some kind, in store for the children of God.

Notwithstanding the amnesty declared in Crete, twenty Christians were lately brought in chains to the authorities, and shamefully beaten.

The fact that the bloodthirsty tiger of Catholicism is not dead, but only chained, is plainly manifested by the following, which is but one of the many and varied evidences cropping out of the Roman church in Europe and America. The extract is from *The Catholic Banner*, published in Barcelona. It refers to the burning of a large number of Bibles by order of the Government, in Barcelona:—

"Our rulers have now listened to the voice of duty, giving full satisfaction to good Catholics by a wise order for the burning of a number of Protestant books. There is but a step between this event and the setting up of the Inquisition."

"Onward, then, good and sincere Catholics, the happy day is not far off, the re-establishment of the Inquisition must soon take place. Its reign will be far more glorious and fruitful in its results than the past, and the number of those who will be called upon to suffer under it will exceed the number of the past. Our Catholic heart overflows with enthusiasm, and the joy which we experience as we reap the fruit of our present campaign exceeds all imagination. What a day of pleasure that will be for us when we see * * * writhing in the flames. Our esteemed subscribers will read with pleasure the statistics respecting those who suffered from the year 1481 to 1808. As our readers will see, it refers to Spain only; we are unable to give the number of those who suffered in other countries. We have believed it right also to publish the names of those holy men under whose hands so many suffered, that good Catholics may venerate their memory."

"BY TORQUEMADA.
Men and women burned alive, 10,220.
Condemned to other punishments, 97,371.

By DIEGO DEZA.
Men and women burned alive, 2,592.
Condemned to other punishments, 32,952.

By XIMENEZ DE CISNEROS.
Men and women burned alive, 3,564.
Condemned to other punishments, 45,059.

By ADRIAN DE FLORENZA.
Men and women burned alive, 1,620.
Condemned to other punishments, 21,835."

This Inquisitor established the holy office in America, and in 1522, as a re-

ward for the same, he was elected vicar of Jesus Christ on earth, but so did he love his former ministry that he did not transfer it to another until the second year of his pontificate. He burned during this time 324 persons, and condemned to various punishments short of death, 4,081."

COMMENT.

Can it be that Satan so thoroughly blinds his ministers? Can it be that such bloodthirsty creatures still voice the sentiments of the Catholic system? Can it be that Romanism glories thus in her past deeds of blood, rapine and plunder, and with joyful anticipation looks forward to a repetition of the shocking scenes of the sad days of martyrdom, when to confess Jesus Christ as the only mediator between God and man—the only hope of salvation, was often to meet death in the most cruel form that demons, in the garb of men, could devise?

As much of the meek and lamblike spirit, as much of the tenderness and sympathy of Jesus have such inhuman monsters as the Devil has. Yet with the most glaring presumption they claim to be "Christ's vicars on earth." As much do they resemble, in spirit, God's true servants, as much does the Catholic sect resemble the Church of Jesus Christ (composed of people whose sins are purged through faith in Christ, and are one in spiritual bonds regardless of name or nation) as Hell resembles Heaven.

It is to be feared that rapidly is Romanism now gaining power and influence in America in a financial, political and ecclesiastical respect, and this suggests no good to American tolerance of religious freedom.

ENGLISH PRESBYTERIANS.

The total income of the English Presbyterian church, numbering 288 congregations, for 1889 amounted to \$1,170,315, as compared with \$1,051,875 in 1888, being an increase of \$121,440. The membership numbers 65,055, and shows an increase of nearly 1,000. The value of the church's property is estimated at more than \$7,500,000, and on it there remains \$425,000 of debt. The Sunday-school scholars number 78,490 and the teachers 7,340, being in the proportion of one to nine of the membership. The Christian workers number 13,770, or nearly a fourth of the whole membership. The progress of the church's foreign mission work, chiefly in China, has been most encouraging. There are now 264 agents in the foreign mission field, having charge of 41 theological students, 130 congregations or preaching stations and 3,572 communicants. The total income for missionary purposes during 1889 was \$103,270.—*The Christian at Work*.

SAD ACCIDENT.

On the 15th of August a terrible accident happened near Middlebury, Elkhart Co., Ind. Levi Troyer and wife, who resided with their son-in-law, John Y. Miller, three miles southwest of Middlebury were, on the above named day on their way to town with butter, eggs and other market produce in their top carriage. About a mile from Middlebury they had to cross the railway, which at that place runs through a deep cut. Just as the vehicle containing the aged couple was on the track the morning train came along and crashed into the rear part of the carriage with such force that it was thrown about 20 feet to one side against a fence and demolished. By the terrific concussion the two old people were thrown forward out of the carriage. Bro. Troyer fell upon the rail, and the whole train passed over him, completely severing his head from his body and his right hand near the wrist. Sister Troyer fell beside the rails.

The train was brought to a standstill, and when the passengers and crew came back to the crossing a shocking sight presented itself to their view. The white haired head lay beside the mutilated and bleeding corpse. Truly it can be said of the deceased that within a few seconds he was alive and dead. Near him lay his wife, seriously wounded, and with whom he was but a few moments before driving peacefully along not thinking how soon he would be hurled into eternity.

At first the people believed both had been killed, but Sister Troyer soon showed signs of returning consciousness. In the meantime a number of people from the neighborhood had hurried to the spot, and who identified the injured couple, and took them home.

The following day Bro. Troyer's remains were consigned to the grave. An unusually large number of people assembled on this occasion. As they passed the bier to get a last look at the face of the deceased brother they were counted. The number was 750.

The age of the deceased brother was 73 years, 7 months and 20 days. He was a member of the Old Amish Mennonite church and leaves a numerous posterity. Funeral services were conducted by Bish. Daniel Bitchsy of Douglas Co., Ill., and Bish. D. S. Kauffman of LaGrange Co., Ind. The recovery of the injured sister is doubtful.

J. E. BORNTRIGER.

DIED.

STAUFFER.—On August 8th at his residence in Maugansville, Washington Co., Md., Bro. Benjamin Stauffer, aged 66 years, 4 months and 15 days. He went to bed in usual health, and died before eleven o'clock the same evening, having been sick only about 30 minutes. Funeral on the 11th. Buried at Reiff's meeting-house. The attendance was large. Services by Jacob Risser and Adam Bear. Bro. Stauffer was a consistent member of the Old Mennonite church for many years. He leaves a sorrowing wife and two children; Benjamin, the younger, is at home with his mother, and the elder, Mary, wife of Pre. Michael Horst is living near Newton, Harvey Co., Kansas. Bro. Stauffer and wife visited their daughter a few months before his death. The family have the sympathy of many friends and neighbors. Sad as it was, they need not sorrow as those who have no hope.

HURCH.—On the 21st of July, in York Co., Pa., of old age and diarrhoea, Bro. Christian Hurch, aged 82 years, 5 months and 10 days.

Funeral on the 23d. Text: John 5:24, 25, and 2 Kings 20:1. Buried at Witmer's meeting-house.

KAUFFMAN.—On the 28th of July, in York City, Pa., of heart disease, Bro. Emanuel Kauffman, aged 58 years, 9 months and 2 days. Buried at Witmer's meeting-house on the 30th. Texts: John 14:1-3, and Acts 7:49.

PLANK.—On the 13th of August, in Seward Co., Nebraska, of paralysis, Jacob, son of John and Sarah Plank, aged 21 years, 6 months and 13 days. He had been a sufferer for over five years, until two years ago he lost the use of his limbs, caused by a kick from a horse, and from which he suffered great pain. He was baptized in the Evangelical church, and was patient, strong in the faith and said the time would soon come when his sufferings would have an end and he could live with Jesus, but said he could not die until the people had seen his condition. His limbs were drawn up to his body. He said the Lord wanted him for an instrument to work with. He warned the people a great deal and in particular the young. He was buried in the Amish Mennonite graveyard near Milford, followed to his last resting-place by a large concourse of friends and neighbors. He leaves his parents, four brothers and five sisters to mourn his departure. Two brothers preceded him to the better land a few years ago. Funeral services were conducted by Pre. Lamb in English from 1 Thess. 4:13, by P. Hershberger in German from Psal. 90:12, and by Joseph Gascho from Heb. 9:27, 28:1.

"Weep not for me, my parents dear,
Since I must go, leave me here;
With Jesus I shall happy be;
O, parents, do not weep for me.
Weep not for me, since 'tis in vain,
In heaven I hope we'll meet again,
Where we can then together be
Forever in eternity."

ULRICH.—On the 15th of August 1890, near Milford, Nebraska, — son of Nicholas and Mary Ulrich aged 7 years, 2 months and 2 days. Buried in the Amish graveyard. Services by Joseph Rediger from Heb. 12:1-14, Jere. Stauffer from 1 Thess. 4:13 and by Jos. Gascho from John 5:17-21.

JOHNS.—On the 17th of August 1890, in Pashan, LaGrange Co., Indiana, of typhoid fever, Sister Malinda Matilda, wife of Bro. Jacob J. Johns, and daughter of Christian and Anna Mehl, aged 34 years, 2 months and 20 days. Beside a sorrowing husband she leaves one daughter and three sons to remember a mother's love. She was a faithful member of the Amish Mennonite church, and they need not sorrow for her as those who have no hope. The funeral took place on the 19th of August. Services by Henry and Joseph D. Miller from Luke 7:50, and Rev. 7:13-17. She was buried in E. Hostetler's graveyard.

ROHRER.—On the 9th of August 1890, near Lewisville, Stark Co., Ohio, of dropsy of the chest, Sister Mary Rohrer (maiden name Wenger), wife of Pre. Michael Rohrer, aged 66 years, 7 months and 2 days. Deceased was a faithful member of the Mennonite church for many years, and leaves an aged husband and two children to mourn her departure. Funeral services on the 12th in the Canton meeting-house, where many friends and neighbors had assembled to pay the last tribute of respect to one whom they learned to love in life. Services by Michael Horst, Joseph Bixler and Adam Kornhaus from Matt. 24:44.

KAUFFMAN.—On the 10th of August, in Upper Yoder Twp., Cambria Co., Pa., Frank Alonza, son of Jonas and Elizabeth Kanfman,

aged 1 year, 1 month and 1 day. Buried the 12th in Levi Weaver's burying-ground. Services by Jonathan Harshbarger in the Firehill Dunkard meeting-house.

LESHERR.—August 8th, in Mahoning Co., Ohio, after a lingering illness, Susanna, widow of Joseph Lesherr, aged 72 years, 3 months and 6 days. She was buried at Oberholzer's M. H. on the 10th in the presence of a very large assembly of people. Services were held by Jacob Stouffer and Adam Brubacher.

STUTZMAN.—On the 3d of August, near Milford, Seward Co., Nebraska, of consumption, Elizabeth (maiden name Troyer), wife of William Stutzman, aged 30 years, 4 months and 15 days. She suffered for nearly a year and was confined to her bed about 4 months. She bore her affliction patiently. Her husband and 5 children mourn her departure, yet they mourn not as those who have no hope. She was buried on the 5th. Ninety-four vehicles followed the remains to the graveyard. Funeral services by Joseph Schlegel from Rev. 20:5; Joseph Gascho from Rev. 7:9, and P. P. Hershberger from 2 Cor. 5:1.

MEYERS.—Monday, the 11th of August, in Bedminster Twp., Bucks Co., Pa., Salome, widow of Abram Meyers, aged 77 years, 11 months and 13 days. Her remains were buried on the 14th at the Deep Run meeting-house.

Mother dear has gone to rest
To be forever with the blest
With Jesus and the saints above
Where all is bliss and love.

S. G.

KRAATZ.—On the 1st of August 1890, in Bucks Co., Pa., Barbara, daughter of Sylvanus and Salome Kratz, aged 5 months and 15 days. The remains were buried on the 4th at Deep Run.

MEYERS.—On the 2d of August in Bucks Co., Pa., Arthur M., son of Henry and Minerva Meyers, aged 2 years, 2 months and 15 days. Buried at Deep Run on the 4th.

Arthur, we miss thy darling voice,
Thy loving, smiling face
God called thee to the world above
His mansions bright to grace,
Where grief and sorrow are unknown,
Where shines the grand eternal home.

G. S.

MUMMA.—August 4th, near Landisville, Lancaster Co., Pa., John B., son of Mr. and Mrs. John B. Mumma, aged 2 years, 8 months and 9 days. Funeral on the 7th. Text: Rev. 3:20 and Matt. 18:2. Buried at Landisville meeting-house.

STECKLEY.—On the 17th of July 1890, in Lyon Co., Kansas, of whooping cough, Christian, son of Joseph and Lena Steckley, aged 3 months and 14 days. He was buried in Bontrager's graveyard. Funeral services by D. S. Stoltzfus from Rev. 21:3, 4.

"From all earth's sorrows I am free,
Dear parents, do not weep for me;
Prepare to meet in heaven above,
Where all is happiness and love."

SPEICHER.—On the 4th of August, near Hunkletown, Lancaster Co., Pa., of lockjaw, Christian, son of John and Lizzie Speicher, aged 20 years, 2 months and 21 days. He had an ingrowing toe-nail, and the toe became very sore. He gave it no particular attention and continued at plowing until Saturday evening, the 2d, when he took his horse to the creek Bro. William (deceased) and Annie Johnson, addition was such that a physician was summoned, but the latter said nothing about the young man's condition being serious. In the

afternoon, when he called again, he pronounced the case lockjaw and beyond medical aid. The unfortunate youth lingered until Monday evening, when he died. The case is of quite a singular nature. The funeral took place on the 7th. Services were held by Daniel and Henry Stoltzfus. Text, Matt. 24:44, 45.

MILLER.—On the 8th of August, in Elkhardt Co., Ind., infant child of John S. Miller, aged 10 days. The funeral took place on the 10th in T. L. Miller's graveyard. Services by D. J. Hochstetler from the words, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

MILLER.—On the 29th of July 1890, in Elkhardt Co., Ind., Fanny, daughter of Emanuel and Maria Miller, aged 10 months and 15 days. Buried on the 30th in the Union graveyard. Funeral sermon by David J. Hochstetler.

LICHTY.—On the 18th of June, in Wilmet Twp., Waterloo Co., Ontario, Pre. Joseph L. Lichty, aged 65 years. He was a faithful laborer in the church and was in the ministry about 36 years. He leaves a sorrowing widow and 8 children, all married. On the 20th his mortal remains were consigned to their last resting place in Chr. Zehr's graveyard, on which occasion a very large number of friends and acquaintances met to look for the last time upon the face of him who had so often brought the sweet message of salvation. Funeral services by Joseph Ruby and John Gascho.

OSCH.—On the 1st of July, in Hay Twp., Huron Co., Ontario, Magdalen (maiden name Gingers), wife of Joseph Oesch, in the 30th year of her life. She leaves a sorrowing husband, mother and 8 brothers and sisters to mourn her early death. She was buried on 4th at Chr. Schwartzentruber's meeting-house, where a large concourse of friends had gathered from near and far to sympathize with the bereaved relatives. She was a faithful sister in the church.

MEYERS.—On the 1st of August, in Bucks Co., Pa., Jacob K. Meyers, aged 7 years, 4 months and 6 days. He was buried at Deep Run on the 5th. Many friends assembled to perform the last kindly offices to the deceased brother and friend.

From every trial grief and pain
Our brother sweetly rests;
He would not in this world remain
But sought that home where naught moans.
S. G.

JANTZI.—On the 22d of June, in Zora Twp., Oxford Co., Ontario, Joseph, son of Michael and Barbara Jantzi, aged 16 years. He was buried on the 24th at Andrew Zehr's meeting-house.

JANTZI.—On the 25th of June, in Waterloo Co., Ontario, of bodily infirmities, Elizabeth (maiden name Garber), widow of John Jantzi, at the advanced age of 84 years. She was blind for 6 years and long ago had a desire to change time with eternity. She was buried on the 27th in Chr. Zehr's burying ground, where a large number of friends had assembled to pay the last tribute of love and respect to the departed sister. Funeral services were held by John Gascho and Jacob Bender, in which they admonished all to prepare for death, for we know not when the hour of this house of clay may come to call us to account.

JOHNSON.—On the 7th of July, in Fayette Co., Pa., of disease of the lungs, infant son of Bro. William (deceased) and Annie Johnson, aged about 1 year and 8 months. Buried on the 8th in the Masontown burying ground. Funeral services by John N. Durr.

BARNHART.—On the 4th of July, in Monongahela township, Greene county, Pa., of lung disease, Sister Lizzie Barnhart (maiden name Walters), aged 23 years. Buried on the 5th, in the Glades burying ground, where a large number of friends had assembled to pay the last tribute of respect to the deceased. She leaves a husband and one child, father, mother, sisters and one brother to mourn her early departure. She united with the church last March and was a consistent member up to her death. The dear friends need not mourn as those who have no hope. Funeral services by John N. Durr.

JOHNSON.—On the 27th of July, near Masontown Fayette Co., Pa., of cholera infantum, Elias Christopher, son of Bro. Jacob and Sister Hettie Johnson, aged 7 months and 14 days. Buried on the 28th, in the Masontown Mennonite burying ground. Funeral services at the house by J. N. Durr.

"Fond parents, calm the heaving breast,
The Savior called him home;
Grieve not, your darling is at rest,
Beyond this vale of gloom."

HERSHBERGER.—On the 1st of August, in Smithville, Tuscarawas Co., Ohio, of fever and teething, Micah Campbell, infant son of John J. and Emma Hershberger, aged 9 months and 7 days. Buried on the 2d, in the Walnut Creek graveyard. Funeral services by Isaac A. Miller and David Bitsch from Psal. 23.

STUTZMAN.—On the 2d of August, near Carlisle, Walnut Creek Twp., Holmes Co., Ohio, David Stutzman, aged 61 years, 3 months and 17 days. He was born on the 15th of April 1829 in Walnut Creek Twp. Of his six children 2 sons and 2 daughters, all professors of Christ, remain with their widowed mother to mourn their loss. He was a member of the Walnut Creek Amish church, and was buried on the 4th in the Walnut Creek graveyard. Funeral services to a large gathering of relatives and friends by Isaac A. Miller, David Bitsch and A. Mast from Heb. 9:27, 28.

HOSTINE.—On the 1st of August 1890, near Davisville, Somerset Co., Pa., Erwin, grandson of John H., and Veronica Blough, aged 8 months and 17 days. Buried on the 3d at the Blough meeting-house. Funeral services by Samuel Gindelsperger and Simon Lehman, from 1 Pet. 1:24.

HERSHBERGER.—On the second of August 1890, near Davisville, Somerset Co., Pa., of diphtheria, Almira, daughter of Bro. and Sister Levi and Nancy Hershberger, aged 10 years, 8 months and 8 days. Funeral on the 4th at the Blough M. H. Almira was a bright little girl, but disease came upon her, and after 14 days of suffering she departed. She loved to go to church and Sunday school, but now she is gone and is waiting for her parents and sisters to join her above. Funeral services by Samuel Gindelsperger in German, and by Simon Lehman in English from Job 1:21.

"A precious one from us is gone,
A voice we loved is stilled
A place is vacant in our home
Which never can be filled"

MARTIN.—On the 15th of August 1890, in Earl Twp., Lancaster county, Pa., Christiana, widow of the late Isaac Martin, aged 81 years, 4 months and 15 days. She was a member of the Mennonite church for more than three-score years. The funeral took place on Tuesday August 18th when Bishop Jonas Martin, and Elias Nolt spoke words of comfort and consolation to the assembled relatives and friends.

ZIMMERMAN.—On the 14th of August, in East Earl township, Lancaster Co., Pa., Peter

Zimmerman, aged 73 years, 2 months and 22 days. He was twice married and leaves a widow, three sons, and four daughters, all married and with him, all members of the Mennonite church, as was also their deceased father. The funeral was held on Saturday the 16th at Martindale. Services were conducted by Bishop Jonas Martin, Benjamin Horning, Joseph Wenger, and John Zimmerman.

MILLER.—On the 18th of May 1890, in Elkhardt Co., Ind., Barbara, widow of John S. Miller, aged 54 years, 5 months and 9 days. Interment in the Mennonite graveyard. Many friends followed the remains to the grave. She was a sister in the Old Amish church, and bore her affliction with much patience, yet she was much concerned about the welfare of her soul, for she thought she had not lived near enough to God, of which she sincerely repented. At her request, communion was held with her. She also named the ministers who should preach at her funeral. Finally she told her friends when she would die. Services by D. J. Hochstetler and J. W. (Full name not given).

ESHLEMAN.—On the 21st of August, 1890, near Leitersburg, Md., at the home of his grandfather, Samuel, son of Daniel Eshleman, of typhoid fever, after an illness of two weeks, aged 4 years, 10 months and 10 days. He was buried on the 22d, in Miller's Mennonite graveyard. Services by Pre. Jacob Risser in German and Pre. Henry Bear in English. He suffered much pain, but bore his suffering patiently until God called him to his rest. Funeral text, 2 Samuel 12:16-23.

One less in our home to-day,
One more in the mansions of rest.
How short on earth was his stay,
'Till he left us for the land of the blest.

Sammy has now gone to eternity,
Then let Christ's words be not forgot,
"Suffer little children to come unto me,"
And forbid, oh "forbid them not."

We do not wish him here again,
So patiently he seemed to wait
For Jesus who for him was slain,
To meet him at that "Golden Gate."

And oh, how many kindred dear
He in that land will meet,
On that blest shore so bright and fair,
With songs of joy to greet.

By his Aunt E. E.

WENGER.—On the 20th of August, 1890, near Harrisonburg, Rockingham Co., Va., of typhoid fever, David H. Wenger, aged 28 years, and 28 days. He was buried at Weaver's church on the 22d, where a large circle of friends gathered. Services by G. D. Heatwole and John Glory from Matt. 25:13. He was a beloved, faithful and worthy member of the Mennonite church for about 8 years, and we believe his example of piety is worthy of imitation. He leaves a brother and sister to mourn his early departure.

STONER.—On the 16th of August, 1890, near Williamson, Franklin Co., Pa., of bronchial consumption, Mary Stoner, aged 70 years, 6 months and 17 days. Sister Stoner was many years a consistent member of the Old Mennonite church. She leaves a husband two sons and six daughters to mourn their irreparable loss. May the Lord reward her children for their tender care over their kind and devoted mother. During her long affliction she had many friends but was loved and cherished most by her kind husband and dear children, the most by her kind husband and dear children. Buried on the 18th at Brant's church. Services were held in the church by the brethren, Benjamin Lesh and P. H. Parret in English and Peter Wadel in German from Rev. 14:12, 13, where many

came together to pay their last tribute of respect to one whom they loved so well. She was conscious to the last, and expressed a desire to leave this wearisome life for a better one in that spirit world so bright and fair; but not until the rites of the Apostle James (5:14) were complied with. This was accordingly done, soon after she fell asleep. She left a hope of sleeping the sleep "from which none ever wake to weep."

Let the children choose the part she chose
And her we soon again may see,
Beyond this world of sin and woes
With Jesus in eternity.

In this lone hour of deep distress,
When heavy sorrows round us press,
Encouraged by thy gracious word,
We trust thee as the children's God.

Letters Received.

WITH MONEY.

A—John Augspurger.

B—W. H. Bomberger, E. W. Bricker, —Book, Wm. Burkholder, P. H. Bartel, J. J. Bontrager, M. J. Bontrager, Chr. Brunk, J. Bacher, J. J. Bontrager, Samuel Brunk, Simon Brunk.

C—Barbara Cladabuck, Peter Christensen, Jesse Clemens, James Christopher, Samuel Cockley, J. R. Caldwell.

D—H. M. Detweiler. — Detweiler, D. Detweiler.

E—Chr. & Peter Rhy.

G—Samuel Gerber, Leonard Gerber, Jacob Geil.

H—J. H. Hostetler, Benj. Hostetler, S. R. Hess, J. G. Hubert, P. Herring M. D., David Hilty, Matilda Hilty, H. Hildebrand, D. C. Helmuth.

J—John Jantzen.

K—C. M. Kauffman, J. W. Kauffman, J. Klopfenstein, Peter Kroecker, Jacob Kaiser, Eli Z. King, S. M. Kauffman.

L—S. Lehman, W. C. Livengood, Abraham Lehman, John T. Lee, John Landis.

M—A. Metzler, Jacob Musselman, A. K. Miller, J. B. Musser, F. S. Miller, Abner Miller, S. B. Miller, John Middaugh, Jacob Miller, H. W. Musser, B. J. Miller, Jacob Metz.

N—A. Naffziger, David Nold, C. Neufeld, John Nussbaum, H. R. Newmeyer, A. C. Neufeld, Newmeyer & Umbel.

P—J. W. Powell, James Price.

R—A. B. Ramer, Frances Roose, Joseph Rediger.

S—Malinda Stoltzfus, Lizzie B. Sherrer, H. Schmidt, D. C. Schmucker, Siemens Bros. & Co., G. Stoltzfus, John Switzer, A. P. Shenk, C. M. Shoemaker, Frederick Smith, Amos Souder, Carrie A. Shenk, I. Schindler, J. H. Smucker, M. M. Steiner.

T—Th. Thiessen, M. Z. Troyer.

W—H. D. Wade, Elias Walter, J. G. Wenger.

Y—Eli Voder.

Z—Sarah C. Zigler.

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HERALD FREE FUND.

H Wambold 30, J Price \$5.00

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Lake Shore & Michigan Southern R. R.

Passenger trains after May 18th, 1890, de-part at Elkhart as follows standard time:

GOING WEST, leave.

No. 21, Toledo Express..... 3.00 A. M.
No. 9, Pacific Express..... 3.45 "
No. 27, Chicago Acc..... 7.25 "
No. 3, Special Chicago Express..... 8.06 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.00 "

GOING EAST—MAIN LINE, leave.

No. 19, Night Express..... 3.30 A. M.
Grand Rapids Express..... 4.45 "
No. 22, Mail..... 11.45 "
Grand Rapids Express..... 1.25 P. M.
No. 6, Fast New York Exp..... 6.15 "

GOING EAST—AIR LINE, leave.

No. 14, Fast Mail..... 11.15 A. M.
Carries Passengers Sundays to points where it stops between Elkhart and Cleveland.
No. 2, Special New York Express..... 4.00 P. M.
No. 4, (Limited) Pass. for Buffalo..... 8.25 "
No. 28, To Goshen only..... 8.35 "
No. 8, Atlantic Express..... 11.40 "
Train G to Goshen only..... 7.45 A. M.
" E to Goshen only..... 3.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

Train F from Goshen..... 11.30 A. M.
" H "..... 5.45 P. M.
" B " Grand Rapids..... 12.40 Noon
" D " "..... 7.40 P. M.
No. 25, Michigan Accommodation. 2.55 "
No. 24, Acc. from Chicago..... 8.10 "
Goshen Passengers change to No. 28.
No. 27, from Goshen..... 6.50 A. M.
Passengers change cars at Elkhart if going West.

SUNDAY TRAINS.

Nos. 4, 6, 8, 12 and 14 East. Nos. 5 and 9 West.

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TIME TABLE.**Cincinnati, Wabash & Michigan R'y.**

Passenger trains after May 18th, 1890, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave.

No. 2, Mail and Express..... 5.00 P. M.
No. 4, Cincinnati & Louisville Ex..... 8.45 A. M.
No. 6, Ind. & St. Louis Express..... 4.44 A. M.

GOING NORTH, leave.

No. 1, Mail and Express..... 10.44 A. M.
No. 3, Michigan Express..... 5.00 P. M.
No. 5, Grand Rapids Express..... 12.15 A. M.
No. 9, Way Freight, arrives..... 11.45 P. M.

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 27.—No. 18.

ELKHART, IND., SEPTEMBER 15, 1890.

Whole No. 427.

HEAVIER THE CROSS.

Heavier the cross, the nearer heaven;
No cross without, no God within;
Death, judgment from the heart are driven
Amid the world's false glare and din.
Oh, happy he with all his loss,
Whom God hath sent beneath the cross!

Heavier the cross, the better Christian;
This is the touchstone God applies.
How many a garden would be wasting,
Unwet by showers from weeping eyes!
The gold by fire is purified;
The Christian is by trouble tried.

Heavier the cross, the stronger faith;
The loaded palm strikes deeper root;
The vine juice sweetly issueth
When men have pressed the clustered fruit;
And courage grows where dangers come,
Like pearls beneath the salt sea foam.

Heavier the cross, the heartier prayer;
The bruised reeds most fragrant are;
If sky and wind were always fair,
The sailor would not watch the star;
And David's psalms had ne'er been sung,
If grief his heart had never wrung.

Heavier the cross, the easier dying;
Death is a friendlier fate to see;
To life's decay one bids dying,
From life's distress one then is free.
The cross sublimely lifts our faith
To him who triumphed over faith.

Thou crucified, the cross I carry,
The longer may it dearer be;
And lest I faint while here I tarry,
Implant thou such a heart in me
That faith, hope, love may flourish there,
Till for the cross my crown I wear.

—From the German.

For the Herald of Truth.

HISTORY OF THE MENNONITE CHURCH.

"Hans Langenmantel, a wealthy citizen and of noble descent," says van Braght, "during the re-establishment of the churches in Germany, received with his man-servant and maid-servant the truth of the Gospel, and kindled with zeal, they believe the truth, forsook their sinful life, and were baptized upon their faith in Christ Jesus, for the remission and forgiveness of their sins; on which account all three were imprisoned, and after enduring many assaults and torments, they were finally put to death for

their faith, which they constantly confessed. Hans Langenmantel and his servant were beheaded with the sword, while the maid-servant was drowned in the water." This occurred in the year 1529.

The family of Langenmantel was of famous patrician descent. The father of our Hans (or Eytel Hans), was likewise called Hans, and in Augsburg, where for a while he filled the highest offices, he enjoyed the honor of a wise man. In the year 1526 he became acquainted with Hans Denck who was at that time staying in Augsburg, and under the influence of this well-known man who brought over so many of the people of his time to the knowledge of the truth, he was baptized, and was, as the chronicles state, at once elected to the ministry. As such he took part in the great Synod of Augsburg in 1527. In the same year Langenmantel wrote his best known work, entitled, "Ein goettlich und gruendlich Offenbarung von den wahrhaftigen Wiedertaeufern mit goettlicher Wahrheit angezeigt, 1527." (A divine and fundamental revelation of the true Baptists, pointed out by divine truth, 1527.) This writing, in which Langenmantel shows that his opponents in reality were "opposed to baptism," and in this sense were "Wiedertaeufer," (anti-Baptists) — it is known that the churches constantly rejected the name "Wiedertaeufer" (literally "re-baptizers") as a term of reproach — at once created a great sensation. The clergy of Augsburg, with Urbanus Rhegius at their head deemed it necessary to publish a refutation, which appeared on the 6th of September 1527 in Augsburg, entitled, "Wider den neuen Tauforden." (Against the new order of baptism.) In this writing they explained that Hans Langenmantel had been inveigled into the Baptist party in his simplicity, and that Hans Denck and Balthasar Hubmeyer, who had brought Langenmantel into the same state, must be looked upon as public misleaders.

The chronicles of the churches further state that "Hans Langenmantel was richly endowed with the holy Scriptures and divine knowledge, as his little books that have been printed show, so that the would-be evangelical clergy were incensed and wrote and disputed against him.

"They caused him to be imprisoned. His adversaries and enemies gained the upper hand but were ashamed to put him to death at Augsburg. Having taken him in a chair before the court... his confession on the rack was read and he was sentenced to be beheaded, but through the intercession of his powerful friends he was to have been pardoned. He was however to be carried out of the city and banished from the same. This was done. Thus, as he had the gout, he was carried out of the city in a chair and conveyed to Ulm in a cart, and from Ulm to Weissenhorn. There he was beheaded in the chair, thus valiantly testifying to the truth with his blood."

In one of Langenmantel's hymns we read:

"In aller Angst und Nothe,
(In every anguish and distress)
Dazu in Todes Pein,
(And also in the pains of death)
Gieb uns das Himmelshrote,
(Give us the bread of heaven)
Send uns den Froester Deim,
(Send us Thy Comforter)
So der Blendten Vater ist,
(Who is the Father of the distressed)
Und die Armen reich machet,
(And makes the poor rich)
Staerket den der schwach ist,
(Strengthen him who is weak)
Hilf uns das Feld erhalten,
(Help us to hold the field)
Mach ihm allein auf Erd!
(With him alone on earth)
Lass Dein' Hilf ob uns walten
(Let Thy help rule over us)
Schirm uns mit Deinem Schwert!
(Protect us with thy sword)
Auf dass wir als die Helden Deim
(That we as Thy heroes)
Moegen die Kron erlangen
(May obtain the crown)
Und ewig bei Dir sein.
(And be eternally with Thee.)
(To be continued.)

A WEEK filled up with selfishness, and a Sabbath stuffed full of religious exercises, will make a good Pharisee, but a poor Christian. There are many persons who think Sunday is a sponge, with which to wipe out the sins of the week. Now, God's altar stands from Sunday to Sunday, and the seventh is no more for religion than any other. It is for rest. The whole seven are for religion, and one of them for rest.

For the Herald of Truth
PRAYING.

"Praying always with all prayers and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints."—Eph. 6:18.

The apostle Paul admonishes us, as well as the Ephesians, to pray, not now and then, but *always*, and not merely in form, but in *spirit*, in a living hope that God will grant us our desires. We shall pray humbly, earnestly and fervently. Yet all this is not enough; for we are also commanded to *watch*, and be on our guard, that when the enemy comes, with his flattering decoys and subtle snares, like an angel of light or with his fiery darts, like a roaring lion, that we be not found sleeping but watching. Jesus said, "Ask, and ye shall receive." Oh, what blessed promises from our Savior's lips! We are to pray without ceasing, and not faint, but be strong in our faith, not wavering. The Lord will fulfill his promises, therefore let us press boldly to the throne of grace, and ask God's aid in every undertaking.

The Savior's command is to watch that we fall not into temptation. Let us heed His command; for He knew that we are liable to fall into temptation.

All the servants of God, all holy men, likewise kings, and beggars, prayed, even the Son of God prayed the Father in Heaven; how much more need we to pray, as we are frail beings. But, *are* we a praying people as we should be, or have we received everything we need, so there is no more need of praying? Truly God has blessed us far more than we deserved before we ever asked for any favors; but we should heed Christ's commands. His command is, "Ask;" the promise is, "and ye shall receive." God is very liberal in giving; but he will not give us a renewed heart unless we ask for it, and without a renewed heart we can not see God or enter heaven. Reader, if you have not a renewed heart, can you be so foolish,—I say foolish, for it is not wisdom, but foolishness—as to neglect so great a salvation? O, cry out with King David, "Create in me a clean heart, O God!" Pray while here upon earth for in hell it will be for ever too late. Remember these vain petitions in the parable of the rich man.

Who would not wish to see God who loved us so dearly that He gave His only Son to be cruelly nailed to the cross, to pay the penalty of death for us. Wondrous love! and, Oh, the glorious sight if we will be permitted to see the Son of God, who willingly paid the heavy penalty for us.

Are we not all inclined to have joys, pleasures, comforts? These in their true sense we can only receive by prayer, for the comforts and enjoyments are only perfect in Heaven and without praying

we shall not enter there. Readers, let us watch and pray in the darkness and in the day. Christians, watch and pray.

Zurich Ont. HANNAH WAMBOLD.

For the Herald of Truth.
BURDEN-BEARING.

"Bear ye one another's burdens and so fulfill the law of Christ." Gal. 6:2.

A great amount of discontent and unfriendliness could be avoided, were we all to come more under the divine control of the gospel, and, led by the Holy Spirit and prompted by love, forbear one with another. If one be weak in the faith, not to set him down as being no child of God, but rather seek by word and example, to build him up, and in charity teach him in whatever he may have erred. Often we hear the remark when any err: "I should like to tell him, but fear he might become vexed or even offended." Paul said (Gal. 6:1), "Brethren, if a man be overtaken in a fault, we which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."

How much better it would be when differences of opinion appear in things not fundamental, if each side were charitable and humble enough to treat the views of the other side kindly, and respectfully, forbearing one another, as Paul advises the Colossians in the 3d chapter of his epistle. If we all would set our affections on things above, and mortify our members which are upon the earth, forbearing one another and forgiving one another, then we would be able, like Paul, who had the cares and burdens of all the churches, to bear our own burden and fulfill the law of Christ. There is nothing so discouraging to inexperienced Christians that wish to learn, and have a desire to become useful, as to be left entirely to themselves, without one word of instruction or encouragement from their more experienced brethren and sisters, including the ministers.

How many a sincere soul will acquire habits that are unbecoming, sometimes imprudent and unedifying, if they are not instructed; and it will certainly be very encouraging to those who are willing to learn in meekness, to have their faults kindly pointed out. When we are filled with the love of God, we can instruct one another in many things, and have grievous faults plainly told us without offending one another; we can even exchange views on points that are not understood alike in all their details, and thereby increase our love. But if love is wanting and we do not speak or act in the spirit of meekness, and instead of considering ourselves, speak evil of one another instead of helping the poor, weak members, who are, perhaps, in their ignorance easily led into temptations, out of their difficulties. We make

the burden only heavier instead of helping to bear each other's burdens. True it is no burden to those to do wrong who will fully sin and do not listen to the voice of conscience.

The Christian that by bright cheerful words, and kindly courtesy, makes those about him feel the burden of this world of sin and sorrow less keenly, does a noble work for the cause of Christ. A kind, thoughtful word spoken in season is often the means of bringing a soul to Christ. On the other hand, an idle or thoughtless word is sometimes the means of driving a soul farther away from God. The unconverted are very quick to notice the faults of Christians. If we confess Christ and then live unconcerned whether we obey Christ's teachings or not there is danger of scattering abroad rather than gathering souls for Christ's kingdom.

Our work should be to cherish grief and brood over man's many sins, but to go to work with the might God gives us to remove the evils we see daily. How cheering is that free, open-hearted affection which can grasp the hand of any one, with a brotherly feeling, lifting him, if possible, to a higher level and broader view of life's great end. There are always persons who will assail the motives and character of their fellow-beings, and criticise their actions. We need only refer to the frowns, scoffs, etc., Christ received when he strictly obeyed the wishes of his Father. The apostles and martyrs had to endure persecutions, bondage and death for leading lives of virtue, and professing Christ as their Savior. Jacob was hated by Esau, yet received the blessings of his father; Joseph was hated by his brethren. So it was from the beginning of the world Cain hated his brother Abel, because his own deeds were not as commendable as Abel's.

The righteous and the ungodly have their friends as well as their enemies. But the dividing line is too nearly wiped out between the world and Christianity. Too much is made of the easy side of the Scriptures which points out duty and rules of action. It is well for the gospel's sake that we comply with things scripturally lawful to the wishes of others for the sake of avoiding undue offense, and to live in peace with our fellow-men as much as lies in our power; yet at the same time let us beware that we do not become deluded and instead of being transformed, become conformed to the people whose god is this world.

Christians can never impress the world by agreeing with it, but by coming out from the world. Had Paul agreed with the world there would have been nothing to move it to repentance, the difference between the purity of the Gospel and the wickedness of the world turned it upside down. The truth of God ever has and ever will be met by opposition and persecution.

SISTER C.

For the Herald of Truth.

THE STRAIT GATE.

"Enter ye in at the strait gate," is the injunction of our Savior and should be heeded by all. He compares the way of life to an entrance through a gate. Then he goes on and says, "Strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it."

This, in our day, is an alarming fact. We see them go on in their worldly pursuits, indulging in pride and vanity, not stopping to see the danger before them on the broad road; for "wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat." Christ says the way to heaven is narrow; few go thereon. Here and there a few may be seen traveling in solitude and singularity, as Christians, bearing the cross. The way to death on the other hand is broad; multitudes are on it. The poet says,

"Broad is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrow path
With here and there a traveler."

Oh, that the eyes of many might be opened before it is forever too late, and make the inquiry, What must I do to be saved? "Believe in the Lord Jesus," was said to the jailer. He was baptized with his household. True repentance brought him on the narrow way. Jesus is ever ready and willing to receive all repenting sinners into his fold and feed them, and lead them on the narrow path that leadeth to life everlasting. Many still depend on numbers, feel themselves safe going with that body to which the people throng,

"Encompassed by a throng,
On numbers they depend,
And say, 'So many can't be wrong,'—
And miss a happy end."

Did God ever spare a guilty city because it was large? Did he spare the army of Sennacherib from the destroying angel because it was mighty? Neither does he hesitate to cut wicked men down by the plague, pestilence, &c., though they are numerous.

The broad road is still the way to destruction. Not numbers, nor power, nor might, nor talent, will make the broad road safe; nor will the path to heaven be a dangerous road because few are seen traveling there. The Savior knew that men are in danger; and with much solemnity he warned them when he lived on earth—and now warns us—to strive to enter in at the strait gate. None are safe but those that serve Jesus in humility, and fidelity, traveling the narrow path which Jesus our Master trod. In and with Him alone we are safe. He is the way, and the truth, and the life; no man cometh unto the Father, but by Him. He says,

"I am the door; by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture."

The object of the thief is to kill and destroy. How alarming! But thank God, Jesus said, "I am come that they (the world) might have life, and that they might have it more abundantly."

Come, enter in at the strait gate
Ye sinners, heed the call;
Come, bow before it is too late,
Prostrate at Christ's feet fall.

Repent, believe; his love is free,
To all who life would have;
Come, to this loving Jesus flee,
His arm is strong to save.

All those that come he will protect
On the strait narrow way.
And number such with his elect
Who watch, and work, and pray.

Come, one and all, make no delay,
Jesus is waiting still;
Come while it is yet called to-day,—
Before the grave you fill.

There is no pardon in the grave,
Come then to Jesus flee;
He came your guilty soul to save,
He died to set you free.

S. GODSHALK.

For the Herald of Truth.

A FEW THOUGHTS ON THE
POWER OF HABIT.

We are all controlled more or less by habit; it is to man as a fish-hook is to a fish; when he gets it he can't well let go. Or, it is to man as a cable is to a ship.

We weave a thread of this cable every day and as time passes on it becomes so strong that we cannot break it. The threads of habit are generally too small to be felt until they are too strong to be broken. Habit is no small matter; what we do often we become more and more apt to do. The habit of swearing begins in anger; it ends in using an oath to nearly every word that is spoken; the speaker often being unconscious of the fact that he is swearing. A snuff-taker begins with a pinch per day and ends with a box or two per week; it is the first step that counts in evil as well as good; for after we have done a certain thing once it is so much easier to do it again. Human nature has a tendency to form habits; but it has a good side as well as a bad one; we can easily form bad habits and we can by trying form good ones. A bad habit is like a serpent of appetite; it does not hurt until it has wound itself around its victim.

It is related of the poet Burns, that, after he became a slave to his great enemy, strong drink, he once said, that if a barrel of rum was placed in one corner of a room and a loaded cannon in another, pointing toward him, ready to be fired if he approached the barrel, he had no choice but to go for the rum. Of all the kings of the earth, there is not one

who rules so many people as King Habit. Almost every man, woman and child obeys him, both good and bad, wise and foolish. It is strange that each being creates this king for itself, then allows itself to be governed by him. They create King Habit by doing something one day without thinking much about it; for instance a man plays with his watch chain while talking to a friend; a few days afterwards he meets another friend, and as he talks to him, his fingers again get to the same place, while he is thinking of something to say; next day he is chatting with another friend, and again he twitches and twirls his chain, and after a while he can hardly get a word out unless he is fidgeting with his watch chain. He has by degrees made a King Habit for himself, and may have great trouble in driving him from his throne. There was once a member of Parliament who had got into the habit of always putting his hands under his coat and pulling at the strings at the back of his waistcoat while he was speaking. A rival who had noticed this trick, one day when the other was going to make a great speech, managed to cut the strings off. It is said that the poor man got up, began his speech, put his hands to pull the waistcoat strings, found they were gone, lost the thread of his argument, began again, coughed, stammered, and at last sat down, covered with confusion. King Habit was too strong for him. He had got in the way of pulling his waistcoat strings when he spoke, and without them he could not get along.

What power there is in Habit? Are not all men for the most part controlled by their habits? 'Tis true a man can cross the current of his habits, but it is rarely done and when he does make an attempt it is like crossing a strong current of water with a small boat.

Take for instance, the habit of swearing which is very hard to break, and if the victim can keep from saying the oath he very often thinks it. He is like a very profane man that was once overtaken in a storm. The forest trees were falling upon every side, and in alarm he looked around for a place of refuge. Just then a big oak fell across the path, and he crept beneath its protecting roots, where he lay trembling with fear until the storm was over. When he got home his neighbor asked him what his thoughts were while under the tree. "Well," he replied, "I couldn't think of anything but an oath, but I didn't dare to speak it for fear of the Almighty." What a fearful state in which to face death! How different would have been his thoughts if he had taught his heart and lips to love and praise the God whom he feared.

Nearly all the disagreeable habits that we take up, come from want of thought; therefore we ought to take care what kind of kings we are setting upon the throne.

N. E. ARION.

THE GOODNESS OF GOD.

Supremely good, supremely great,
Thy bounty we adore,
In all those gifts of providence
Which mark each passing hour.

To seek thy grace, to do thy will,
O Lord, our hearts incline;
And o'er the path of future life,
Command thy light to shine.

While taught to read the word of truth,
May we that word receive;
And when we hear of Jesus' name,
In that blest name believe.

Let not our feet incline to tread
Sin's broad, destructive road
But trace those holy paths which lead
To glory and to God.—*Selected.*

For the Herald of Truth.

LET YOUR LIGHT SHINE.

"Let your light so shine before men
that they may see your good works
and glorify your Father which is in
Heaven." Matt. 5: 14.

Our blessed Lord and Master gave the above command unto his disciples when he was upon the earth, and this same command is also for his followers at the present day. To "let our light shine," is to bring forth good works before men. We need the grace and love of God in our hearts to become able to accomplish this; without his grace and assistance we can do nothing, yea, we must become "new babes in Christ Jesus;" then God will give us grace and help us, and it will not be our own strength or accomplishments, but the fruits of the Spirit that is within us, that will make our lives as a shining light before the world. Our Christian life is to illuminate and bring joy unto every heart. The Christian's mission is to fulfill the work that Christ and his apostles began.

When the Savior was upon earth he went about doing good unto the people, healing the sick, giving sight to the blind, making the lame to walk. Here we see that this light of which he spake unto his disciples was to bring forth good works. His desire was that many, yea, the whole world, should follow in his footsteps, showing forth works of kindness, purity, benevolence, etc., that we should be merciful, kind-hearted and long suffering toward friend and foe, be honest and up right with everybody, giving full pay, full weight and full measure in all things, in short, that whatsoever we would have men do unto us we should do likewise unto them. Were this golden rule carried out more perfectly, it would prove a great blessing to the unconverted, sinning world. May God help us to be more prompt in his work.

J. B. DILLER.

For the Herald of Truth.

PREPARE TO MEET THY GOD.

Reader, are you prepared to meet your God in peace? Have you taken your stand on the Lord's side, the Savior of the world? The sacrifice of his precious blood on Calvary atones for all; and is also the only means whereby we are saved. Are you born again? Have you come from darkness unto light and from the power of Satan unto God? Are your inclinations changed? Do you know that you are spiritually minded, and is it your enjoyment to worship with the children of God? It is highly necessary that we examine ourselves closely, for death is certain to us all and may come at any moment, although you may be in the best of health and in the vigor of your days. Then do not put it off any longer. It will make you happy for time and eternity if you come to Jesus. Great was his love to mankind that he was willing to drink the bitter cup that we can be saved and be eternally happy. Oh the joys that are laid up for those that love him; eye hath not seen, ear hath not heard, nor has it entered into the heart of man what God hath prepared for those that love him.

EMMA M. WAMBOLD.

PASSENGERS BEHIND TIME.

It is better to be an hour ahead of time than five minutes too late, for the train will not stop beyond its schedule time. We often hear the following: "I was just a little late; the train moved off a little before I reached the station; our clock must be a little behind time." From this we may learn some useful lessons. We are all swift passengers to eternity, and are either upon the broad road that leadeth to destruction, or upon the narrow way that leads to joys on high. There are a great many persons to-day, who are upon the broad road, that have long since sought passage on the narrow way, but somehow they always manage to be a little behind time, awaiting for a convenient season.

There are many excuses offered for being late. One has bought a piece of land, and must needs look after it. Another has bought some stock, and must needs look after it. Another has married a wife, and therefore he can not come. Another imagines he sees a great deal of corruption in the church. He is constantly noticing the mote in his brother's eye, but has forgotten all about the beam in his own eye. Instead of looking at himself, and trying to get ready, he manages to keep late—behind time—by watching others. Another is fearful that he will commit some misdemeanor after uniting with the people of God, hence he prefers to keep behind time, as though making no effort were safer than to make an

effort to reach the train in time, even if some do fail. Another will conclude that he or she is too young. For the present; they prefer to remain on the broad way, where they can indulge in all the fleeting pleasures of the world, imagining when they get older they can easily step over on the narrow way and be safe. Alas! how many have flattered themselves with promises of this kind, who have been woefully disappointed. In an hour, not expected on their part, the rider on the pale horse thrusts in the keen sickle of death, and cuts them down. The heavenly train gone—"The summer is past, the harvest is ended, and my soul is not saved."

The aged sinner has his excuses also. Not a few conclude that they are too old to begin; that they have lived so long, and they might as well spend the remainder of their days in sin; never thinking that those who accept the call at the eleventh hour received a full reward.

The best time—to be on time—is the present. We have no promise of tomorrow, or next week, or next year. "To-day if ye will hear his voice, harden not your hearts." Heb. 3: 8, 15. There is no greater deceptive inducement Satan can offer than that there is plenty of time; thus he begets in the heart of the unbeliever, a degree of indifference, relative to the salvation of his soul. Almost every one who is slow to move, on account of there being plenty of time, will arrive at the station behind time; perhaps just in time to see the train move off, and themselves left. "Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not." Luke 12: 40. So death, in nearly all cases, comes in an hour unlooked for; hence, how important that we be always ready, on time to meet the train, at the Master's bidding.

SEL. BY LEVI LEATHERMAN.

FAITH AS AN ELEMENT IN CHILD-CULTURE.

The late Miss Sieveking, one of the most remarkable female philanthropists of Germany who was called "the Dorcas of Hamburg," and whose experience among the children of the poorer classes was rich and varied, has left this testimony on the education of children, which is considered doubly valuable because it was the want of such teaching that made her early life unhappy: "My deepest conviction is, that all education which has not for its primary object that faith should become to a child the very life of its life, is but a miserable patchwork and makeshift;" and she regards it as indispensable that "a child should be taught that sin does not consist in this or that special outbreak of passion, but in a man's aversion to God, and separation from God, and pointing this out to the child in its own heart."

For the Herald of Truth.

THE CHRISTIAN CLOCK.

Dear brothers and sisters in Christ, be of good courage, for the Lord is our leader and he loves faith, and without faith we lose courage. We are as hands on a great clock pointing to the glory of God. We should be careful how we point. If we point out in different directions—from the glory of God to this worldly object and that carnal enjoyment, this and that pleasure that is not in the great dial of salvation, then my brothers and sisters, the hands are not right. It is not the great clock of salvation that's wrong; it is the hands or pointers. They are wrong. We must see to that and always try to point to the glory of our God and Savior.

We must bear in mind that the great clock would run just the same without hands or pointers. But could the world tell anything about the time or where to look for the glory of God and the "noon-time of Salvation? I hope you all are enjoying God's highest and richest blessings. God be with you all is my prayer. Your brother in Christ.

J. R. CALDWELL.

PAYING THE CONDUCTOR.

Not long since we entered a passenger coach on one of our western railroads. The car was not crowded and we found a comfortable seat by an open window a few seats to the rear of the middle of the car. On the opposite side, a half dozen seats in front of us, sat two ladies, and in the seat next to them were two interesting-looking children, aged probably eight and ten respectively. We noticed this group especially, and in a few minutes, as the conductor entered the car and commenced taking up tickets and collecting fares, our attention was called to them again. When he came to the seat occupied by the ladies they handed him two tickets. He took these and then, pointing to the children, said something which we did not hear. One of the ladies replied. Her face became flushed and her appearance indicated excitement and anger. The conductor again spoke, apparently in courteous manner, but did not move away. The lady answered, speaking rapidly, with flushed face and angry tone of voice. We could hear her voice, but, owing to the rumbling noise made by the car wheels, could not distinguish a word that was said, but the faces told their own story. It all ended by the lady taking out her pocket-book and, with evident displeasure, handing the conductor some money, who gave her a receipt and then quietly proceeded with his work.

We did not need any one to tell us that the unpleasantness which we had witnessed

grew out of the fact that the lady did not want to pay fare for the children. The faces of the children themselves were a study while the controversy was being carried on and we wondered what effect the lesson would have upon them. Would they learn from the mother in this case to be strictly honest, or would they get a lesson that would make them dishonest? It reminded us of an incident that came under our notice some years ago. A gentleman was traveling with his seven-year old boy, a bright-eyed little fellow. The conductor said, "How old is your boy?" "Oh," said the father, "about five." "Why papa," said the little fellow, his innocent eyes opening wide, "I was seven years old last May." The little fellow had learned his age but had not yet learned the art of dissimulation that is practiced on every hand these days.

After the conductor had gone through the car and taken up the tickets he came and sat down by our side. We were acquainted with him and asked him if he often had trouble of that kind with passengers. His reply was that it was almost a daily occurrence. "Very few people," he continued, "who take their children with them when they travel buy tickets for them even if they are over five years old. The rule is to collect half fare for all children over five and under twelve. The children in front of us are both over age and I only asked the lady to pay for one of them. She got very angry and said that I was the only conductor that charged her for the children. Had I done my duty by the company that employs me I would have collected fare for both of them, but I only asked her to pay for the older one, who is ten years old. It seems singular to me that people, who appear honest enough at home, and who would be insulted if you were to charge them with dishonesty, will try to take the advantage of the railroad company in this way."

Soon after this we came to the end of the division and changed conductors, and we observed that the new conductor had about the same experience with the lady and her children that the first one did. A demand was made for the fare; an angry remonstrance was the reply, and the fare was paid very ungraciously.

These scenes, with what the conductor said set us to thinking and we wondered too why people try to take the advantage of a railroad company in this way. We recalled having heard many people speak of traveling with their children and congratulating themselves upon the fact that, although they were over five years of age, they did not have to pay for them and this was all said without any apparent sense of wrong doing in it. Others have said: "Well, it is the conductor's business to collect fare for the children, and if they do not ask for it, it is not our business to pay them." We have heard

these things from men and women who would not think of taking the advantage of their neighbors, who are counted as being honest in their dealings and to whom you could offer no greater insult than to hint that they lacked in a high sense of honor.

Why is it that some of these people fall into dishonest practices when they come to deal with the conductor? We can only answer the question by presuming that it is owing to a kind of popular sentiment that all you get out of a railroad company you are welcome to. This sentiment has been carried so far that, as in the before mentioned case, people get insulted and berate the conductor when he asks them to pay for their children who are over age. Children, who learn rapidly lessons of cupidity, are brought up in this way and when they get old they do not depart from it.

We believe this sentiment is all wrong and it is damaging to the personal honesty of those who entertain it. We want to look upon dishonest practices as being dishonest, no matter where they are practiced. The railroad company has rules and regulations and if we wish to enjoy the advantages they offer to us, we ought to be willing to pay the fare, especially since it is fixed by law, and we have no right to take our children over the road without paying for them, according to the rules of the road, than we have to travel over the road ourselves without paying. Dishonest practices are dishonest, no matter if they are used in dealing with a corporation.

We do not know whether any of our members hold the before-mentioned popular sentiment in regard to getting all out of the railroad you can or not. If there are any, we would like them to look at this matter fairly. You can not afford to engage in such practices. If you travel and want to take your boy or girl, who is over five years old, buy a half-fare ticket for them; if they are over twelve, then buy a full ticket,—just as you do for yourself. In this way you will put temptation away from you not to pay for them when the conductor comes around, and at last you will have the satisfaction of knowing that you have provided things honestly in the sight of all men.—*Gospel Messenger.*

He who lives simply for this world will soon lose all he has gained, be it much or little. It cannot last longer than he lasts, and may not as long. A prince and a pauper in the grave are just equal. Neither brought anything with him into this world, and neither takes anything out with him when he leaves it. Death abrogates all the distinctions among men that relate merely to their earthly condition.

THE SEVERITY OF GOD'S LOVE.

It is frequently forgotten that there is a severe side to God's love. The very fact that God's love is absolutely and infinitely perfect, should be enough to convince us that it must, necessarily, be severe, when proper occasions call for it. God hates sin, therefore he must deal severely with it. He hates sin with an intense hatred; therefore he is intensely severe against it. It is because of this fact that Christ died on the cross. It is true that love led him to make a great sacrifice, but, in that love there was a terrible severity against sin. God loves sinners, but he is fearfully severe against their sins. He loves the Christian, but his love for him leads him to discipline him severely sometimes, that he may be corrected of his faults and better fitted to render him acceptable service. Christ says: "As many as I love, I rebuke and chasten; be zealous therefore, and repent." Herein is seen the severity of God's love. It administers keen reproof, and chastises sharply, when the Christian has run after other gods, and engaged in false worship. God's love will chasten with great severity if the believer continues to be negligent and disobedient. It is because God loves the believer that he is severe toward him, when nothing but severity will restore him from his backslidings. If God let the Christian pursue the bent of his own inclinations and continue to carelessly disregard his obligations without protesting, and, if need be, severely protesting against such a course, it would prove that God did not thoroughly love him. The truth is, we owe a vast deal to the severity of God's love. There would be no bright and joyous heaven to-day, if God's love had not been so great for the integrity of his law, and for the peace and purity of his throne, and for the welfare of his faithful angels that it severely cast from heaven the sinning angels. And it is for this same reason, with that of just regard for the peace and happiness of the millions of saved ones, that God will allow no one, dying in his sins, to enter heaven.

THE LOVE STORY OF A LITTLE SOUL.

"Whither away, thou sad soul?"
 "When last I saw thee, thou wast even as sad as I—but now why, now thou art radiant; thou art all a-shine! What has befallen thee?"

And the little soul answered, with wondrous shy sweetness, "I am beloved."
 "O, is that all? Good-by!"

"Nay, now, be not so hasty, stay a little; this is different from other loves."

"So they all say," lightly laughed the sad soul.

"Yea, I know; but this is different," tenderly insisted the little soul.

"Verily, then, wherein is thy love different from all other loves, thou foolish one?"

"My love is a King's Son."

"Thou dost but jest."

"Nay, I jest not, but speak the truth, in soberness."

"He does but trifle with thee."

"Nay, nay! He is no trifler. He loves me truly, and has given me every proof of His sincere and loyal affection."

"Possibly; but when it comes to the King's ears He will disinherit Him, and then thy lover will be no King's Son, thou silly one!"

"Ah, but that is the best part of it!" exultantly cried the little soul. "The King himself loves me, and sent His Son to me."

"Surely, now, thou art mad. I know not why I tarry to hear such idle talk. Prithce, tell me what the King saw in thee, that He should love thee, and send His Son to thee?"

"I think," meekly and sweetly answered the little soul, "He knew how sorely I needed such a lover."

"A good reason, truly. Methinks the King has many sons, and can well spare this one; and, mayhap, He is not comely and the King does not love Him."

"O, He is the only begotten of the Father, full of grace and truth! He is the beloved Son, in whom the King is well pleased."

"I am much perplexed at thy speech. 'Tis but vain babbling, yet I would fain hear more of this strange tale. Tell me now, why doth thy Prince love thee?"

"That I cannot understand myself, but I do know that I am my Beloved's, and His desire is toward me."

"And hast thou, then, plighted thy troth?"

"Aye, in love and in faithfulness hath He betrothed me unto Him forever."

"I beseech thee, thou happy one, tell me, doth thy Prince address thee with endearing words?"

Never louder spake like mine! "so" softly murmured the little soul. He calls me His love; His dove; His pure; His undefiled. He says I am all fair; there is no spot in me."

"What art thou, that thou should'st be so honored?" angrily cried the sad soul.

"Thou art but a common soul, like myself; thou art poor and unlovely; full of sin and guilt. But yet, as I look steadfastly on thee, I see thou art not the same, some strange, sweet change has come over thee. Tell me, what is it?"

"And oh, with what thrilling gladness the little soul made answer. "My beloved hath made me to partake of His nature."

"Where gottest thou that white robe, wonderful in texture and purity, which covers thee with its fair folds? Thou wast not wont to be thus attired?"

"It is His robe. He put it on me."

"But, forgive me, thou wast ever a foolish little one, ignorant and ungrateful; where gottest thou this wisdom which flavors all thy speech, and this gracious, loving way which strangely draws me to thee?"

"The beauty of my Lord is upon me; He is my wisdom! I have learned of Him; of His grace have I received, and His love has been shed abroad in my heart."

"Thou dost fill me with a strange and ever-increasing interest. Tell me I pray thee, what is the name of thy Beloved?"

"He is called 'Wonderful, Counsellor, the mighty Savior, the Prince of Peace,' but I like best to call Him by His given name—Jesus."

"Canst tell me what He is like?"

"O, He is the chiefest among ten thousand; the One altogether lovely. He is all grace and beauty."

"Where does He dwell? May I see Him? He has gone to His Father."

"And what is His errand there?"

"He has gone to prepare a place for me."

"Why did He leave thee alone and comfortless?"

"He has not left me comfortless, but has sent me One like Himself and the Father, who comforts me, sweetly talks to me of my absent Lord, and teaches me all things, so that I may be ready for the King's court."

"What! Wilt thou appear at court?"

"Yea, verily. My Beloved's absence is short, and He will return and take me unto Himself, that we may always be together. His last words were, 'Behold, I come quickly!' and I am expecting Him any moment."

"Dost thou know aught of what thy life in the King's palace will be?"

"I could never have conceived of aught so glorious, but the Comforter, whom my Lord sent, hath told me."

"Tell me, I beseech thee!"

"O, I shall ever be with my Jesus, and I shall be like Him, for I shall be united to Him forever, and I shall always be the object of his tenderest love and care, and together we shall serve the great and blessed King—but thou art weeping! Thou sad soul, why weepest thou?"

"O, that I had such a lover!"

"Then dry thy tears," joyfully exclaimed the little soul, "for thou hast just such a lover!"

"Cruel one to mock me!"

"Nay, nay, I mock thee not! See, I come to thee with the love of this same Jesus; 'tis for thee, as well as for me. Canst thou not see it shining in my eyes? Did I not tell thee that His love was shed abroad in my heart?"

"Yea, thou didst, and I feel it shining on my ice-bound heart. But nay, 'tis too good to be true. But, O, this longing to believe thy words—how strong it is! They meet the unspeakable longing of

my life with such strange completeness that it seems as if they *must* be true."

"Now thou hast the sweet secret!" gladly exclaimed the little soul. "When thou askedst me *why* He loved me, did I not tell thee, because I *needed* such a Lover."

"If *need* were thy only attraction, thou canst not surpass me. But I cannot understand it; thou dost shine more and more. Art thou *glad*, does it *please* thee that He loves me, also?"

"Aye, indeed, nothing pleases me better!"

But dost thou not fear to *share* this love, lest thou become less to Him?"

Thereat the little soul laughed blithely and made such wondrous, joyful melody that the sad soul cried out, "O, laugh again; I never heard such music!" Whereat the air became again vibrant with the glad, holy laughter of the little soul, and then she answered: "That is the secret of the secret! The more souls I tell of His love, the more my Jesus loves me."

"O, how beautiful, how blessed! Are there others, then, whom the Prince loves besides thee and me?"

"Yea, verily. Jesus is the Lover of every soul, and there is no limit to His love; it is boundless as the ocean, fathomless as the sky, and these fail to express the measure, but we may liken it to them."

"Take me to Him; let me fall at His feet and touch but the hem of His garment!"

"Patience, dear one; thou must wait with me, and all the beloved souls, until He comes. But, meanwhile, thou hast this assurance from thy Beloved, that *'nothing can separate thee from His love.'*"

"*Nothing can separate me from His love?*" wonderingly repeated the sad soul.

"Why, then, I have nothing more to fear—there can never be any more sorrow for me!"

"I must e'en find for thee a new name. Thou art no longer 'sad soul' thou art *glad* soul."

"Aye, that I am?" joyfully echoed the glad soul. "But I am hungering to know more of our Jesus—tell me all about Him."

"Thou dost ask of me an impossibility. Only the blessed Comforter can do that, but He will take the things of Jesus and show them to you, and satisfy thy yearning."

"Then may I, too, have the company of this Guide and Comforter?"

"In truth thou mayest, for only through His teaching canst thou ever know thy Lord."

"I am so thankful," cried the glad soul.

"I feared He was only sent to those whom the Lord loved *first*."

"Not so," said the little soul reassuringly.

"He is for all who will receive Him for

love of Jesus. He has letters from the King and our Beloved which, while we may easily read them, we can only understand their full meaning as he lights them up for us."

"And what is the import of these letters?" eagerly inquired the glad soul.

"They reveal to us the love of the King and his will for us; they tell us of the life of our Jesus while He was here in our country, what He is doing now at His Father's court; they make known to us our relations to the King, our Father, and to our Lord, and our life with Him hereafter; they also contain rules and instructions for our daily living, besides many exceeding great and precious promises for our help and comfort."

"How good to have these letters and this gentle Guide to show us their true meaning. Where is His school? Come, let us be going!"

"Hold: not so fast!" smilingly cried the little soul. "The blessed Comforter is *here*, and thou canst learn of Him *now*, any time, and *all* the time. He will meet with thee in the stillness of thy chamber, and hold sweet communion with thee."

He will be with two or three who together desire His teaching, and He will come in mighty power upon the great congregation as they wait before Him."

"O, precious little soul I must seek Him—I do so hunger and thirst for His teaching. Wilt thou that we learn together? Or stay; dost thou remember the corner in the rose-garden, under the old willow, where I was wont to resort to weep and lament over my sad and loveless fate? Methinks it would be a fitting place in which to learn more of this new wine of His love that fills me with such unspeakable joy."

And casting backward a loving, radiant look that seemed to make bright all the air about her, and calling out in tremulous joy laden tones, "Good-by, dear little soul *nothing* can separate *us* from His love," the glad soul sped away to the rose-garden.

Very still stood the little soul, with clasped hands and upturned face, softly singing:

"*Nothing can separate us, nothing can separate us from the love of God, which is in Christ Jesus our Lord.*" When lo, her heaven-attuned ears caught the sound of celestial hallelujahs, and there appeared unto her a vision of angels striking their golden harps and singing, "There is joy in Heaven to-day;" and, behold, one tall angel left the bright ranks and floating toward the little soul said, most lovingly, "Thou beloved of the Lord, go thy ways; tell all the words of this life, and the grace of God be with thee. Amen."

With this benediction resting sweetly upon her, the little soul went meekly and joyfully forth, and—you may see her any day and hear her new old story. —Nelly King in *Triumphs of Faith*.

WHICH WILL YOU BE?

A converted drunkard tells the following incident: "I had been all day in the public house, and at night when I came home, my wife was reading a chapter to the children, as usual. While she was so engaged, I went slipping in like a condemned criminal. The portion of scripture read was the twenty-fifth chapter of Matthew in which these words occur. 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left.'

Your youngest boy, then about four years old, was lying with his head on his mother's lap, and just when she had read those awful words, he looked up earnestly into her face, and asked, 'Will father be a goat then, mother?' This was too strong to be resisted. I spent a sleepless, awful night, wishing rather to die than to live such a life. I was now decided, and all the men on earth could not tempt me to drink again. This affecting incident became, by the blessing of God, the turning point in my life."—Sel.

IF YOU WANT TO BE LOVED.

Don't find fault.

Don't contradict people even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate anything because you don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you have never had any opportunities of life.

Don't believe all the evil you hear.

Don't repeat gossip, even if it does interest a crowd.

Don't go untidy on the plea that everybody knows you.

Don't be rude to your inferiors in social position.

Don't over dress.

Don't express a positive opinion unless you perfectly understand what you are talking about.

Don't get into the habit of vulgarizing life by making light of the sentiment of it.

Don't jeer at anybody's religious belief.

Don't try to be anything else but a gentleman—and that means a man who has consideration for the whole world, and whose life is governed by the golden rule.

"Do unto others as you would be done by."

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, { Asst. Editors.
A. B. KOLB, }

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Contents of this Number.

| | Page |
|--------------------------------------|------|
| Heavier the Cross | 273 |
| History of the Mennonite Church | 273 |
| Praying | 274 |
| Burden Bearing | 274 |
| The straight gait | 275 |
| A few thoughts on the power of habit | 275 |
| The goodness of God | 276 |
| Let your light shine | 276 |
| Prepare to meet thy God | 276 |
| Passengers behind time | 276 |
| Faith as an element in child culture | 277 |
| The Christian Clock | 277 |
| Paying the conductor | 277 |
| The severity of God's law | 278 |
| Love story of a little soul | 278 |
| Which will you be? | 279 |
| If you want to be loved | 279 |
| Editorials | 280 |
| Church News | 280 |
| Correspondence | 281 |
| Conferences | 282 |
| A Visit to Pennsylvania | 283 |
| Prayer | 284 |
| A good name | 284 |
| Mc loved his mother's Bible | 285 |
| A rare old volume | 285 |
| Swedish cure for drunkenness | 285 |
| Miscellany | 286 |
| Marriage and Deaths | 286 |

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HISTORY OF THE MENNONITES, by D. K. Cassel has found a ready sale, and the first edition is about exhausted. The work has been translated into German, and is now being published with revisions and additions. The new edition will comprise about 600 pages, is profusely illustrated, and will retail for \$3.00 per copy. For further particulars apply to MENNONITE PUBLISHING CO., ELKHART, IND.

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BRO. J. S. COFFMAN left the first week in September on a visit to the churches in Missouri and Kansas. He expects to remain about four weeks.

THE BISHOPS Andrew Mack and Isaac Peters are at present with the brethren in Manitoba and will return about the end of the month. A further report of their visit will very likely appear in the next number.

THE BRETHREN Noah Metzler and Amos Mumaw intend to leave on the 23d of this month for a visit to the churches in the eastern counties in Ohio. They expect to remain several weeks and will also visit among their relatives and friends. We wish them a pleasant journey.

BRO HENRY SHAMM expects to leave for Northern Michigan on the twelfth of this month. He will visit the little congregations in Emmet and Antrim counties and hold communion services with them. He will very likely also stop with the churches in Kent county.

JOHN GEIL, residing in New Britain township, Bucks Co., Pa., on Tuesday morning, August 26th, went into the mow to throw down hay, and while so engaged fell to the floor below and was almost instantly killed. He was about 75 years old, and was a son of Pre. John Geil, who died a number of years ago.

BISHOP JONAS BLAUCH, of Somerset county, Pa., was visiting in the eastern part of the state and preached in different meeting-houses through Bucks and Montgomery counties during the last of August and the early days of September. He spoke in the Salford meeting-house on the 6th, and at the Skippack meeting-house on Sunday, Sept. 7th.

FROM A BROTHER.—A brother who lives in a place where he has not the privilege of attending church services regularly writes as follows: "The Church News are always the first I look for when I get the paper. The HERALD has been in my family for many years, and always a welcome visitor, but never so much appreciated as now, since I am so afflicted that I cannot work or get around much. We have had no preaching in our church house since a year ago last May."

BRO. SAMUEL YODER left Elkhart on the 11th of this month on a visit to the churches and scattered members in Ashland, Medina, Wayne, Holmes, Mahoning and Columbiana counties in Ohio and Butler Co., Pa. He expects to be away about a month. God bless all the dear brethren who are going about from place to place, sacrificing the comforts and the ease of home life, and laboring earnestly for the salvation of our fellow men. May he preserve them all and give them wisdom and courage to press forward in their labors for the eternal welfare of the souls of men.

BRO. PETER ZIMMERMAN and wife, of Garden City, Cass county, Mo., who are at present on a visit to the churches in Indiana and Illinois, visited our Publishing House on Monday, the 8th of September, and in the evening he preached a very instructive sermon on the Savior's prayer (John 15). Tuesday morning they took the early train for Illinois. We are very glad and thankful for their visit. Bro. Zimmerman expects to leave home in about five weeks to visit the churches and scattered members in Oregon and California, and will remain there several months. On his return he will visit the brethren in Colorado and some other places. God bless the undertaking of the dear brother to the upbuilding of the church of Christ and the encouragement and edification of the brethren and sisters he will visit.

THE EVANGELIZING FUND.—Owing to repeated demands upon the evangelizing fund of late, the treasury has been considerably drained. The brethren and sisters who are interested in the work of evangelizing and have seen the good results thereof, have been quite liberal with their contributions, but there are many who do not, perhaps, give the matter sufficient thought, and it therefore does not occur to them to use some of the Lord's money intrusted into their care for the direct purpose of carrying on the work of the Lord.

Contributing money to the evangelizing fund, it is true does not fetch 100 per cent. interest in cash, but our greatest wealth in this world is by no means the amount of cash we possess. He who trusts in the riches of this world, or whose sole aim is to turn his money as often and as advantageously as possible, without giving some of it that by its use the work of God may prosper, and the gospel be carried to those who know it not, is indeed poor, and sadly in want; for he has laid up nothing in God's treasury, which alone will repay with interest a thousand fold in the end.

Therefore we kindly ask you whom the Lord has prospered in business, you whom the Lord has blessed with an abundant harvest, you who have plenty and to spare, and all who wish to help in the noble work of spreading God's truth abroad, to give what you believe is required of you for the support of the work. If the Lord has been gracious unto you, if you value the work of salvation he has performed upon your heart, will you not be willing to cheerfully give a small amount that the same gospel which has given you joy, comfort and peace in the Holy Ghost may be carried to those who have not yet received it and who without our help have no opportunity of hearing the gospel of peace preached? It is often said that we are all required to do something for God; but that of him who is entrusted with much, much will be required. We believe that this is true not only in regard to our talents, but to our money also, and we know besides that "the Lord loveth a cheerful giver."

PAID UP.—The Canadian government loaned to the Russian brethren who settled in Manitoba, when they first came to this country \$96,400.00 and the brethren in Ontario loaned them \$34,000.00, making a total of \$130,400.00. This has now all been paid back and everything settled up, which speaks well for the brotherhood.

CHURCH NEWS.

FROM CASS CO., MO.—This summer has witnessed quite an encouraging ingathering in Bro. Jacob Kenagy's church. Sometime in July the brethren there received thirty-five persons into membership by baptism. May God continue to bless and prosper them.

FROM STERLING, ILL.—For some years the congregation at Sterling had not been manifesting as much interest and spiritual life as was necessary for her propriety. In the past year, however, the members have become more interested for the ingathering of their young people, and the Lord has blessed their efforts which they have made in that direction. As was before stated in the HERALD another minister, Bro. Jonas Nice, was ordained in the spring, and Bro. Amos Landis was chosen to the deacon's office, which was vacated by the ordination of Bro. Nice to the ministry. About the same time seven persons were received into membership, and the Sabbath-school and church work was taken up for the summer with new interest, and a very commendable zeal on the part of the young people, who have been standing by their elders and helping in the work.

A well attended harvest meeting was held on Saturday, August 16th. Quite a large number of the brethren and sisters from the Morrison and Freeport churches were present. The ministering brethren, Henry Nice, of Morrison, Chr. Snavely, of Shannon, Jos. S. Lehman, of Freeport, and John S. Coffman, of Elkhart, Ind., were present. On Sunday following one of the largest congregations (if not altogether the largest) that ever met at that place assembled to witness the baptism of nine young persons, one middle-aged man and one who had arrived near his "three score years and ten." It was a solemn scene; and as the sacred vows were made each member present seemed to be impressed with a vivid recollection of the time when he reverently bowed in token of obedience to his God. Let all the faithful fervently pray that this intelligent company of converts may prove a blessing to the cause, and a power to build up the church in the principles of true godliness and separation from the world. The church here is much revived, and there are good prospects that many more are not far from the kingdom and may soon be gathered into the family with God's people.

Bro. Abraham Ebersole, who has long been in the ministry here is in somewhat feeble health, and preaches but little, so that the principal part of this work rests on Bro. Philip Nice, who earnestly craves the prayers of the brotherhood, and the help of such ministers as can occasionally visit the church at that place.

CORRESPONDENCE.

FROM CAMBRIA CO., PA.—On the 22d of August Bish. Jonas Blough left for a visit to the churches in Bucks and Montgomery counties, Pa. He intends to remain about four weeks. May God sustain him in his labors and bless the same to the upbuilding of Zion. L. B.

FROM WERNERSVILLE, PA.—By a premature explosion of a charge of powder in a stone quarry at Wernersville, Pa., in the vicinity of the Philadelphia and Reading railway depot, two brothers, Jacob P. and Daniel Yoder were seriously injured. Daniel's case is considered hopeless.—*Bro. obachter.*

FROM THE HOWARD AND MIAMI CO., IND. CHURCH.—On the 24th day of August Jonathan Kurtz, of HawPatch, Ind., paid us a visit and preached four sermons and admonished us to be steadfast in the ways of the Lord. We were very glad to hear the brother, and we wish many more such ministers would visit us.

During the year ending Aug. 25, 1890, seventy-eight sermons were preached in the Howard and Miami county church. The sermons are all on record except one funeral sermon preached by Dunkard ministers, on which occasion the reporter was not present.

FROM HENRY CO., IOWA.—We herewith return our sincere thanks to the editor of the HERALD OF TRUTH for remembering us in his appointments for Bro. Andreas S. Mack, of Montgomery county, Pa., who was with us over Sunday, August 17th, and held three meetings for us in the Sugar Creek church. He is making an evangelizing tour through Iowa, Nebraska, Dakota, and Manitoba. The meetings here were largely attended, and his instructions were listened to with attention. May God bless the brother in his labors.

REMARKS.—To the churches in Pennsylvania, in the neighborhood where Bro. Mack resides belong the credit of sending Bro. Mack. To them we owe special thanks for this visit to the churches in the west and northwest. May God bless the work everywhere.

FROM CLINTON TOWNSHIP, ELKHART CO., IND.—On Sunday August 31st, services were held in the Clinton church by Bro. Smith from Illinois, and Bro. J. Byler from Missouri, and in the evening by Bro. P. Zimmerman from Missouri. Both meetings were well attended and were apparently very much enjoyed by many of those present. Can we but take to heart what has fallen from the lips of the brethren, for they have warned us sincerely and earnestly to watch and be sober lest the adversary come and lead

us from the true and living way. Let us take the example of our dear Savior while He was in the garden of Gethsemane, not to sleep, as did the disciples, but to be actively tormented with every temptation that human ingenuity could contrive, and with wicked spirits all around until there came the overcoming grace.

May God give grace, and may the love of Christ be shed abroad in our hearts by the Holy Ghost, that we may be of those who shall "count all things but loss for the excellency of the knowledge of Christ Jesus our Lord," and be found joyfully marching up in line in the ranks of the noble procession whose spiritual vision has pierced beyond the clouds of this world and beheld "a city which hath foundations, whose maker and builder is God," and with their eyes upon that city have "confessed that they were strangers and pilgrims on the earth. COR.

BLUFFTON, OHIO, SEPT. 1st, 1890.—Once more, after an absence of several months, I was permitted to meet with the home church. I found the brotherhood well and much refreshed in spirit by the recent visits of the ministering brethren J. F. Funk and Samuel Coffman. Bro. Henry Nice from Illinois, is expected to be with us next Sunday. May God bless the efforts put forth by the brethren, and may he put it into the minds of more ministers to visit the smaller churches. Surely God's blessing has rested upon the Sunday-school work of the brethren, at this place. Young and old show a willing mind to do what lies in their power for the training of the young and upbuilding of the church. A Sunday-school cannot be successfully carried on, if the members do not extend a helping hand.

I feel greatly indebted to the many friends who treated me so kindly during my trip this summer. I cannot repay them for the love they manifested, but I hope and my prayer is, that God will richly reward you for your kindness.

To those who asked me to give an account of the churches visited, I would say, that it was almost impossible for me to do so, but by God's help I will give the chief characteristics in some other articles. In thinking over the days gone by, I cannot help reflecting upon the opposition I met, the danger, the vile temptations, and the many inducements to lead one astray, but after all, the blessed guidance of the Spirit which kept me safe from all harm and is still comforting and encouraging my soul to push onward in my Christian warfare and I cannot help exclaiming with the Psalmist when he says, "The Lord is my Shepherd, I shall not want, He maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk

through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

Surely, goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever."

M. S. STEINER.

FROM CASS CO., MO.—On our departure from Rockingham Co., Virginia, on the 8th of July last, we left behind us many relatives and well-wishing friends, to whom we gave in good faith, our promises to write, etc., when we should once become settled in our new home in the West.

Feeling to-day (Aug. 25th), that in many cases this obligation still remains unpaid, and that the pressure upon our time being still such that it is scarcely possible to do justice to all we have, as a last resort, decided to ask the liberty of using the columns of the HERALD as a means of communicating with all those to whom we are yet delinquent in this matter. [The HERALD gladly makes room for the same. ED.]

Our journey from Harrisonburg, Va., to this place was made by rapid transit within the space of 48 hours, and from the very first, upon our arrival here, it was our good fortune to fall into the hands of kind and generous friends, who have spared no pains in making us comfortable and at home among them.

We have been here for a month and a half, and so far the transition from the "old Virginia hills" to the broad and apparently "boundless prairies" of the West has proven quite congenial to our natures and the general health of the family.

For all these temporal benefits we can say with the Psalmist: "The lines are fallen unto us in pleasant places," and to God be rendered all honor and praise.

Since our arrival here we have been surprised and grieved to learn that death has been so frequent among the neighbors and friends we left behind, particularly those of our near relatives, Sister Mary Weaver, wife of our former fellow-minister, S. S. Weaver, and Bish. Jos. N. Driver. Our heart-felt sympathies have gone out for all the sorrowing ones so suddenly bereft of much that was dearest to them on earth; and as to the departed, we can only breathe the prayer that we may all attain to that state of unalloyed bliss which we now hope to be theirs.

The season had been very warm and dry for a month previous to our arrival here, but since then rain has fallen in sufficient quantities to insure a good yield of corn, as well as to greatly revive vegetation of all kinds.

We have been pleased to find the church here in a prosperous condition, and the social standing of the surrounding community exceptionally good. The people are, as a rule, of the church-going class and are possessed of religious intelligence, it would seem, beyond the ordinary degree.

Besides the regular Sunday-school exercises, public services are now being held once every other Sunday at the new (Bethel) Church. Arrangements are also pending for holding services regularly, once a month at Olathe, just across the line in Johnson Co., Kans.

In this combined field we realize that duties most arduous and responsible are awaiting us, but we hope and trust that with a full measure of God's free grace, we may be enabled to press forward with honest endeavor, to a faithful discharge of the same.

One can readily see here the nucleus around which might readily be gathered a large and flourishing church community, and the most crying need is now for earnest, vigilant and aggressive ministers to preach the Word.

With many kind wishes and a friendly salutation to all readers of the HERALD, we are fraternally L. J. HEATWOLE.
Garden City, Mo.

CONFERENCES.

ANNUAL.

FOR MISSOURI, on the 4th Friday in September in the Mt. Zion M. H., in Morgan county, six miles northeast of Versailles, which is the nearest station. Brethren and sisters East and West are invited to meet with us on that occasion, especially ministers, to help build up the church in this part of God's Zion. Those coming from a distance will please inform the undersigned, or Bro. D. D. Kauffman, both of Versailles, Mo., of the time when they expect to arrive, and they will be met at the station. D. F. DRIVER.

FOR INDIANA, in the Yellow Creek meeting-house, Elkhart Co., on the 2d Friday in October.

FOR SOUTHWESTERN PENNSYLVANIA, will be held on the 3d Friday in October (17th) at the Stahl M. H., in Somerset county, Pa. Conference to begin at 9 o'clock a. m. Bishops are requested to meet at the same place on Thursday afternoon, Oct. 16th, at 2 o'clock.

A hearty invitation is extended to ministers, deacons and other brethren to be with us at that time. Communion services will also be held at the Blough M. H. on Sunday, Oct. 19. The nearest railroad stations for those coming on the B. & O. railroad are Krings and Bethel, and those coming by the Pennsylvania railroad will stop at Johnstown where they will be met by some of the brethren.

L. A. BLOUGH.

SEMI-ANNUAL.

FOR LINCOLN CO., ONTARIO, in Moyer's M. H., near Jordan, on Friday the 26th of September.

FOR THE EASTERN DISTRICT OF PA., in the Franconia M. H., Montgomery Co., Pa., on the 1st Thursday in October.

FOR LANCASTER CO., PA., in Melling-er's M. H., 3 miles East of Lancaster, on the 1st Friday in October.

FOR THE WINCHESTER DISTRICT, VA., in the Kernstown M. H., in Frederick Co., on Friday the 3d of October, ministers, deacons, brethren and sisters from abroad are cordially invited to meet with us at that time. Those coming from the North or West will stop at Winchester; those coming from the South will leave the train at Martinsville. Conference will begin at 9 A. M.

CHR. BRUBAKER.

FOR KANSAS AND NEBRASKA will be held Friday the 3d of October in the Roseland M. H., in Adams Co., Neb.

We herewith cordially invite bishops, ministers, brethren and sisters of Mennonite congregations to be with us on the occasion. The nearest R. R. stations are, Ayr on the B. & M. R'y, and Roseland on the K. C. & O. R'y, at which places there will be brethren to receive those coming by rail.

ALBRECHT SCHIFFLER.

Roseland, Adam Co., Neb.

FOR FRANKLIN CO., PA., AND MARYLAND, in the Chambersburg M. H., Franklin Co., on the 2d Friday in October.

A VISIT IN PENNSYLVANIA.

On the 18th of July I started on a tour northward rather on business, but also visited some among the brethren and sisters, while from home. A short account of my trip would perhaps be of some interest to many of the readers of the HERALD.

The first evening I arrived at brother Henry S. Rupp's, whom I rather took by surprise as he knew nothing of my coming. I spent the night pleasantly with him, and in the morning walked through his grounds where among many other pleasant things which attracted my attention were five large green-houses, a large number of young trees and small plants, beautiful beds of flowers, presenting a beautiful sight. He has also a fine nursery of apple trees, hard by, containing all the leading varieties which will be ready for market this fall. A description of all the grand sceneries of the beautiful Cumberland valley in Pennsylvania would

consume too much time and space for this present writing, so I must hasten on.

On the 9th (Saturday) Bro. H. S. Rupp and I visited among some of the brethren and sisters especially the older ones. Twenty-five years ago myself and family were in this vicinity and became acquainted with many, but most of the older ones have since fallen asleep. The surviving ones I had a desire to see once more. We went to old Bro. Abraham Hertzler, but did not find him at home. We then stopped for dinner with his son Rudolph, who lives on the old place. We were truly glad to meet once more in this life. After a pleasant conversation with him and family we started on our journey. It was our purpose to go to Charles Hertzler where the old brother had gone, but met him and wife on the road before we got there. Here on the road we talked of things that had been when I was among them under very unfavorable circumstances over twenty-five years ago. After a friendly conversation we parted again and the Lord only knows whether we will ever meet again.

We then came to Bro. Rupp's place and I spent the night with him. Sunday morning the 10th I went with the brother and part of his family to the Slate Hill M. H., to attend a Sunday-school. We also made a short visit with Bro. Hess whose house is near the church. He is one of our ministers. He was not at home, so we repaired to the meeting-house. Here I met with Bro. Benjamin Zimmerman, one of the ministers at this place. I felt happy to form his acquaintance. I also met brother Edward G. Shope the Superintendent of this school. He seems to be well fitted for this position, judging from appearance. The school was well organized as far as I was able to see. They have apparently an intelligent corps of teachers. All worked harmoniously together. Their singing was excellent. They used the new book, "Hymns and Tunes." This church is supplied with them and their young people are becoming acquainted with the tunes and hymns, so that they render the same very accurately, and it was indeed a pleasure to hear them. I think if this book would be used in all our churches everywhere and the people become acquainted with these tunes and hymns, then when brethren visit from a distance they could sing together more familiarly.

By request of the Superintendent I addressed the school from the lesson used on that day. The good attention I received by the whole school was very gratifying to me, and I hope the effort put forth will be abundantly blessed.

The greater part of the following week I spent in the city of Harrisburg. One day and night I spent with S. M. Hertzler. He and his interesting family make one who visits them feel at home. The

kindness the dear brother and sister and family manifested towards me was much appreciated. I also spent two nights with brother E. G. Shope. The hospitality of this family will long be remembered.

Getting through with my business at Harrisburg I left there at noon Friday the 25th for Mt. Joy, Lancaster county, where I met brother J. N. Brubaker and went with him to his home. In the morning Saturday the 26th, I came to Mt. Joy. I also stopped a short time with Sister Bear, widow of Brother Gabriel Bear. This sister is pleasantly situated here in this village, she seemed to be in good health considering her age. I then returned to brother Brubaker's. At mid-day we went to the Masonville church to attend a thanksgiving meeting. A very interesting and appropriate sermon was delivered. Here I met with old brother Lehman, a minister, also a young minister by the same name who visited us in Virginia about a year ago. This was a pleasant meeting. In the evening I came to brother Abraham M. Witmer and spent the night with him. The dear brother lost his companion some years ago. Now he and his children and two sisters are pleasantly living together; my short stay with them was truly pleasant. Sunday morning the 27th I went with Brother Witmer and family to the Millersville church. The brethren Isaac Eby and John K. Brubaker conducted the services the former spoke from the text and delivered a very interesting sermon. Here I met several brethren with whom I became acquainted over twenty-five years ago when myself and family were from home during the war. John B. Eshbaugh, an aged brother, came to me and notwithstanding the fact that 25 years had elapsed I still recognized him. I shall never forget the kindness he showed us in that time of trouble. He gave us house and home the greater part of that cold winter. I went with him to his pleasant home, took dinner with him and had quite an interesting talk with him. We then returned to the church to attend a Sunday-school service. I also had a walk in the cemetery here and saw the graves of some of those whom I learned to know, in the winter of '64 and '65, among them were Christian Herr, a minister and Jacob Brubaker a bishop. The Sabbath-school service here was instructive and very interesting to me. The two ministering brethren Eby and Brubaker, were also present. The Superintendent asked me to address the school which I did in my humble way, and was followed by some remarks from the two ministering brethren. One thing was noticeable here that pleased me very much, and that was to see the old brethren and sisters attend their Sabbath-school. Their presence is very encouraging. I think when they can they should attend their schools everywhere. Parents should come with their

children and bid them God-speed. Here I met our much esteemed and kind brother David Charles who brought me to Bish. Amos Shenk's and spent the evening with him very pleasantly.

At dusk I accompanied brother Charles to his home, Monday morning he brought me to Rohrestown; we stopped a short time with him J. R. Brubaker, then we went to Mellinger's church below Lancaster city to attend the funeral of old brother Samuel Leaman, who was nearly 95 years old. A very large congregation was present the services were conducted by L. Eby and Pre. Buckwalter. After services I went with the brethren — Houser and Chr. Lefever, to brother John Meek for dinner; then brother Lefever brought me to brother Amos Herr's; I had a desire to visit him, and found him in pretty good health, both in body and mind, and I believe the evening was spent profitably. He was somewhat fatigued, as his rest had been disturbed. His aged mother-in-law, living with him, was very much indisposed, which was the cause of himself and wife losing much of their night's rest. This aged mother is now ninety-two years old. My heart went out in sympathy for her. Suffocating spells would come upon her which seemed to be very distressing. I have not heard from them since, but I hope her suffering has been mitigated.

Bro. Christian Lefever came after me late in the evening, I then bade them goodbye, trusting to meet them in a better world if we cannot meet in this any more. In the morning Bro. Lefever brought me to Lancaster city. We stopped at the county house where I met an old brother, by the name of Rohrer, I had never seen before. He is a brother of Israel Rohrer, of Rockingham Co., Va. We had quite an interesting conversation with him. From here I went with Bro. John L. Landes and remained at his home until noon. I felt that it was good that I could spend some of my time with this pleasant brother and sister. This evening ended my visit among the brethren. I was conveyed to Witmer Station where I took the train for Philadelphia, and Trenton N. J., and thence home via Baltimore and Washington, reaching home Friday the 1st of August, I found my family well. Bro. Sem S. Weaver's wife took sick and died while I was from home. A few days before I left I was at their house and had a pleasant conversation with them. Little did I think that it would be the last time I would see her in this life, but even so it is. "In the midst of life we are in death;" To-day we laid a dear young brother, David Wenger, to rest at Weaver's church. He had a warm place in our hearts, and was a faithful student of the Bible. He was one of our Sunday-school teachers for several years, but as he advanced in his Bible knowledge he met with some questions that greatly perplexed him, and as

he advanced such a vast field of unexplored mystery opened before him that he thought he was not at all qualified to teach a class in the Sabbath-school. He often asked me questions that he could not fully understand and I would reason them with him. Last spring he came to me and told me that he would not take a class this summer, he would rather go into a class as a pupil, which he did. He attended our school and was in the Bible class up to the time of his sickness. Let us all so live that we may be able to meet our loved ones in glory.

EMANUEL SUTER.
Suter, Rockingham Co., Va.

PRAYER.

If, while in prayer, the heart be roving after one object while the lips are employed in asking for another, we are in sincere and unacceptable worshipers. Such conduct is an insult to our Creator,—a game of deception on ourselves! Such were the petitions at which God, in old times, declared himself indignant, when his professing people drew nigh unto him with their mouth and honored him with their lips, while their heart was far from him. Such was the religion of the scribes and Pharisees,—fair and beautiful without but within all rottenness and corruption.

Reflect a moment, ere you bend the knee at the throne of grace: I am not now about to approach an earthly monarch who, though surrounded with the pomp and circumstance of royalty, is but a worm of the dust, like myself, but I am to have audience with the King of kings, the Lord of the whole earth. I am about to come into the presence of, and to utter the name of, him at whose fiat all creation sprang into existence. Were I in the presence of a finite being I might, perhaps, conceal my feelings under a form of words. I might utter one thing and mean another, but can I thus practice deception with God? Are not all things naked and opened unto the eyes of him with whom we have to do? Does not he search the hearts of the children of men? Will he be satisfied with anything but truth in the inward parts? "If I regard iniquity in my heart," says the sweet singer of Israel, "the Lord will not hear me." Again, in his bold and beautiful interrogatories he exclaims, "He that formed the eye shall he not see? He that created the ear shall he not hear?"

Let such be your meditations when you are about to kneel at the throne of grace. Not that I would array the character of God in terrors to your mind, or send you trembling, like a slave, at his feet. No, he is a God of love, of compassion, of long forbearance,—more beneficent and tender than the kindest earthly parent. You may go to him and you must so go in the confiding simplicity of a child and a king.

ite. When you take to him the name of Christ, your Mediator, you take, so to speak, a passport into his very bosom. You may unburden your whole heart, tell him things which you could confide to no mortal ear, make confession of sins which you dare only whisper in your closet. In the ingenuous frankness of faith and repentance, humbly cast yourself upon his all-supporting arm. He is your God, and when alone with him you may pour out your whole soul unto him and reflect on your own character as well as on that of the Being whom you address. The thought of both will humble you in the dust and prepare you in your approach to the Mercy-seat, to appreciate the all-glorious divine and compassionate Mediator.—*Sel.*

A GOOD NAME.

A young man does not always find it easy to get on in the world without education, or family influence, or personal friends, or property, or health; but he will find in the long run that it is far easier for him to make his way among men without any or all of these advantages than to make substantial progress in the world without the reputation of a good character, even though he has all these other possessions. Character stands for something everywhere in spite of its frequent slights. Men who are themselves lacking in a good character appreciate and value it in others. A band of robbers would want an honest treasurer.

The young man whose word cannot be believed, whose honesty is not above suspicion, and whose personal life is not what it ought to be, is not the young man that the business world has open places for. He may have health and wealth, and family position, and a host of friends, but if he is without character he is at a disadvantage in every position in life. When a young man who has lost his good name makes an honest effort to recover it he finds that his way upward is a hard one—a great deal harder, in spite of all other helps, than it would have been if he had made a right start without these helps. Friends are comparatively powerless in their efforts to win confidence for one who has proved himself unworthy of it on former occasions. Then it is that the young man is likely to realize as never before that "a good name is rather to be chosen than great riches," even as a worldly investment. Because it is so hard to get on without a good name, or to regain it when once surrendered, every young man who has that possession ought to count it above price, and to have a care lest he lose it.—*Sunday-School Times.*

THE world is a sea of glass; affliction scatters our path with sand and ashes, in order to keep our feet from slipping.

HE LOVED HIS MOTHER'S BIBLE.

The following incident is sent for publication in the *Record*, by a gentleman who heard it narrated at a children's meeting in this city not long ago:

Some years ago a small boy came into the office of a steamboat company in Albany, N. Y., and seeing a gentleman busy writing, he took off his hat and approached him, waiting to be spoken to.

"What do you want, boy?" said the gentleman.

"I am a poor boy, sir, and have walked much of the way from Canandaigua on my way to New York, to my aunt's; my money is nearly all gone, and I have come to see if you won't please to send me in one of your steamers."

"Have you run away?"

"No sir, my mother is dead, and I promised her I would go to my aunt in New York, sir, and I am going if I have to walk there."

"What is in that bundle under your arm, that you hold so close?"

"It is something I value very much, sir, and I would sooner walk to New York and back again, sir, than part with it."

"Let me see it."

"You will give it to me again, sir, if I let you take it."

After unrolling it from a dirty cloth, it proved to be a small Bible, which his mother had given him, with her blessing, on his promise to read it and go to his aunt.

"Have you read it much?"

"Yes, sir; when tired and hungry, I have often sat down by the roadside and read my mother's Bible, and it seemed to feed and rest me."

"I will give you enough for it to pay your passage."

"I cannot sell it, sir,—indeed I cannot, even if I have to walk to New York."

A RARE OLD VOLUME.

A writer in The Churchman says that through the courtesy of Mr. Henry Willett, of Brighton, England, he has had the privilege of inspecting a very rare volume, viz., a MS. copy of "The New Testament," as translated into English by John Wycliffe. The volume is probably 500 years old. Its intrinsic value is much increased by the national and historical circumstances which gave rise to its existence. John Wycliffe, the "morning star of the reformation," hesitated not at persecution. His life was a succession of martyrdoms, with death only omitted.

"The New Testament" itself is an enduring monument of the patient industry and artistic skill of the clever penman who executed it; and it is a source both of wonder and admiration to think that there must have been sent forth hundreds of similar manuscript

copies of not only "The New Testament," but of the whole Bible.

If "The New Testament" in Mr. Willett's possession is a fair sample of these works, and doubtless it is, writing at that period must have been elevated into a fine art. The book is about demy octavo in size, some 8 inches by 5 inches. It contains some 200 or 250 leaves of parchment, and these are of such uniform thinness as to be easily mistaken for ordinary paper. The title page of the book is wanting. The contents do not run throughout in the same order as the modern New Testament, though commencing with the gospels and ending with the Apocalypse. This latter is entitled the "Apocalips of Joon," and the Acts as "Ye Dedis of Apostolis."

The divisions of the text throughout the work are simply indicated by colored initial letters, and the verses are not numbered, the writing being continuous. After the Apocalypse follow some helps to religion, such as the first lines of the ten commandments and the seven virtues. These again are succeeded by a table of lessons for Sundays, Wednesdays and saint's days throughout the year—an exceedingly beautiful specimen of arrangement and of black letter writing.

The pages of the Testament itself are divided into two columns, each containing about forty lines. These lines are throughout equidistant, and the letters are so admirably shaped and so uniform in size that at first glance they might be regarded as ordinary printing. The writing was evidently systematically done, and one gets a clew to this from the fact that preceding the matter in the book is a page lightly but accurately ruled, ready to be written upon. The division between the two columns in each page is about a quarter of an inch in width, and this appears

space for the display of the beautiful initial letters which drawn in violet ink, with red ink ornamentations, run through the work. And wonderful specimens of penmanship these initial letters are; each, in fact, is a work of art. There would seem to be but few errors in the transcription. In the seventh chapter of the Apocalypse two omissions appear at the side of the page.

Possibly the transcriber, nearing the close of his work, was a little tired. If so, his previous labors should secure for him a ready excuse.

THE SWEDISH CURE FOR DRUNKENNESS.

The habitual drunkard in Norway or Sweden renders himself liable to imprisonment for his love of strong drink, and during his incarceration he is required to submit to a plan of treatment for the cure

of his failing which is said to produce marvelous results. The plan consists in making the delinquent subsist entirely on bread and wine. The bread is steeped in a bowl of wine for an hour or more before the meal is served. The first day the habitual toper takes his food in this shape without repugnance; the second day he finds it less agreeable to his palate; finally he positively loathes the sight of it. Experience shows that a period of from eight to ten days of this regimen is generally more than sufficient to make a man evince the greatest aversion to anything in the shape of wine. Many men after their incarceration become total abstainers.

Miscellany.

How far this is a Christian country depends altogether on how far the principles of Christianity have become the principles of the people. An intelligent pagan observer, who should be told that this is a Christian country, would not form the most exalted notion of Christianity from what he might see. It is said that the Japanese Government recently sent a deputation to investigate the religious establishment of England, with a view to its introduction into Japan as a national religion. The commission reported adversely, chiefly on the ground that Christianity had not saved England from being a drunken nation. To incorporate the Christian religion with the government, and make it the established religion, does not make a Christian nation in the best sense. Christianity cannot be legislated into the world; it must be propagated by the "foolishness of preaching."—*Christian Advocate.*

THE result of the Johnstown flood can now be definitely known from the elaborate report issued by the Secretary of the relief Commission. The number of lives lost amounted to 2,142, which includes 99 entire families. The property loss is estimated at \$11,871,605, of which sum \$9,674,105, was the estimated loss as given by the statements of claimants for aid, and the remainder covering losses of which no statement was made. The contributions made in response to the need amounted to \$3,742,818.78, the sum raised in the United States being \$3,601,507.80. How wide was the sympathy felt, and how closely the world is knit together may be seen when it is considered that aid was sent from Australia, Austria, British Columbia, Manitoba, Canada, England, France, Germany, Ireland, Italy, Mexico, Persia, Prussia, Saxony, Turkey, and Wales. Sympathy may not root out all selfishness; but unprecedented disaster is certainly met by unprecedented generosity, and the Johnstown flood will be remembered quite as much for the liberality it occasioned as for the suffering it caused.

ASSYRIAN LITERATURE.—The wealth of literature treasured up in the cuneiform remains of the literature of Assyria and Babylonia is simply a marvel in our eyes. Professor Delitzsch, a leading specialist and pathfinder in this interesting field of research, in a recent publication, furnishes a bird's-eye view of these literary treasures, stating that the literature preserved in the Assyrian tongue occupies on the score of age the first place among the literatures of the Semitic peoples. Engraved on bricks, prisms and cylinders of clay, on slabs of marble and alabaster, on statues, obelisks and colossal bricks, and especially on clay tablets and bricks of every shape, a literature has been recovered which already far exceeds in compass the whole of the Old Testament Scriptures, and which, will doubtless continue to grow from year to year until at length the wealth of material shall be exhausted. Texts of many hundred lines record the wars of Assyrian and Babylonian kings, their buildings, their deeds at the chase and elsewhere, and unfold a life-like picture of the politics, culture and geography, not only of Babylon and Assyria, but also of all the neighboring peoples of Western Asia. In addition to these, chronological lists and records of every sort, such as eponym lists, chronicles, synchronic histories, tables of kings, &c., render it possible to fix the dates of individual dynasties and monarchs, and afford chronological data reaching back to the middle of the fourth millennium before Christ. There are prayers and psalms, legends of the gods, stories of the Creation and the Flood, lists of the gods and exorcisms of varied contents, a great epic in twelve books, a large number of astrological tablets, curious lists of secret remedies, oracular utterances, calendars and other data on the religion, mythology and superstitions of these nations. In addition to tablets of a purely scientific, mathematical and astronomical contents, there are also long lists of words taken from a similar stem or having a similar ideogram, lists of synonyms names of occupations, persons, stars, animals, plants, clothes, wooden instruments and utensils, paradigms, collections of signs used in the priest schools of the Assyrians and Babylonians; also a vast number of letters and contract tablets, reports of generals and astronomers, proclamations and petitions, deeds of purchase and sale, marriage certificates, bequests, wills, house inventions, receipts, &c.—*The Independent.*

Half Fare Harvest Excursions Via Lake Shore Route.

On Sept. 9th and 23d and October 14th, 1890. The Lake Shore and Michigan Southern R'y Co. will sell Excursion Tickets to points in the South, Southwest, West and Northwest at one fare for the round trip. Tickets will be good thirty days from date of issue. Apply to Ticket Agents for full particulars.

Married.

YOHN-KING.—Aug. 31st, at the residence of the officiating minister, Bro. L. J. Heatwole, near Garden City, Cass Co., Mo., Bro. David P. Yohn, and Sister Mary A. King. May a long life of Christian usefulness be the lot of this young couple as they journey together down the river of time.

DIED.

KEHR.—On the 2d of September, in Harrison Tp., Elkhart Co., Ind., of inflammation of the bowels, Jacob, only son of Samuel and Kehr, aged 18 years and 10 months. In the death of this young man the Lord has manifested in a special manner his love and mercy towards those who live earnest and uncomplainingly. Jacob, like thousands of others, had grown up to manhood's years enjoying the pleasures of this present time, but the Lord in his mercy sent his Spirit to knock at the door of his heart and called him to the better life; but he was not yet ready. The Spirit however ceased not his strivings, and for months he was greatly troubled, so that often during the night he could not sleep. When he was taken sick, these thoughts continued to impress themselves yet more deeply on his mind; still he kept the thought to himself and was not, as it appeared, ready to give himself to the service of the Lord. He partly recovered from his sickness, but had a relapse, from which he again partially recovered when he was taken with inflammation, from which his sufferings were very severe; and now the Lord manifested himself to him with still greater power, and he began to "cry mightily" to God. He mourned and wept over his sins, pleaded with God for mercy, and in his deep distress desired a minister to come, who spoke to him words of comfort, pointed him to Jesus and prayed with him, and the Lord heard the cry of the sin-sick soul, and he was led to cast all his cares on God, and trust alone in Jesus. He was then able to rejoice in the hope of salvation and praised God that he had led him to the fountain of living waters. His soul was filled with love; he could forgive those whom he thought had wronged him, and manifested the warmest love and kindness towards all. He was especially concerned for the salvation of friends and associates who were yet out of Christ. When they came to his bedside, he would take them by the hand and plead with them to come to Christ; sometimes he would hold one by each hand and pray and plead with them until they were moved to tears. He would thus exert himself to do all he could, sometimes even until he was so exhausted that he was no longer able to talk. He had sent for one of his young friends to come to him, and when he came in the afternoon he kindly asked him, if he could not come again in the evening; saying, "I am so weak I cannot talk to you now." Before the evening came, when he hoped to be a little stronger the earnest, pleading lips were closed in death. When the assurance of faith came to him and he could trust in Jesus and the promises of his word for the pardon of his sins, he desired also to show his obedience to the commandments of our Savior and be baptized, and received into church fellowship. He was the only son, and the hope and stay of his parents, and the loss of the dear child falls heavily upon them, yet they have reason to thank God, for the blessed comfort they now have that he could die in peace. He leaves an aged grandmother, father and mother, two sisters, and a large circle of

friends and neighbors to mourn his early death. But O, may they all remember his earnest prayers, his earnest pleadings, both for them and for himself, and may his words be the means of bringing many precious souls into the fold of Jesus. He tried to do all he could to help his dear friends in the way of life, and we need not mourn as those who have no more tears shall be shed. His funeral was very largely attended. Services were conducted by Henry Shaum, John F. Funk and Noah Metzler, from Rom. 8:18.

MYERS.—On the 16th of August, in Bucks County, Pa., Cora, daughter of Henry and Minerva Myers, aged 9 months. Buried at Deep Run on the 19th.

O Cora dear, we miss thee here,
We oft feel sad and drear;
We hope thy smiling face to see,
With thee in heaven to be.

S. G.

LAPP.—On the 28th of August, in Doylestown Tp., Bucks Co., Pa., Henry Lapp, aged 68 years, 1 m., 11 d. He was buried at the Doylestown Meeting-house, on Sept. 1st.

Our father dear has gone to rest;
To be forever blest;
To sing with that bright, shining band,
In Canaan's heavenly land.

S. G.

HUNSICKER.—On the 14th of August, in Bucks County, Pa., Barbara, widow of the late Jacob Hunsicker, aged 77 years. Buried at Blooming Glen, on the 18th.

MEYERS.—On the 23d of August, in Bedminster, Bucks County, Pa., Pearley de Blassa, daughter of Abraham and Charlotte Meyers. Buried at Deep Run, on the 26th.

GARIS.—On the 16th of August, in Bucks County, Pa., Barbara, widow of the late George Garis, aged 77 y., 7 m., and 1 d. Buried at Deep Run.

BEERS.—On the 22d of August, in Antrim Co., Mich., Charles B. Beers, aged 60 y., 7 m., and 6 d. He was sick only five days. He belonged to another church, but after his son united with the Mennonite church he often wished to belong to the same church. His son often prayed with him, and he also prayed himself for about four weeks before he died. He told his family not to mourn for him, for he would be better off than they. His last words were, "Lord Jesus, receive my soul," and he gently fell asleep. He was buried in the Mancelona Cemetery, beside his infant son.

"A precious one from us has gone,

A voice we loved is stilled;

A place is vacant in our home,

Which never can be filled.

God, in his wisdom, has recalled,

The boon he gave in love,

And though the body moulders here,

The soul is 'safe above.'

YODER.—On the 3d of September, near Middlebury, Elkhart Co., Ind., Sister Anna, wife of the late Adam Yoder, aged 72 years, 1 m., and 22 d. Her husband preceded her to the spirit world just seven weeks. She leaves two sons and two daughters to mourn the loss of a kind and loving mother. Five children have gone to live in the life beyond the grave. She seemed to be fully resigned to the will of God, and died in the blessed hope of meeting her Savior at the right hand of the Father. Buried on the 4th in the presence of a large concourse of friends and relatives at the Forest Grove grave-yard. Services by J. Kurtz, J. D. Miller and Peter Zimmerman, who was here on a visit from Cass Co., Mo. Text, Psal. 90:1 and 1 Thess. 4:13-18.

BUZZARD.—On the 26th of August, 1890, in Harrison Tp., Elkhart County, Ind., of hernia, of which she suffered about a week, Anna Loucks, wife of John Buzzard, Sr., aged 61 y., and 3 days. She had been to visit her father, Bro. Peter Loucks, who is confined to his bed with sickness, and on her return home was suddenly taken with the malady which ended her life. She was married to David D. Snoped, Feb. 15th 1846, who died in the month of May, probably in 1878, in Hardin Co., Ohio, with whom she had six children, four of whom are still living. On the 14th of December, 1886, she was married to her sorrowing husband, who now in his old age for the third time, is called to mourn the loss of a dear companion. May God give him grace and sustain him in his bereavement. In her life Sister Buzzard manifested a devoted Christian Spirit, and was "hid with Christ in God," and the dear husband and children, the father and brother and sisters whom she leaves to the conflicts of this present life yet a while longer, may comfort themselves with the hope that she has gone to the better home above. The burial took place at Yellow Creek, on Thursday afternoon Aug. 28th, where a large concourse of friends were assembled. Services were conducted by D. Burkholder, Noah Metzler and J. F. Funk, from 1 Cor. 15:54-57.

SCHROCK.—August 25th 1890, at his home near Shanksville, Somerset Co., Pa., Michael Schrock, aged 82 years, 3 months and 26 days. The deceased died purely of general debility or old age. He was confined to his sick bed only four days. On the morning of the fifth day of his illness he passed away calmly and serenely and was interred in the Sutter family grave-yard, in the afternoon of the 26th. The funeral sermon was preached at the Glade church by Michael Weyand, from the text, Rev. 14:13. His remains were followed to their final resting place by a large concourse of people. He was a consistent member of the Amish Mennonite church from his youth up to the time of his departure and was united in holy matrimony in the spring of 1829, to Fanny Yoder who survives him. They lived together in that bond over 61 years. The fruit of their union was 3 sons, the youngest of whom preceded the father to the eternal world eighteen months ago. Father Schrock was born in Brothers Valley Tp., Somerset county, Pa., on the 29th of April 1808.

SHELLENBERGER.—On the 27th of August, in Adams county, Neb., Fanny (maiden name Shively), wife of Bro. John Shellenberger, aged 42 years and 8 days. She leaves a sorrowing husband and two small children to mourn their loss. She was buried on the 29th at the Roseland Mennonite Meeting-house. She was a faithful sister in the Mennonite church.

"Dear husband, do not weep for me,
From all suffering now I'm free;
Prepare to meet in heaven above,
Where all is happiness and love.

We are all hast'ning to the tomb,
And when God calls us home;
O, may we all then ready stand,
To dwell with Him at his right hand."

KEEN.—On the 4th of September, in Madisonville, Chester county, Pa., William Stauffer Keen, aged 17 days. He was buried in the East Coventry Mennonite burying-ground. Services by I. B. Hunsberger, from the text, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord," Job 1:21.

"Weep not for the little child that is gone,
It sweetly rests in Jesus' arms,
Weep not, for he has gone to be
From sin and sorrow ever free."

MAST.—On the 2d of August, near Plevna, Howard county, Indiana, of brain trouble, Daniel, son of John D. and Amanda Mast, aged 1 yr., 8 m., and 25 d. Funeral services by N. Sproll, from 1 Pet. 1:15, and by E. A. Mast, from Psalm 136:6. May God comfort the bereaved father and mother.

SCHMUCKER.—On the 5th day of August, in Howard Co., Ind., of paralysis, Christian Schmucker, aged 76 years, 5 m., and 20 days. He was helpless since the 6th of April 1890, but bore his sufferings with great patience and a shining light in lowliness, meekness and humility. He was regular in his attendance at church and his departure will be keenly felt by many. He leaves a wife and six children. Services by Daniel Harshberger, 1 Thess. 4:13-18.

YODER.—On the 28th of August, at the house of Isaac Moyer, in St. Joseph Co., Ind., of consumption, Amos, son of Abraham and Nancy Yoder. Deceased aged 21 years, 7 m., and 18 d. Buried at the Olive church on the 30th. Amos was of a very mild and gentle disposition. He was beloved by all who knew him. A few days before he died he was received into the church by baptism. About three hours before he died he received communion and observed feet-washing. We believe that our brother is not dead but living. He leaves two sisters to mourn their loss. Services by Henry Shaum and Noah Metzler.

OVERHOLTZER.—On the 13th of August, 1890, in Delaware Twp., Juniata Co., Pa., of brain fever, Bro. Menno Overholzer, aged 28 years, and 4 months. He was a member of the old Mennonite church, and leaves a widow and three children. He was buried in the Delaware grave-yard where a large concourse of friends assembled to pay the last tribute of love. Services by William Graybill and John S. Kurtz. Text, John 16:33.

WEAVER.—On the 24th of July 1890, at Mount Clinton, Rockingham county, Va., of apoplexy and paralysis, Sister Mary A. Weaver, wife of Sen S. Weaver, aged 38 years, 4 mos., and 9 days. She was one who believed in and advocated strongly the doctrine of nonconformity to the world and often spoke against pride to her children and pointed them to humility, not to conform to the world, but to be clothed with modesty, of which she was an example. She was buried at Mt. Clinton on the 25th. Services by Daniel S. Heatwole and Christian Good, from Matt. 24:44—"Therefore be ye also ready."

SHAVER.—On the 26th of August, in Upper Yoder twp., Cambria county, Pa., Jesse Shaver, aged 2 years, 2 months and 29 days. Buried on the 28th. Services by W. A. Riesenberger.

HAIN.—On the 7th of June, in Snyder Co., Pa., Elias Hain, aged 72 years, 3 m. Buried on the 9th. Services by Thomas Graybill, from Heb. 9:27.

VIDERS.—On the 26th of June, in Juniata Co., Pa., Libby Anna Vidars, aged 2 yrs., 5 m., 27 d. Funeral services by Thomas Graybill, and Elias Landis, from John 14:4.

BRUBACHER.—On the 14th of July, in Snyder county, Pa., of consumption, Mary, daughter of Joseph and Anna Brubacher, aged 31 years. Buried on the 16th in the old Mennonite burying-ground. Services by Thomas Graybill and Jacob Weaver from John 16:33.

KRAMER.—On the 20th of August, in Snyder Co., Pa., of palsy, Mary, wife of William Kramer, aged 63 years, 3 m. Buried on the 22d in Fremont. Services by Thomas Gray-

bill, Solomon Graybill and William Burkly, from Heb. 4:9.

ESBENSHADE.—On the 16th of August, near Strasburg, Lancaster Co., Pa., of congestion of the brain, Edith, daughter of Adam and Annie Ebsenshade, aged 5 mos., and 28 days. Funeral services by Abraham Brubaker and Elias Groff.

"Weep not for little Edith,
Her spirit now has fled;
She sweetly sleeps with Jesus,
Among the silent dead;
Her little crib is empty,
Her playthings laid aside,
And loving hearts are weeping
For our little pet that died."

BURKHOLDER.—On the 22d of August 1890, near Casal Dover, Tuscarawas Co., O., of the infirmities of old age, George Burkholder, aged 82 years, 4 months and 21 days. Deceased was born in Lancaster Co., Pa., and emigrated with his parents in his infancy to Dover Twp., Tuscarawas county, Ohio, where he resided until his death. He leaves an aged widow and nine children to mourn his departure. Funeral on the 24th from the Union church where a large concourse of neighbors and friends were assembled to pay the last tribute of respect to a departed friend and neighbor. Services by Henry Kilmer, Michael Horst and Adam Kornhaus, from Mark 13:35-37.

Letters Received.

WITH MONEY.

- A—John N. Amstutz, Sarah Amstutz.
- B—Sarah E. Burkholder, J. J. Breneman, A. M. Boyer, Elizabeth Boyer, A. D. Beyer, Jos. B. Bare, Nancy Book-walter, C. S. Beyer, Martin Bender.
- C—Jacob Crater.
- D—Lizzie Doner, Wm. Dick, John Dueck.
- F—Aaron Eberly, John P. Esau.
- F—G. M. Foust, J. Friesen, Sarah C. Funk.
- G—Peter Geisbrecht, Chr. Gingrich, John G. Kreidler.
- H—Lizzie Herr, F. Hooley, H. Hildebrand, R. H. Har-nish, Anna Gollinger, H. Hildebrand, E. Nos. Herizer, P. G. Heidebrecht, D. C. Helmutz, J. J. Hartzler, Caroline Hooley, Benj. H. Hess, Chr. H. Hess, Henry Hess, Martin K. Hess, Adam Hoover.
- J—D. P. Johns.
- K—P. J. Koerner, A. P. Klaasen, G. Kroeker, J. K. King, J. D. Krader, J. J. Kneel, Chr. Kurtz, Ephraim Klein, Andrew Kratz, J. C. Kanagy, Levi J. Kauffman, Jacob Klein.
- L—W. C. Livengood, A. Locwen, Chr. Lehman, Lydia Lehman.
- M—Chr. G. Martin, J. M. T. Miller, Fannie Miller.
- N—H. K. Newlin, Jos. Naffziger, Philip Nice, C. Neufeld, Neuhauer & Uebble.
- P—J. M. Pletcher, Abr. Penner.
- R—B. Reimer, Lizzie Ropp, D. Roth, G. P. Ratlaff, A. B. Rainer, H. Rediger, A. Ratlaff, Andrew Roth.
- S—L. Sudlerman, John Schmidt, John Slahach, S. W. Shearer, Sarah Senewich, John Schenk, Andrew Shenk, David Stauffer, A. Stumleimer, Chr. Suter, C. G. Shank.
- U—G. Ulrich, P. D. Urrah.
- W—H. Wall, John W. Weaver, D. S. Wenger, J. B. Weldy, J. K. Witmer.
- Y—Mollie Yoder, Noah C. Yoder, D. H. Yoder, Jos. Yoder, Jos. Yoder, Jacob K. Yoder.
- Z—J. Zook, Henry Zook, John R. Zook, Jonas Zim-merman, A. Zehr.

MISSION FUND.

Elkhart Church \$175, Noah Hoover \$5.00.

RELIEF FUND.

Elkhart Church for H. Friesen 15.00.

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Mennonite Pub Co., Elkhart, Ind.

TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after June 15th, 1890, depart at Elkhart as follows standard time:

GOING WEST, leave.

No. 21, Toledo Express..... 3.00 A. M.
 No. 9, Pacific Express..... 3.45 "
 No. 27, Chicago Acc..... 7.25 "
 No. 3, Special Chicago Express..... 8.05 P. M.
 No. 5, Fast St. Louis & Chicago Exp. 6.06 "

GOING EAST—MAIN LINE, leave.

No. 12, Night Express..... 3.80 A. M.
 Grand Rapids Express..... 4.45 "
 No. 22, Mail..... 11.45 "
 Grand Rapids Express..... 1.25 P. M.
 No. 6, Fast New York Ex..... 6.15 "

GOING EAST—AIR LINE, leave.

No. 14, Fast Mail..... 11.15 A. M.
 Carries Passengers daily to points where it stops between Elkhart and Cleveland.
 No. 4, (Limited) Pass. for Buffalo... 8.25 P. M.
 No. 28, To Goshen only..... 8.35 "
 No. 8, Atlantic Express..... 11.40 "
 Train G to Goshen only..... 7.45 A. M.
 E to Goshen only..... 8.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

Train F from Goshen..... 11.30 A. M.
 " H " "..... 5.45 P. M.
 " B " Grand Rapids..... 12.40 Noon
 " D " "..... 7.40 P. M.
 No. 25, Michigan Accommodation. 2.55 "
 No. 24, Acc. from Chicago..... 8.10 "

Goshen Passengers change to No. 28.
 No. 27, from Goshen..... 6.50 A. M.
 Passengers change cars at Elkhart if going West.

SUNDAY TRAINS.

No. 4, 6, 8, 12 and 14 East. Nos. 5 and 9 West

Tickets can be obtained for all prominent points between Boston and San Francisco.

A. J. Smith, Gen. Pass. Ag't., Cleveland, O.
 P. P. Wright, Gen. Sup., Cleveland, Ohio.
 F. W. Cantrick, Ticket Ag't., Elkhart, Ind.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after May 18th, 1890, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave.

No. 2, Mail and Express..... 5.00 P. M.
 No. 4, Cincinnati & Louisville Ex..... 8.45 A. M.
 No. 6, Ind. & St. Louis Express..... 4.44 A. M.

GOING NORTH, leave.

No. 1, Mail and Express..... 10.44 A. M.
 No. 3, Michigan Express..... 12.16 A. M.
 No. 5, Grand Rapids Express..... 11.45 P. M.

CONNECTIONS

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Granger with Chicago and Grand Trunk R. R.

At Anderson Junction with C. C. & St. L. R. R. for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.
 EDGAR H. BECKLEY, Gen'l Ticket Ag't.
 O. W. LAMFORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 27.—No. 19.

ELKHART, IND., OCTOBER 1, 1890.

Whole No. 428.

For the Herald of Truth.
 I AM THINE.

I am thine; my Lord, forever,
 Now I give myself to thee;
 Let me wander from thee never;
 Clasp me, renew and pardon me.

I am thine: then make me willing
 That thy will, not mine, be done;
 Never murmuring, meekly treading
 In the footsteps of thy Son.

I am thine: with strength now gird me,
 For this strife with self and sin;
 Then, though fears and foes beset me,
 In the battle I shall win.

I am thine: then let me never,
 Never wander from thy side;
 Keep me near thee, blessed Savior,
 Come, and in my heart abide.

I am thine: weak, wayward, sinful,
 Send thy spirit to my heart.
 From the dust of earth now raise me;
 His life-giving power impart.

I am thine: my Lord, forever.
 Help me here to walk with thee,
 "Till all sin and sorrow over,
 I thy blessed face shall see.

E. B.

HISTORY OF THE MENNONITE CHURCH.

(Continued.)

In Tyrol, and especially in Moravia, after the year 1529, Jacob Huter, a minister of the Word, and after 1533 a bishop of the churches in these countries, labored very successfully. Several of his writings are still extant. Concerning the martyrdom of Huter the Chronicles of the Brethren relate the following:

"Not long afterward, it came to pass, in the year 1535, that the dear brother, Jacob Huter was, by deceit and treachery . . . captured at Eisack in Etchland (Tyrol) on the eve of St. Andrew in the night. Soon after this they fastened a gag in his mouth and led him to Innsbruck, the government of King Ferdinand. When they inflicted great torture and pain upon him . . . but could in no wise move him in his mind or cause him to depart from his faith; and when they tried to do so with the Scriptures, but could not stand against him, the priests, in their malicious and revengeful passion pretended to expel the devils from him, had him seated in ice cold water and

afterward led into a warm room and beaten with rods. They also wounded his body and poured wine into the wounds, ignited the wine and let it burn. They tied his hands and again placed a gag in his mouth, that he might not give information of or reveal their robbery. They also placed a hat with a wisp of feathers upon his head led him into the house of their idols and made all manner of sport of him. But as he remained steadfast and true to his faith like a Christian hero, he was, after suffering much tyranny, condemned to death by these wicked children of Caiphaz and Pilate, and burnt alive at the stake, where an enormous multitude of people was assembled and saw his patience, steadfastness and straightforwardness. On being led to the stake, he said, 'Come, now, ye enemies, let us try the faith in the fire. This fire will harm my soul as little as the fiery furnace did Shadrach, Meshach and Abed-nego.' This came to pass about Candlemas on the Friday before the first week in Lent of the year fifteen hundred and thirty.

He gathered the people of the Lord and built them up and cheerfully stood by the truth unto death, thus giving his body and life even as did Jesus Christ and all his apostles in this world."

Hans (John) Ammon succeeded Huter in the office of bishop. About this time many of the hymns contained in the "Ausbund" or "Passau hymn book" came into existence, which, according to the title of this book were composed "in the prison of Passau in the castle." Of the brethren who were imprisoned in Passau the "Church History" contains the following interesting account:

After the persecution in Moravia kept growing more and more barbarous, many of the Brethren decided upon moving into Wirttemberg or the Palatinate. A good part of them were taken prisoners near Passau, and they were then altogether, about sixty persons, taken to Passau and some of them held there for five years, where they pined with hunger and were very craftily dealt with. A good part of them "fell asleep in the Lord while in prison, and a number of them, after their escape returned to the church."

Of the tribulation and distress of the Brethren during that time much might be said. After the uprising of the Anabap-

tists in Munster the churches of Christ were generally confounded with these upstarts, therefore the persecutions increased alarmingly; however before the Munsterite uprising began thousands of Brethren had already suffered martyrdom, simply because they had embraced the old Evangelical faith.

In the year 1535 unspeakable misery came upon the flourishing churches in Moravia, "for the Emperor, king, princes and all the rulers of the world were opposed to the meetings of the believers, hence also, the stern command soon went forth that not one member of the church of the true believers should be suffered in the country, but a specially strict command was sent to Lord Marschall of Moravia, under pain of deep disgrace and severe punishment, to disperse them. Now, however unwillingly he did it (because he loved the people of the Lord and had commanded Jacob Huter that he should gather the people again after the present tribulation), it still had to be done, so he sent his officers to call together all the people in the villages round about. These soon came armed with weapons, with drums, with banners up-lifted to Schreckwitz, where the Brethren dwelt.

After many long consultations between the officers and the brethren and much was said back and forth it finally could not be otherwise than that the believers must suffer tribulation as it is written, and leave the city and dwell in foreign places. The officers, and especially their ruler said, that he could not oppose the higher powers, but was compelled to obey them.

Thus Jacob Huter took his bundle on his back, likewise did his co-workers and all the brethren and sisters together with their children, and thus followed their leader, Jacob Huter, through the midst of these ungodly, infamous thieves who ground their teeth in their anger, their only desire and lust was to rob and slay, but which they were prevented from doing by their officers, neither was it as yet God's will. Thus the righteous little flock was driven into the field like sheep, nor would they suffer them to stop anywhere until they got off their ruler's ground. Although they had only come to Schackwitz and dwelt there a few days, they were again driven away

Finally they settled in Lord Lichtenstein's territory. There they were falsely accused before his lordship, as though they had prepared themselves with arms and weapons. Therefore the captain soon sent out his officers and heralds to inspect the camp of these people, and to see if this report were really true; but instead of rifles they found many children and invalids.

(To be continued.)

For the Herald of Truth.

PREPARATION.

"THEREFORE BE YE ALSO READY."

The first lesson Christ taught was that men should repent and make ready for the life beyond the tomb. In order that he might "fulfill all righteousness" he came to John at the Jordan to be baptized of him. Jesus was always ready to do anything and everything that fell into his line of duty, and even "endured the cross and despised the shame," that we by faith in his atoning power, might have free access to the Father.

If we desire to be where Christ and the Father are we must *get ready*. There is a preparation necessary, because unless our hearts are regenerated by divine power and influence we are not fit subjects to partake of the spiritual bliss awaiting the redeemed. The carnal man cannot enjoy the spiritual; likewise the spiritual man cannot enjoy the carnal, sinful things of life and there is nothing carnal in heaven.

Another reason why preparation is necessary is because of the uncertainty of life. We know not when the hour may come that will call us from the stage of mortal action, from apparent health and vigor to the grave, yet this is not the main reason, perhaps, why men should make preparation. Another reason—and the one most in harmony with the teachings of Christ and the example of the apostles—why we should make preparation is that we may do that which Christ, God and wants of the whole world demand of us, namely work for the salvation of men and the upbuilding of the cause of Christ. It is an old saying that, "as we live, so we die," hence, if we live in Christ we die in him. It always appears to me that in view of what Christ has done for us and what he so earnestly calls us to do, it is almost if not quite selfish for us merely to accept the offer of pardon from Christ that we may *escape eternal destruction*. Those who have no other motive to impel them to seek salvation very often make poor work of Christianity and render the cause of Christ very little, if any help, while many fall back into the "beggarly elements of the world." It was love that brought Christ from heaven to earth, and that same love induced him to make a sacrifice of himself for us. Who can read

unmoved the story of the gentle Savior and consider the grand, the wonderfully great object he had in view? Who is he that, after studying the life and earthly mission for Christ, but whose heart warms with admiration and sympathy for the meek and gentle Nazarene and whose soul in its enthusiasm cries out, "I will follow thee whithersoever thou goest!" I can never repay thee by my works, but oh, thou shalt have all that I, by thy grace and direction can do. My mind, my talents, my money, yea, all that I possess is at thy service, only be thou near me and direct me in all the events of life that all that I do, say or think may be to thy glory, for all is thine, and I would glorify thee in all things. Fill me with thy Holy Spirit that I may be impelled to good works and a godly life, that my actions, as well as my words, may cast a light on those who are in the darkness of ignorance and sin, that I may be a living epistle known and read of all men.

He who becomes filled with such a spirit is not only prepared to die in Christ, but also to *live* in Christ, so that whether living or dying he is in Christ.

That this should be the motive to lead us to a Christian life is also shown without exception by those who after a life of sin come to God in the eleventh hour and receive pardon of their sins. How they seek to improve every opportunity for doing good! How they lament over the wasted years of their life! They one and all rejoice that God has shown even to them his mercy, but oh, they feel that they have not fulfilled their mission in this life. That which should have been their daily object in life was neglected or perchance even scorned at, when they saw or heard those who were in their meekness trying to fulfill it. Perhaps their opposing words, example or influence, or all of these together, kept many souls from coming to Christ and they are now hardened in sin and unrighteousness and will no longer hear the call of the Savior.

Paul did not work because he was going to save himself by his works. He had grieved God by opposing him, and now, after the call of his Lord to preach to the gentiles he found his greatest joy in working for Jesus who had enlightened them, and he labored faithfully "by day and by night," "in season and out of season," for the salvation of men. His continual "heart's desire and prayer to God" was that his fellow-men might be saved and become, with him, workers for Christ.

To the earnest, working Christian the fear of eternal punishment is not the motive power that impels him to labor for the Master, but the divine influence of the Holy Spirit within which seeks to work in accordance with the will of God, to work in a manner well pleasing to God and to shun everything that might grieve God or conflict with the Holy Spirit. He who has given himself entirely unto the

Lord knows also that we may grieve God every whit as much by the sin of omission as by the sin of commission (see Luke 19: 20-24,) hence every ability is brought into play that will conduce to the advancement of that which is good.

To the earnest, faithful Christian it does not require a special preparation for death. Many a person is admonished to prepare for death, and there he is left. The bright side of the Christian life is not presented to the mind, the real motive for preparation not given, and the result in most cases is that the appeal to prepare is made in vain, because the natural man seems to delight in taking chances. It is Satan who makes people believe that there is still a chance left, later on, to escape death; and to this fatal delusion they hold and become so firm in it that very often death stares them face to face before they are aware of it. But when the work of atonement in all its incomparable beauty and grandeur, the plan of salvation in all its power and glory, is held up in its true light that men may admire it and love it and become willing to give up everything to be partakers of it and enjoy its blessings, giving it their whole sympathy and support, then may Satan well tremble; for was not the atonement the fatal blow struck at Satan's power, the power of Salvation over the power of sin and death?

Men who are frightened or forced by fear of punishment into any service are not as earnest or faithful in their service as are those who enter because of their admiration and full sympathy for the cause in which they serve.

Hence the earnest Christian does not work for God because of the fear of punishment of an angry God, but because he trembles at the thought of grieving such an unspeakably kind, merciful, loving and compassionate Father in heaven, by disobeying one wish of that Father, who has done all the good there is in this world and who has prepared all the good that awaits us in the next. The aim of such a man is not to see how little he can do for God and still have some chances for heaven, but to do what his hands find to do, whatever that may be, knowing that the Lord hath laid up a reward for all his dear children who love and serve him.

Thus, to prepare for death is not only for the mere sake of escaping the eternal wrath of God, but rather to prepare for a life of Christian work. Such a preparation for death as the latter is, means danger to Satan's cause. Such a preparation does not make the yoke of Christ a heavy one or the service of Christ a slavish servitude that is to be shirked as much as possible and avoided as long as possible. It makes the cross of Christ a joy, the reproach for Christ's sake an honor, the atonement of Christ an ever growing wonder, and the fear of death is forgotten in the joys that are sure beyond. Reader, I ask you to prepare for death by consecrating your-

self to your Master who loves you, but hates your sins, who died to save you but not your sins, who will be with you in every time of need and will cheer you on your way and will be with you when you cross the dark valley of the shadow of death, and who will give you a place in his eternal home above. Will you come?

A. B. Kolb.

For the Herald of Truth.

AN EXHORTATION.

"Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25:13.

Reader, are you prepared to meet Christ at His coming? If not, why not come to Him now? Your Savior is longing to bless you with His Holy Spirit, and call you His own. How can you help being conscious of the fact that your soul is not as yet secured in God's hands, and since this is the case, remember there is great danger in delay, especially in so important a matter. What if your vital breath should be taken from you now; where would eternity find your never dying soul? Not with God's Holy angels, my friend, because you have no part with Him, and because you would not grant him the blessed privilege to save you. If you could only comprehend how He loves you, and what beneficent work it is to work for Him. Friend, I speak from experience, and I can candidly say,—To live an earnest, Christian life, to be resigned to God's good and Holy will, and to be employed in doing good in this grand great work of our Lord and Savior, is the happiest and noblest part of life on this earth. If you could but experience a faint ray of this grand effulgency, then I am certain you would not hesitate in stepping over the "line and trust."

Remember, God has created your body as his temple, and given you health and strength, then—why not use it for his glory? Dear reader, will you be numbered with God's righteous? Will you from this day choose to serve your God? As long as you remain outside of the kingdom of God's grace, you are none of his, but belong to Satan, and not until you cease to serve him can you serve the Lord, and realize the blessed facts of these words,—

"More like Jesus I would be;
O, my dear Savior, dwell in me,
Fill my soul with love and peace,
And from these worldly things release.

I have no fear what e'er befell
For thou to me art all in all,
And with the Psalmist I can say
By the hand "He leadeth me."

More like Jesus I wish I'd be
For He doth gently care for me.
He has redeemed me on His side,
And will soon carry me o'er the tide.
Then with His angels, I will dwell
Where love and peace and joy excel,
Where tranquil rapture shall abide
Nor death nor sorrow ne'er betide.

Bradford, Ill. LENA N. GINGERICH.

For the Herald of Truth.

REGENERATION NECESSARY.

"Blessed are the pure in heart, for they shall see God." Matt. 5:8.

Scripture says—and proves in the lives of men—that the heart by nature is proud, worldly, wicked, and deceitful, and that without a change or renewal or regeneration of heart there is no acceptance with God, nor hope for heaven. How seriously and earnestly ought we be concerned to obtain new hearts, and pray to God to take away the old, selfish, worldly heart, and to give a new, pure heart, a heart to know, trust and love God. The natural man is called in the Scripture, "man of the world." He thinks and speaks only of the world, he lives only for the world. All his desires are worldly. The word of God teaches that if we mind earthly things, so as to make them our chief good, our end will be destruction. John said, "If we love the world, the love of God is not in us." The worldly mind must be taken in us. The worldly spiritual mind—a heart that delights in God and Christ, and prayer and praise—put in its place.

It is alone by the word of God's power as the God of grace that we are created anew in Christ Jesus. God alone can change it from its impurity to become a fit temple for the indwelling of the Holy Ghost. All who have sought to bring about within them a new creation into holiness, independent of Divine aid have experienced their inability to do so and have been led to pray for grace to assist them in the time of their misery and helplessness, convinced that God alone can render their heart susceptible of having the Divine image again engraved upon it. How needful then it is to pray with David, "Create in me a clean heart, O God; and renew a right spirit within me," Psa. 51:10. Without Divine enlightening and instruction internally, man is and remains blind spiritually. Paul said, "To be carnally minded is life and death, but to be spiritually minded is life and peace." The new heart, being tender, trembles for fear it might grieve God. There will be sorrow for sin, hatred of evil and love to God, anger and pride with their kindred passions of the old heart must be sentenced and submitted under the law to death on the cross; and meekness and humility with their kindred virtues of the new heart must be born within us, otherwise no true rest for the soul is to be found, no fellowship with the Father to be effected, no entrance into heaven to be expected. Jesus said, "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

O let us not love this poor, perishing world better than eternal life. Let us not harden our hearts against the Savior when He so lovingly invites us to come to Him to have eternal life, but let us love and

serve him more and more. He has done much for us when we lay under sin and the curse of the law. He left his Father's throne and offered himself a sacrifice for our sins. How sad, that though God reveals his goodness, kindness and love in the work of nature and the deeds of grace, so many harden their hearts, and remain unmoved, and continue in their course without concern. He whose great object is self and who only seeks earthly things, is the one who travels in the night without the light of sun, moon, or stars, and is liable every moment to stumble or fall. To the believer whose soul is made alive by union with God through Christ, the death of the body will be only passing from this vale of tears, to the Paradise of God, where a glorious immortality awaits him.

The exhibition of the love of Christ in his word and his works, is treated by different persons in different ways. Some are led to trust in him as their Savior and give him their hearts; others oppose him and do what they can to hinder the progress of his cause. Thus to one his teachings, by being received becomes a savor of life unto life, and to another a savor of death unto death. The truth of the gospel is so hidden as not to be found by those who desire it not, while to those who seek for divine knowledge as for a hidden treasure all things will be made plain. Those who make it their object to learn the will of God and do it, however it may affect them, and their condition in this world—are like one who travels in the daytime when he can see objects distinctly and treat them according to their character.

A. M. C.

For the Herald of Truth.

THE CHRISTIAN'S LIGHT.

The Christian ought to live a Christian life. He should let his light shine everywhere, so that his good works may be seen. I do not think and cannot believe that a man should call himself a Christian even if he does pray daily, if he gets angry, and swears, and lies, and hates his fellowman, and quarrels with him, and does all such like things. The Christian's life should manifest itself in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and such like things as these.

My dear friends, let us all beware of false doctrines, an erroneous faith, and all works of sin and unrighteousness, for "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

My dear friends, let us all be honest, and manifest love, one toward another. Let us all trust in God, and walk in accordance with his commandments.

Peace be with you all that are in Christ Jesus, Amen.

B. J. S.

WHY DON'T YOU COME TO-DAY?

You said, dear sinner, long ago,
That you would come some day
To Jesus the dear Son of God,
And wash your sins away.
But since the time you first declared
You'd learn the paths of sin,
You have not left your sinful ways
Nor asked the Savior in.

Our Savior dear from heaven came,
To die for you and me,
Dear friends, why don't you come to-day,
And let him make you free?
He'll surely come into your heart
And take up his abode,
And drive all evil passions out,
And carry every load.

He's waited long—is waiting still—
Oh why do you delay?
How can you put him off so long?
Why don't you come to-day?
Turn from your pride and from your care,
And look to Christ above,
And let him cleanse you from your sins
And fill you with his love.

There's nothing half so sweet in life
As serving our dear Lord.
It's joy and happiness complete,
Abiding in his word.
And when the tolls of life are o'er,
And we are called to die,
It will be sweet for us to know
We have a home on high.

Selected by S. H. B.

For the Herald of Truth.

MEETING AND PARTING.

I will give a few thoughts that are resting on my mind, since I have lately experienced how sad it is to part with friends and relatives, and also what joy it is to meet with the loved ones at home again, and I feel thankful to God for his protecting power over us during our separation.

My six month's stay with the brotherhood in Adams Co., Neb. was a season, of pleasure that I shall long remember, and I feel grateful to the many friends for the kindness shown me while in their midst, and no time did I enjoy their friendship better than when seated with them under the sound of the gospel and mingling our voices together in songs of praise or working together in the Sabbath-school. May God continue to bless their labors, is my prayer.

Meeting and parting are common occurrences in this life, but why should we think so much of meeting and parting here, for the most important duty for us is to live so that we may meet in heaven where parting is not known?

May God guide and protect the many dear friends with whom I spent so many pleasant hours, and may He lead us all in the way of truth so that when our journey here is ended we may meet where "We'll no more make the parting hand."

The last Sabbath I was with them and saw so many young friends I earnestly wished that they could see their need of a Savior and give him their service in the

vigor of their youth. Dear young friends, I hope you will be faithful to your Sunday-school, for it is a blessed privilege you have, and every earnest effort made by you will be rewarded in some way.

Let us try to live so that if we meet no more on earth we may meet in Heaven where joy and happiness are complete.

Dear readers, we must awake to duty and improve our time and talents, for the enemy of souls is ever busy trying to allure precious souls to destruction, and how terrible if we should be responsible for the loss of one soul.

Parting is sad at all times but what can compare with the sadness of seeing a friend depart from this world, having no hope or promise of heaven! or what joy can be compared with that when friends depart this life and we feel assured they are prepared for heaven, and if we are faithful we shall meet with them there!

CLARA M. BRUBAKER.

For the Herald of Truth.

THE SERVICE OF FAITH.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon." Matt. 6:24.

This is a part of the great sermon that our Lord, and Master spake to the multitude on the mount, and it is to-day a great lesson to all his followers. We know that we cannot serve God and Mammon, for they agree not; the prophet Amos (3:3) says, "Can two walk together except they be agreed?" We cannot take the world on one shoulder, and God on the other. But we must become new-born babes in Christ Jesus, and put our whole trust and confidence in him and God will give us grace to live a true and Christian life.

The Savior was here on earth doing good unto the people, and now his desire is that we should follow in his steps, and also do good (for James says, "To him that knoweth to do good, and doth it not, to him it is sin,) and go through any trial, or temptation that may befall us, putting our whole trust in him and serve him and he will help us that we may run with patience the race that is set before us. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." And while we know we have no continuing city here, and that we can only serve one master, let us put on the best robe which is Christ Jesus. The shield of faith, the breast-plate of righteousness and the sword of the spirit which is sharper than any two edged sword. But many shall fear to go on when a little trial or temptation arises for they have not sufficient faith; "but without faith it is impossible to please God: for he that cometh to God, must believe that he is

and that he is a rewarder of them that diligently seek him. By faith Noah being warned of God of things not seen as yet, moved with fear prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith," (Heb. 11:6, 7). By faith Moses led his army through the Red sea as on dry land. Which the Egyptians assaying to do were drowned. By faith the walls of Jericho fell down after they were compassed about seven days. Daniel in the lion's den, and many other examples of faith show us that we may be assured that we need not fear any trials or fear men who may hate, despise and reject us, but rather fear him who hath power to destroy both body and soul in hell.

We are all hastening on from time to eternity as fast as the wheels of time can take us. Let us then serve and work for God, while he in his mercy, is yet sparing us, for we all must appear before the judgment throne of God, and be rewarded according to the deeds done in this life, whether good or evil, and if we prove faithful we can hear that welcome voice, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Not so the wicked. They shall hear the voice, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels!" Sinner, consider which will be best at the end, to serve Satan and have a few pleasures in this life, and then eternal death, or a few trials and serve God in this life and then inherit eternal joy, peace and happiness. When Christ knocks at the door of your hearts, open unto him and "despise Satan and serve the Lord," though you may be scorned and laughed at and have trials and temptations. God's word says, every trial shall bring us closer to him. Should we not then be thankful and ask him to try us still more and know our thoughts, and if there is any evil way in us, to cleanse us from evil and fill us with that blessed truth and love? Some may think if they would give up and serve the Lord, they would be ashamed to confess Him before their sinful friends, but Christ says, "He that is ashamed of me, of him I will also be ashamed in my Father's kingdom. He also says, "He that confesses Me before men, him will I also confess before my Father in heaven."

To confess Christ in this life is a voluntary matter, but think of that great and notable day of the Lord. When every knee shall bow, and every tongue shall confess the Lord, then the thought may arise in many a soul, Had I only served the Lord and prepared my soul for those green pastures and living waters that fadeeth not away, now I could be with the Lord through the ceaseless ages of eternity. But then it will be too late, for time once spent, is spent forever.

Goshen, Ind. EDWARD BERKEY.

For the Herald of Truth.

OUR SUNDAY SCHOOLS.

It is no more than proper for me to give at least one article on the above subject.

In visiting Sunday-schools, I meet with, as may be expected, both successful and unsuccessful schools. In fact our Sunday-schools are just like our churches, the same law in the Spiritual world governs them, and that is this: *Our churches and Sunday-schools are just what we make them.* If we place ourselves in the current of the gospel we will by the same waters be directed into everlasting life, and if we throw ourselves into the current of this world we will by the same waters be dragged down into the pit of misery and woe. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey, whether of sin unto death, or of obedience unto righteousness?"

Believe me, the field for labor among our young people is great but the workers are few, and so long as our fathers and mothers, brethren and sisters do not become interested and willing to do for their Master what they can in bringing young souls to Him; the Sunday-school as well as church suffers loss. At no place was this fact brought to my mind more forcibly than in a certain locality in Pennsylvania which I visited. We have there four churches with a membership of about four hundred, and only two Sunday-schools. The young people here seem to be desirous of hearing the Word and of having schools organized, but the parents are a little diffident. The trouble with many of us is we are afraid to say much in behalf of religious work with young people for fear we will be called upon as teachers or messengers of Christ. We must however remember that the Sunday-school at this certain place is in its infancy, and that we have several earnest workers who are about to organize one or two more schools. May God bless all efforts put forth for the upbuilding of his kingdom.

In Wayne, Champaign, Logan and Allen counties, Ohio, in Milfin Co., Pa., and in Canada I found some large and prosperous Sunday-schools. At these places the work has been carried on for years, and the effect of such work is making itself felt in the churches. Not so much, indeed, as we would desire to see, but enough has been done to prove the Sunday-school an indispensable help to the church. Only part of the places I visited during the summer were mentioned here; there are many other good schools, and if we take into consideration how many more Lesson Helps were called for, than were printed, we cannot help saying the number of Sunday-schools has been greatly increased during the last few years, and that the Lord's work in this sphere has been wonderfully blessed.

Let us mention a few fundamental principles underlying successful Sunday-school work.

1. Converted teachers.
2. Parents and children equally interested in the work.
3. One or two Bible classes for parents in each school.
4. Using the same music in both Sunday-school and church services.
5. To persuade the scholars to become children of God in early youth.

The Sunday-school work has been much opposed in the past. Many have accused the few faithful workers, because they thought it would bring the church to ruin. But instead the opposite has proved to be the case, i.e. the churches which disfavored Sunday-schools and energetic work with young people are the ones which, as a rule, suffered shipwreck. It is a sad, sad sight for one to meet desolate, forsaken churches; places where once 60 or 100 members gathered, now none are seen. It may not be because they had no Sunday-school but I venture to say it is because of carelessness, coldness, and a "drag" in Christian work. Where young people are not kept within the church circle, the church is destined to meet her doom. This is self-evident. Now, whether the young people are kept together through church services, young people's meetings, song services, or Sunday-schools that is all one, if done with the right motive and in the right manner. "And there are diversities of operations; but it is the same: God which worketh all in all." 1 Cor. 12:6.

If we are to return the talents received from our Lord with usury we must be about the work in earnest. If we have been protected from the fiery darts of Satan, and have thus far been saved from the destructive road to hell; how is it that we can see our associates, our neighbors, and parents their children, overwhelmed by the powers of darkness and dragged thither, and never give a word of warning, never speak to them of the One who rescued us, never teach them the way of peace and righteousness which alone satisfies the soul?

"We will not hide them (the words of Life) from the children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done." Read Psa. 78:1-8.

Teachers and superintendents, could you not continue your schools through the winter, especially where you have good roads and a large school? Quite a number of our schools have undertaken it and met with success. You now have the Sunday-school Lesson Helps and every thing needful to carry on the work. Perhaps all we lack is a good will to do all for our Master we can. It would be asking too much of our publishing Company to print or we use the Sunday-school supplies only part of the year. Let us build each other

up and remember that our Lord is gracious *all the year*, so then we should serve him with as much zeal at one time as another. M. S. STEINER.

WHAT THE LETTER "R" DID.

Under the above heading the "Gospel Messenger," organ of the Dunkard Brethren denomination, contains a rather amusing account of what a miss-spelling of the name "Dunkard" did. As it does not in any way cast a reflection upon that church we publish it verbatim. It reads as follows:—

"The word Dunkard, in connection with the name of the Brethren church has been the cause of a number of rather funny blunders on the part of the secular press, through the ignorance of the existence of such a church or organization of people. But we are glad that the correction of the blunders, thus made, always turns to the advantage of the church. At the time our Annual Meeting was held at Bismarck Grove, Kansas, our English neighbors, through the addition of the letter 'r' by an American reporter, were startled by the announcement that there was being held at Bismarck, Kansas, a "Convention of Drunkards," and, as a result, the moral status of the American people was severely criticised. But, through the correction of this blunder, the principles of the Dunkard church were heralded to the people through the English press. But now we get, through the *Toledo Blade*, a still more ridiculous, or, perhaps, we should say, more amusing,—blunder, made in a similar way, which must be placed to the credit of the Pertle Springs, Mo., Meeting. The circumstance, though, in its character, contains a lesson worthy of careful study.

It draws a plainly defined line between temperance and intemperance,—between the godly and the ungodly. A delegation of drunkards needs a posse of police with deadly weapons, to take them in charge, but a delegation of Christians can be handled by one man, and without weapons. The following is the story as given in the *Blade*:

"Some time since, a party of twenty-five Dunkards was en route to the General Conference, via St. Louis. No agent accompanied them, and a telegram was sent to Union Depot Passenger Agent Bonner to 'meet twenty Dunkards.'"

The religious education of the telegraph operator who received the message had been neglected. He had never heard of the Dunkards, and, supposing a mistake had been made, he just inserted the letter "r," and when Bonner received the message it read, "Meet No. 4. Twenty drunkards aboard. Look after them."

Bonner was somewhat taken aback. He did not know but that an inebriate asylum had broken loose, but any way prompt

action was necessary. The twenty drunkards must be desperate men or the dispatch would not have been sent, and murder might have been committed on the road.

Bonner posted off to police headquarters, and his story did not lose in the telling. The chief of police, alive to the exigencies of the situation, made a special detail of ten policemen and a patrol wagon.

The policemen were drawn up in a line at the depot, an intense excitement prevailed among the numerous depot loungers, a rumor having gained currency that a desperate band of train robbers was on the incoming train.

In due time the train arrived, but no party of roystering drunkards alighted. The party on the train was composed of several pious-looking gentlemen with broad-brimmed hats, who stood around as though expecting some one.

Bonner approached one of them and said interrogatively:

"Had any trouble on the road?"

"No, brother," said the gentleman, "none that I know of. And now I'll ask you a question: Do you know a gentleman named Bonner?"

"Yes, I am Mr. Bonner," was the answer.

"Well, these brethren and myself are drunkards, and you were to meet us and put us on the right train. Didn't you get a telegram?"

Bonner was completely done for. He excused himself, and calling the Sergeant of police aside, he told him that it was all a mistake and that his men could go back to headquarters. Then he disposed of his religious friends."

For the Herald of Truth.

TAKE MY YOKE UPON YOU.

"Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Matt. 11:29.

The above being a command of our sympathizing Jesus: Unto those who "labor and are heavy laden," weary, worn, and cast down on account of sin, and its consequences—knowing that sinners shall not stand in judgment, but to fall into an awful abyss—the above words of our Savior are especially sweet and consoling, for they tell us how to escape. The gospel yoke means man's obedience to Christ. He teaches us meekness and lowliness of heart. By the grace of God this gospel yoke is not burdensome, but a joy; the very bearing of it is, to the fervent Christian at least, a pleasure; for with the bearing of it is coupled the promise of rest for the soul. In bearing the yoke we must become united with Christ, obey his commandments, labor in his name and for his holy cause. He says, "Labor not for the meat which perisheth, but for that meat

which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed." John 6:27. A sweet rest and a glorious reward those may be looking for and anticipating, who labor thus. They also realize daily what the Savior says, "For my yoke is easy, and my burden is light."

It seems to be the lot of every one to bear some yoke or other. The burden of sin, however, is very different than the yoke of Christ, for it is galling to the bearer, and drags him down, even to the bottomless pit, while the yoke of Christ is pleasant, and elevates, yea even bears the bearer, higher and higher into perfect rest.

Have we not at some time or other had a heavy load to carry? Perhaps it was almost heavier than we could bear and we were ready to faint beneath its weight. In countries like Palestine where there are hardly any roads for wagons, and where the people carry or make their servants carry heavy loads from place to place, these words of Christ have more significance than they have to us. How glad these people, especially the poor servants, would be if a friend would come along and relieve them of the galling burden. But how much more distressing is the load of sin! It rests upon us with a crushing weight and yet we cannot throw it off unless we come to the feet of Jesus, at the cross. Jesus can take away the burden of sin, and he will do it if we come to him and ask him for relief, and what a sweet rest it is when we are relieved of the load of sin and death. The yoke of Christ then becomes indeed light.

The burden which devolves upon a Christian, is for his good, to keep him humbly and earnestly engaged in his duties that he may not look upon himself for help, but unto Christ. This is what keeps the Christian humble and meek. We have seen our helplessness and our entire dependence upon a power higher than our own. The proud man trusts in himself, therefore, "God resisteth the proud," and "giveth grace to the humble." "For by grace are ye saved, through faith, not of works, lest a man should boast; it is the gift of God." All our own righteousness is but as filthy rags. The Apostle Paul's righteousness which he possessed, before his conversion, was of no avail. A certain Pharisee made a prayer of a boastful nature, speaking of his goodness, and his good works, but it was not acceptable to God. Likewise the apostle says, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing," 1 Cor. 13:3. Thus the love of God must be shed abroad in our hearts, for "love is the fulfilling of the law."

Salvation cannot be merited by our own works or a moral life. We must take

upon ourselves the yoke of Christ. He holds it out to us with all its pleasures and advantages and also its apparent unpleasant features. He says, "Learn of me." We can learn in his word that his life was of an entirely humble character; no palace to reside in, and no conveyance to ride in; he traveled about on foot, he even had no regular home for any period, for he says, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." He taught us many golden lessons, precious truths of the gospel, and the glorious promises of the present and the future. When Christ was upon earth, he preached unto the people, and went about doing good, performed miracles, bore the cross, and when he was reviled he reviled not again; he rendered good for evil, suffered excruciating pain, and died the ignominious death upon the cross, on Mount Calvary, to redeem us from sin, and to take its burden from humanity, and replace it with a yoke that is both light and easy to bear. But he wants us to become learners of him, and he wants us to practice what we learn. Christ is our teacher and our helper. We cannot perform everything he did, but he will impart to us his divine Spirit that we may become partakers of the divine nature and follow in his footsteps.

His word is Spirit and life. If we have not the Spirit of Christ we are none of his, and if we have not yet cast all our cares and burdens upon him he can not give us his yoke to bear.

Our own burden—Self—is a heavy one. It galls us and often crushes us to the earth. It raises us up that it may dash us down the harder. This self must be sacrificed. Our will must be given up. We must make a sacrifice of it all. "He that denieth not himself and taketh upon himself his cross daily, and follow me, cannot be my disciple." Let us learn of Him to become meek and lowly in heart, and take upon us his yoke. Let us come to him and yield ourselves to him, that his precious blood may cleanse us from all sin. J. D. HERSHEY.

SIN IS NOT FUN.—Sin may seem attractive, but it is deathful, and like the manchineel, a tree whose dew is poisonous. The only genuine happiness is in an honest Christian life. There is no fun in shipwrecking your character; no fun in disgracing your father's name. There is no fun in breaking your mother's heart. There is no fun in the pangs of the dissolute, there is no fun in the profligate's deathbed. There is no fun in an undone eternity. Paracelsus, out of the ashes of a burnt rose, said he could re-create the rose, but he failed in the alchemic undertaking, and roseate life once burned down in sin can never again be made to blossom.—Talmage.

THE PHILOSOPHY OF SIN.

The philosophy of the Apostle James, in regard to sin among human beings, is both positive and negative. He presents first the negative aspect of the question, and in these emphatic words:

"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man." (James 1:13.)

The term *tempted* is not here used in the sense of trials and providential circumstances, designed to discipline and test the heart and improve the character, as when God is said to have tempted Abraham, but rather in the sense of solicitations and influences to the commission of sin. God, in this sense, as the apostle expressly affirms, cannot be tempted with evil, and never tempts any man. It is true that he created man with the capacity to sin, and with the susceptibilities that might lead him to sin; that he did this with the foreknowledge that he would sin; and that he permits men to sin in the sense of not preventing either the temptation or the sin. There may be and there is a mystery in these acts of God that we cannot fully explain; and yet the positive and explicit declaration of his Word is that he never tempts any man in the evil sense; and this is a sufficient answer to all human cavilings on the subject. Here we say, as did Paul: "Yea, let God be true, but every man a liar." (Rom. 3:4.)

It is not supposable that God should forbid us to sin, and at the same time tempt or solicit us to do that which he forbids. It is not supposable that he should punish sin and prefer holiness in his moral creatures, and yet seek to make men sinners. James declares that there is no such inconsistency in the mind or conduct of God. We cannot trace our sinfulness to him as its source or procuring cause. It exists by no natural necessity which he has established and applies to human nature. The Bible absolutely settles this point, whether we can or cannot solve all the speculative problems connected therewith.

The positive aspect of the question the Apostle states with equal clearness, when he says:

"But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death." (James 1:14, 15.)

It is not possible for language more perfectly to state the exact truth, as we know it to be by experience. There is no metaphysical speculation in the statement. What we have is a simple recital of well-known facts.

The initial point from which all sin arises, consists, according to this statement, in being drawn away and enticed by one's "own lust." It is *his* lust and not that of another, that thus draws the man away

and entices him. The term *lust*, as here used, means any appetite, desire, propensity or passion of mind that clamors for an indulgence that, being gratified, involves sin as the result. It is an inclination to do a forbidden act, or omit a required duty, for the sake of the pleasure or profit to be thus gained. James speaks of such a "lust" as drawing one away and enticing or entrapping him. The mind, at the moment, is more or less under an influence that tends in the wrong direction. The question whether it will yield to the influence, is not absolutely settled. The danger is that this "lust," whatever may be its specific form, will obtain the mastery over the higher and better principles of one's nature, and thus lead him to sin. No one is entirely safe in the moral sense when temptation is thus at work in his bosom. He is in that state of mind from which all sin arises.

The next stage in the history of the tempted is given by the Apostle in saying, that, "then when lust hath conceived, it bringeth forth sin." One is not necessarily a sinner simply because he is tempted to sin. He becomes such only when he yields to temptation. If he turns away from the temptation, and in effect says, as did Jesus, "Get thee hence, Satan," he does not then become a sinner.

But if, on the other hand, he yields to the evil solicitation and follows its leading, as there is great danger that he will do, then the "lust" conceives and "bringeth forth sin." Whether he will yield or resist, is not a matter of necessity in either direction, but always of free and responsible choice. He is a moral agent, and has full power to do either. It is the yielding, and not the mere fact of temptation, that constitutes one a sinner. God does not command us not to be tempted, but he does command us not to sin. Even perfect holiness may be tempted, as in the case of our Savior, and of the angels who may be and often are tempted to do that which is wrong; yet they sin only when they do the wrong. If they resist, they are not morally damaged even by temptation.

The Apostle completes his statement of the case by adding that "sin, when it is finished, bringeth forth death." Death is one of the terms often used in the Bible to characterize the evils and woes, here and hereafter, that are attached to sin. The curses which God visits upon sinners on earth, and the greater curses which he visits upon unrepentant sinners in eternity, are all embraced in the term *death*. Paul says that "the wages of sin is death." (Rom. 6:23.) Moses said to the Jews: "But if ye will not do so, behold, ye have sinned against the Lord; and be sure your sin will find you out." (Num. 32:23.) The Psalmist says: "God is angry with the wicked every day." (Ps. 7:11.) [Isaiah says: "Woe unto the wicked! It shall be ill with him, for the reward of his

hands shall be given him." (Isa. 3:11.) He who expects to succeed by sinning against God, will at last find himself mistaken. God has affixed a penalty to sin; that penalty he describes by the term *death*; and that penalty he will enforce against every sinner who omits to flee for refuge to the hope set before him in the Gospel of Christ. Yes, it is true, always has been true, and always will be true, that "sin, when it is finished, bringeth forth death." James was right on this point.

Here, then, in these brief recitals, we have the Apostle's philosophy of sin, both negative and positive. "God cannot be tempted with evil, neither tempteth he any man." This is one part of his philosophy. "But every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death." Here is the other part of the Apostle's philosophy. The whole of it consists in a simple statement of facts. It is folly to cavil with these facts; it is wise to be instructed by them.—N. Y. Independent.

For the Herald of Truth.

MEETING AGAIN.

In going from place to place in my ministerial duties, I often meet and see persons who, for a time, have been separated from one another, residing in different localities, and behold how they rejoice when they are permitted to meet and greet each other after having been for a time, separated. They embrace each other and often we see tears of joy trickling down over their cheeks as tokens of their devoted love. I am often made to think, if love is so strongly manifested while we are here in the world where all is beautiful and fair, and where the precious crown of eternal life is held in store for all the truly faithful, where parting is never known, where all is love, and where death and sorrow can never come. O, how closely should the bonds of love be knit together among all who fear God. Let us therefore watch and pray, go hand in hand, go onward and forward toward Zion's peaceful courts above. To such the Savior says, "There is free Salvation," and I will see you again, and your hearts will rejoice, and your joy no man taketh from you. Amen. S. G.

"The first breath of morn is sweeter than the last breath of evening. The earliest snowdrop is lovelier than the latest rose. As the first fruits of the ground, and the firstlings of the flock, were offered up to the Lord in the olden time, so offer up to Him your youthful affections and your youthful service.

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Contents of this Number.

| | Page |
|---|------|
| <i>I am thine</i> | 289 |
| History of the Mennonite Church..... | 289 |
| Preparation..... | 290 |
| An Exhortation..... | 291 |
| Regeneration Necessary..... | 291 |
| The Christian's Light..... | 291 |
| <i>Why don't you come to-day?</i> | 292 |
| Meeting and parting..... | 292 |
| The service of faith..... | 292 |
| Our Sunday-school..... | 293 |
| What the letter "P" did..... | 293 |
| Take my yoke upon you..... | 294 |
| The philosophy of sin..... | 295 |
| Meeting again..... | 295 |
| Editorials..... | 296 |
| Correspondence..... | 297 |
| Conferences..... | 297 |
| To the readers of the HERALD..... | 298 |
| A sudden death..... | 298 |
| Feed my lambs..... | 298 |
| The Good Shepherd..... | 299 |
| Read the Bible..... | 299 |
| Art thou the man?..... | 299 |
| Battle of Winchester, Va..... | 300 |
| <i>In memory of Jacob Kehl</i> | 300 |
| Marriages, Deaths..... | 300 |

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FIFTEEN MONTHS FOR ONE DOLLAR!—From the 1st of October until December, new subscribers will receive the Herald from the time they subscribe until December 1891 for 1.00. Show this item to your friends and get them to subscribe at once, thereby getting the "Herald" free for three months.

A NEW BOOK.—The Mennonite Publishing Co. has now in press a new book containing first, the eighteen articles of Mennonite Confession of Faith, adopted at Dortrecht in 1632; the thirty-five questions comprising the shorter Catechism, Instructions and Forms for the administrations of Baptism, the communion of the Lord's Supper, the Marriage ceremony,

the Ordination of a Minister, Deacon, Bishop, Texts and Scripture Selections appropriate for funerals, etc. It is a book both for ministers and members. The book is printed and will be out of the bindery in two weeks. It will be sent by mail, postpaid, for 35 cents. The book is something that has been much needed for a long time, and should be in the hands of every minister and member of the church, and should especially be put into the hands of every applicant for baptism. Send your orders.

BISH. ANDREW MACK, of Montgomery Co., Pa., and Bish. Isaac Peters, of Hamilton Co., Neb., who have been visiting the churches in Minnesota, Dakota, and Manitoba, will return to their homes about the 1st of October. We hope to be able to give a more extended account of their trip later.

A GOOD PLAN.—In a letter to our Publishing House an earnest Sunday-school worker writes as follows. "Enclosed find \$2.50, for which please send me 100 Lesson Helps for the next Quarter, Regarding the first Quarter of 1891 we expect to order about 50 copies for distribution and close our school during that Quarter."

The above speaks well for the earnestness on the part of the Sunday-school workers in that locality. The best way, in places where the roads are good and the children who attend are not too much scattered, is to continue the school all the year round, and we are glad to hear that the schools in a number of localities will, this year for the first time be continued through the entire winter months. The result, in such of our schools as have done so before this year, is very encouraging, and has no doubt stirred up a good many others to do the same this winter. Could not the majority of our schools be continued during the winter almost if not quite as well as during the summer? The children go to the public school all winter, and we do not think of stopping that school on account of the winter, in fact many of the schools are larger in winter than in summer. If we close the Sunday-school merely for the sake of a little convenience on our part, without taking the spiritual welfare of our young people into consideration, we are not doing our duty, and it

takes but little reflection to become fully aware of it. Of course there are places where children have far to the Sunday-school and could not be expected to attend all the year round, but could not the plan adopted by the brethren in the school mentioned above be adopted in such places, and with good results? Instead of the winter Sunday afternoons being spent in idleness and lonesomeness, or what is often far worse, in frolic and Sabbath desecration in general, the children under the guidance of their parents and older brothers and sisters could engage in studying portions of the scripture given in the Lesson Helps, and thus the Sunday could really be made a day of quiet and blessing in every Christian family, and a deeper under-current of religious life be awakened in places where it is sadly lacking. Let us, wherever we are, make at least some provision for the encouragement of the children and young people to study the scriptures during the winter months, and, if it is practicable, keep up the Sunday-school.

ANOTHER VOICE FOR THE SUNDAY-SCHOOL.—Under date of the 16th of September, a brother writing from Heston, Kansas, among other matters, sends us the following encouraging news:—

"We had not yet decided how long we would keep up our Sunday-school until last Sunday, when an almost unanimous vote was given in favor of keeping on with our school *all winter*; so you can count on us for 100 copies (lesson helps) monthly. The interest in Sunday-school work here is so great that it would apparently be hard work to close the school."

In another part of his communication the brother says. "We, as brethren, in this vicinity, have a class-meeting or teacher's meeting once every week, which we know is a great help to us and the Lord is rewarding us for it. We take the theme of the Sunday-school lesson and study it as we go. It is a great help to the Sunday-school and it keeps up the spiritual life in working for the cause of Christ."

I believe it would be a good thing if there would be something of the kind in every neighborhood."

The brethren are making a commendable zeal in their efforts to work for the good of those about them, and their manner of work would be a good pattern for others to follow.

CORRESPONDENCE.

FROM BEAVER FALLS, LEWIS Co., N. Y.—I received the books in good order. We had quite a flood in here lately. The water did a great deal of damage and the vicinity of Castorland was converted into a large lake. Cordial greeting to you all.

PETER LEHMAN.

FROM MONTGOMERY Co., PA.—Bro. Jonas Blough from Cambria Co., Pa., preached at the Franconia meeting-house, on Friday, Sept. 5th, and on Sunday the 7th, the brethren, Samuel Gross, of Doylestown, Henry Rosenberger, of Blooming Glen, and Bro. Leatherman of Deep Run were present with us in our services. There are also here several applicants for baptism.

COR.

ZURICH, HURON Co., ONT., SEPT. 15th, 1890.—On Sept. 14th Bro. S. Gehman and others of Waterloo Co., Ont., were in our midst. Bro. Gehman preached three times, twice in the German language, and once in English language. We hope, and trust that some of the good seed sown fell upon good fruit abundantly. Lord bless thy work everywhere!

H. WAMBOLD.

FROM ABILENE, TAYLOR Co., TEXAS.—A cordial greeting to all brethren and sisters in the Lord. We are still well, thanks be to God, and we are well pleased, with this country, only it is rather lonesome for people to live alone amongst strangers, therefore we rented out our land for a year and will soon return to Kansas to our children. The crops here were light on account of the drouth. Corn and cotton yielded pretty well. The corn is already partly husked. The cotton is just now being picked. Those who write to us after the beginning of October will please direct their letters to Haven, Reno Co., Kansas.

D. D. MILLER.

FROM SOMERSET Co., PA.—Bro. J. N. Durr of Fayette Co., Pa. came into this locality on the 4th of September, and preached the same evening in the St. James church in Jenner Twp. Friday and Saturday evening, he preached at the same place. Sunday the 7th, he preached in the Thomas' meeting house. He held four more services at the same place, and on Thursday he preached the funeral sermon at the burial of Bertha, infant daughter of Levi A. and Anna Blough. (See death notices). Friday he took the train at Johnstown for Stonerville, Westmoreland Co., where he expected to be with the brethren and sisters at their communion services on the 14th. He intended to return home on the 15th. May God bless the efforts put forth by our dear brother.

LEVI BLOUGH.

Johnstown, Cambria, Co., Pa.

SMITHVILLE, WAYNE Co., OHIO, SEPT., 14th, 1890.—We have recently been favored with several visits from ministers residing in neighboring churches, and from the West.

On Aug. 30th. Pre. Isaac Miller from the Walnut Creek church, Holmes Co., was with us and preached to a large congregation at the Oak Grove meeting house.

On Sep. 8th Pre. Joseph Byler from Cass Co., Mo., and Pre. Smith from Illinois came into our midst and appointments were made for Monday evening, Tuesday afternoon and evening, and Wednesday evening.

Owing to the inclemency of the weather, the attendance at these meetings was not so large as would otherwise have been, but still a goodly number were present, and we have reason to believe that God's Spirit was there to strengthen and quicken the hearts of those assembled, and bless the word as spoken by the visiting brethren.

That the same Spirit may accompany them to their journey's end is our wish for them.

We are still being called over the river, one by one, to that bourne from whence no traveler returns, by the grim messenger "Death". The last to obey the summons was a small child, about four months old, who was laid to rest on Monday, Sept. 8th.

On Monday, Sept. 1st., Amos Schrock a young man of about 24 years, bid adieu to this world, and departed for one that is far better. His last few days were spent in praising God for his mercy, and imploring his friends and associates to meet him in heaven. He seemed to have had a premonition of his death, said he was not afraid to die, and was prepared to meet his God. He was especially interested in the salvation of the souls of every one around him, and the words he spoke during the last few days of his sickness, have made a deep, and we hope a lasting impression on the minds and hearts of many of his young friends, by whom he was always highly esteemed.

"God in his wisdom has recalled
The boon His love had given,
And though the body moulders here,
The soul is safe in Heaven."

COR.

FROM RILEY CREEK, ALLEN Co., OHIO.—We have lately been made to rejoice by several edifying and encouraging visits paid us by ministering brethren from a distance. Bro. C. K. Yoder of the Amish church in Logan Co., Ohio, was with us over Sunday the 14th of September and preached several very impressive and soul-reviving sermons to large and interested congregations. The warm, brotherly feeling which pervaded the entire congregation showed, more than words could express, the true frat-

nal sympathy and Christian fellow-feeling which existed, and manifested the fact that we are truly brethren in Christ Jesus, and that the walls of partition are crumbling to pieces under the power of the Holy Spirit and that our brethren who were once separated thereby, are now stepping up from either side, over the ruins and grasping each other by the hand, and uniting their efforts for the upbuilding of the kingdom of Christ and the promulgation of his holy cause.

One week later—Sept 21st—two ministering brethren from Waterloo Co., Ontario, Tobias Bowman and Menno Cressman, and two lay members from the same locality also paid us a visit, that was greatly appreciated. It was a spiritual feast for us to hear and feel the fact that our Canadian brethren, living under different rule, have spread before them the same manna and water of life, that we rejoice in the same Lord, and that we are protected by the same fatherly care. The brethren extended to us the cordial greeting of their last Conference, which greeting we heartily appreciate, and again in return we extend to them and the brethren who came to us our love and happy greeting in Christ, our Lord, and thank them and our God for the kindness manifested in aiding the brethren to come to us.

COR.

CONFERENCES.

ANNUAL.

FOR INDIANA, in the Yellow Creek meeting-house, Elkhart Co., on the 2d Friday in October.

FOR SOUTHWESTERN PENNSYLVANIA, will be held on the 3d Friday in October (17th) at the Stahl M. H., in Somerset county, Pa. Conference to begin at 9 o'clock a. m. Bishops are requested to meet at the same place on Thursday afternoon, Oct. 16th, at 2 o'clock.

A hearty invitation is extended to ministers, deacons and other brethren to be with us at that time. Communion services will also be held at the Blough M. H. on Sunday, Oct. 19. The nearest railroad stations for those coming on the B. & O. railroad are Krings and Bethel, and those coming by the Pennsylvania railroad will stop at Johnstown where they will be met by some of the brethren.

L. A. BLOUGH.

SEMI-ANNUAL.

FOR FRANKLIN Co., PA., AND MARYLAND, in the Chambersburg M. H., Franklin Co., on the 2d Friday in October.

TO THE READERS OF THE
HERALD.

[The following was written by Sister Emma Wambold, whose death is recorded in another column, and whose articles in the HERALD will be remembered by many of our readers. She requested that this be sent and published in the HERALD after her departure.]

Dear readers of the HERALD: Having at times written for the HERALD, I will try by the grace and help of God to write once more. I say *once more*, my reason for saying this is, because disease has taken hold upon me, and I may not be long in the vineyard any more to labor. But if so, I trust I will be called to come up higher. Oh friends, what a blessed thing it is to have such a hope in Jesus when the eventide of life seems to be at the door! How sweet to know that Jesus died that we can live!

EMMA WAMBOLD.

A SUDDEN DEATH.

The writer and Daniel Schrock boarded the afternoon train in Arcola, Douglas Co., Ill., on the 9th of September, 1890, to visit the churches in Reno and McPherson counties, Kansas. We arrived in Hutchinson, Kansas the following afternoon, where we had expected to meet D. E. Mast, who was going to convey us to the brethren in McPherson Co. As Bro. Mast was not there we decided to take the train for Monitor, a small station near a settlement of Amish brethren, but on our way to the Rock Island depot we met Bro. Emanuel Schlabbach, who said that Bro. Mast knew we were coming, but could not explain why he did not meet us at Hutchinson. He also informed us that Bish. Christian Borntrager intended to go to McPherson Co., the following Sunday, and would like to take Bro. Schrock along; at least we understood it so.

Bro. Schrock then decided to go to Bro. Borntrager's. We also learned that we could get a train for Partridge. This is a small station about two miles from Bro. Borntrager's home. This strengthened Bro. Schrock's desire to go to Bro. Borntrager's. I wished to accompany Bro. Schlabbach to D. E. Mast's for I wondered why the latter did not meet us at Hutchinson. We agreed that Bro. Schrock should ride to Partridge on the train, and from thence go on foot to Bro. Borntrager's, while I would accompany Bro. Schlabbach to D. E. Mast's, in case he started home before the train came along. But when the train was about to leave and Schlabbach had not yet come, we both went to Partridge, about 11 miles distant, where we were directed to Bish. Borntrager's home. We were told to go

about 1½ miles until we came to the second road crossing the railway, and then go one-half mile north. Thanking our informant for the directions we started joyfully on our way.

After passing the first crossing, Bro. Schrock complained of dizziness, and wished to take a short rest. We sat down on a railway tie and I said we would take our time, as we would reach Bro. Borntrager's house all right. He complained of being very warm and took off his coat. Upon expressing my fears of his taking a cold, he replied, "Oh no, I think not." This seemed strange to me, for at other times he could not bear the night air very well. We then proceeded further, but he soon began to ask where the second road was, I said, "We are still far away from it; the miles here are longer than where we are acquainted," whereupon he said, "It almost seems so."

He soon began to complain again of dizziness, but we continued on our way. We soon reached a bridge about 45 or 50 feet long and about 20 feet high. We went upon the bridge, walking between the rails. Then Schrock said, "This is the road on which we are to go north."

I replied, "No it is a ditch, a deep ditch." Then I said, "I believe I can walk better outside of the rails, and stepped to the side. Schrock followed me and we went a little farther. All at once Schrock said in a convincing tone, "This is the road, I'm going out," and before I could tell him that it was a ditch, he had fallen down. I hastened down into the ditch where I found him lying on the ground, and on lifting him up I heard the blood dripping on the ground. I called to him several times, but he did not answer. He had fallen on his head and was instantly killed.

Dear reader, how shall I describe to you my feelings! There I was, in a strange country, entirely unacquainted in the dark night (9 o'clock P. M.) with the dead body of the brother, nearly 600 miles from his family. I resolved to go to Borntrager's and hurried forward in the direction indicated. After going about three-quarters of a mile I changed my mind, turned and went to Partridge for a physician. It occurred to me that life might not yet be extinct. A physician and several persons accompanied me. We found the unfortunate man lying in exactly the same position as I had left him, and without a sign of life.

Several people were soon on the spot, who assisted in bringing the remains to the village, and on the following morning an inquest was held. At 9 o'clock on the morning of the 12th I took the train at Hutchinson, with the body, to bring it back to the surviving family. We reached Arcola on the 13th at 1 P. M., where many friends and acquaintances were assembled to convey the body home. On the 14th the remains were consigned

to the grave. A large number of friends passed by the open coffin to look once more upon the face of the beloved brother, before he was lowered into the grave.

Funeral services were held by David J. Plank and Daniel J. Beachy. The deceased had attained the age of 62 years, 3 months and 6 days. He lived in matrimony 43 years, and leaves 7 children and a sorrowing widow to mourn his death; yet they mourn not as those who have no hope. Four children preceded him. He was a faithful member of the Old Amish church in which he was a minister for twenty years.

Dear reader, here we can see how uncertain the life of man is. This brother had not even time to say, "God be merciful to me a sinner;" nor do we know how soon our end may come. Therefore it is very necessary that we all watch and are prepared, so that when the Lord comes he may not find us sleeping.

One word more to the dear brethren and sisters who were so ready to render me their assistance in my trying position. I cannot give expression to my feelings toward them for their kindness and love toward me. I again return my heartfelt thanks for all they did for me. The Lord reward them, both here and hereafter. My heart's desire is that I might have been able to visit them all; but it did not seem to be God's will, therefore I will be satisfied. Your well-wishing friend.

JOSEPH HELMUTH.

Arcola, Douglas Co., Ill.

For the Herald of Truth.

FEED MY LAMBS.

Dear readers of the HERALD, parents and teachers, upon whom devolve the duty of rearing and instructing children, it is an important duty devolving upon all that truly serve God to see that the lambs are cared for and fed with wholesome food, both by word and example. The Word of God is wholesome food, and those that relish it most, and practice it best are the most competent to plant the seeds of eternal life into the hearts of the children. The children are sensitive and quick to observe whether teachers practice what they preach. Hence the necessity of preaching by precept as well as by example, which cannot fail with the blessing of God to produce wholesome nourishment for the children. Thus they may be brought up in the nurture and admonition of the Lord, and become fit subjects for the church. May God bless the laborers of the Sunday-schools, and may their labors and their efforts do much toward the building up of the church, and establishing the principles and doctrines of the gospel among the children of men.

S. G.

THE GOOD SHEPHERD.

"I am the good shepherd; the good shepherd giveth his life for the sheep." John 12:16.

In the land of Palestine the life of a shepherd differs greatly from the life of one in our own country. No man here is supposed to feel any particular interest in his flock beyond finding a market for them. The animal is representative to him of so many dollars, more or less. But it was different in the land of our Savior. There the shepherd was continually with his flock sharing in all their dangers, and leading them into green pastures, and beside the still waters. And thus it would be very natural for a strong friendship to spring up between him and those under his care; stronger, in fact, than that feeling which we sometimes have for a faithful dog, or horse who has shared our dangers with us.

If we had been among those to whom our Lord addressed the words of the parable, we should have understood him perfectly, at a glance we could have taken in the whole scene; He the faithful and good shepherd, we the sheep of his fostering care. One of the first characteristics by which the true shepherd is distinguished, is his relation not only to the flock as a whole, but to the individuals of the flock. "He calleth his own sheep by name, and leadeth them out." He does not merge us all into one vast concourse, but singles us out by some endearing appellation, and we hear his voice and follow him. We are too apt to measure Christ's mind and love by our own capacities; and as in our large circle of acquaintances or friends we can select but one or two, who shall be specially dear to us, so we imagine that Christ's kingdom is too extensive, his subjects too many, for him to look after each individual. But the parable, and, still more, the practice of our Lord, teaches us the opposite.

Follow his footsteps as he goes through Nazareth, and we find him on many occasions singling out individuals, and giving them a loving word—whether it were Matthew at the receipt of custom, or James and John by the seaside; Nathanael, the Israelite without guile, or Zaccheus the publican; the woman who touched the hem of his garment, or the one who anointed his feet with ointment. And so he loves each of his disciples now, and calls each one by name, as surely as he loved Peter, Thomas and Mary and Martha; and until we find this nearness of Christ to us we shall never understand one half the blessed mystery of his death and passion, the merits of which must be appropriated by us individually. Then too, "He leadeth the sheep," another proof of his tenderness; there is no compulsion. The Eastern shepherd did not, like our shepherds, go behind his sheep and drive them on, but called them to follow him. And we see how consistent, it must be

with Christ's character to draw, and not to drive his disciples.

Christ was the good Shepherd because he gave his life for the sheep. In a country where the flocks were liable at any time to be devastated by wild beasts, a man must be prepared to risk his life in defense of his charge. This would not be done by a mere hireling, one whose wages were the only inducement to him to serve as a shepherd, but by one who felt such a deep and personal attachment to the flock that no risk was too great to be run for their sakes. The life of each sheep must be as dear to him as his own life. Here we see how Jesus was the Good Shepherd. The wolf, Satan, is constant in his attacks upon the flock, but Christ has not left them in his power. The Savior's life laid down once for all, has vanquished the enemy and over those who are Christ's he has no power. When the furious assault was made by priests and people our Savior did not flee. Had he been a mere hireling, then was the time to have proved him; and it did prove him.

But one of the chief proofs of our Lord's right to be called the Good Shepherd, is the fact that he knows his sheep: I know my sheep and am known of mine; as the Father knoweth me, and as I know the Father." The thought is, that Christ's knowledge, of us, and our knowledge of him, is just the same as the natural knowledge existing between him and the Father. Now, what does our Lord mean when he says "I know my sheep?"—simply I know who they are. We need not be told that. The truth lies deeper; He knows what they are, all their sorrows and cares, all their hopes and aspirations, their temptations and trials; so that there is not one poor man or woman, so oppressed by want or affliction, that they may not feel that the Savior is ready and willing to help. Yes, Christ knows the wants of his people better than they do themselves.

Dear reader, let us not forget the grand truth embodied in the words, "I lay down my life for the sheep." Not a day passes, perhaps, in which we do not think of the Savior dying for us, yet what practical effect has the doctrine had on our lives? Does this great sacrifice make us less selfish, and more self-sacrificing? In the last day our Lord will not ask us simply if we have been orthodox in our creed, but will say, "What have you done unto one of the least of these my brethren? Have you fed with the bread of heaven, those committed to your care? Have you checked the harsh word, as it sprang to the lips? Have you, in a word, shown by all the actions of your life, that they were prompted by the remembrance of my dying love? And on the answer to such questions will depend the position which the Good Shepherd will give to us, at the last day, whether among the sheep or goats.

Sel. by Mrs. Amos Landis.

"READ THE BIBLE."

Most Christian people think it a right and proper thing to spend from twenty to thirty minutes of each day in reading the daily papers, in fact, they are not quite satisfied with themselves if they do not keep up with the news of the day, yet many are quite satisfied to journey rapidly toward the *Celestial City*, and never try to find out much about the news from thence. In fact, Bible reading seems to be *irksome* to many Christians. The traveler who is going to Europe is pretty diligent with his guide books for weeks and months, especially if it is his first trip across the water. The traveler to the *city of God* is often less careful to learn about the city to which, he says, he is certainly journeying. The daily reading about any subject serves to keep up interest in that subject; it has precisely the same effect in daily study of the *Bible*. The interest grows as one advances in knowledge. Reader, let us more diligently study *God's word*.

Sel. by LENA N. GINGERICH.

ART THOU THE MAN?

There is an old story of a certain minister who, in arranging his toilet for his parochial calls, found a button gone from his shirt-collar, and all at once the good man's patience left him. He fretted and scolded, and said undignified and unkind things, until the tired wife burst into tears and escaped to her room.

The hours of the afternoon wore away, during which the parson called upon old brother Jones, who was all bowed down with rheumatism, and found him patient, and even cheerful; upon young brother Hall, wasting away with the consumption, and found him anxious to go and be with Christ; upon good old grandmother Smith in her poor miserable hovel of a home, and found her singing as happy as a bird; upon young Mrs. Brown, who had a few weeks before buried her only child, and found her trustful and serene in the view of God's love which had come to her through her affliction.

The minister went home filled with what he had seen, and when evening came, and he was seated in his easy chair, his good wife near him busy with her needles, he could not help saying, "What a wonderful thing grace is! How much it will do! There is nothing beyond its power! Wonderful! wonderful! It can do all things."

Then the little wife said, "Yes, it is wonderful indeed; but there is one thing the grace of God does not seem to have the power to do."

"Ah what can that be?" said the husband.

"Why, it does not seem to have power to control a minister's temper when a shirt button is gone."—*Golden Rule*.

BATTLE OF WINCHESTER, VA.

It was over. The day was ours, and victory was perched upon our banners. It was a grand and glorious triumph for the Union Arms. It was a humiliating defeat to the Rebels as they confidently expected to march into Winchester. It was equally so to the citizens who had hoped to welcome them as conquerors. The observation of Lord Wellington who once said that there was only one thing more terrible than a victory and that was defeat, was illustrated here in all its horror. While we were yet cheering, and the smoke of the battle scarcely cleared away, the ghastly spectacle of the gory field presented itself to our view, and the groans of a thousand wounded greeted our ears.

The cry for help and water came from all sides. The scene was too terrible to describe. The ambulance corps was ordered on the ground. Binding up the wounds and broken bones as well as we could with the limited means we had at command, we carefully placed the wounded in the ambulances and sent them to Winchester four miles away, while their screams could often be heard at a great distance. In this work of mercy we knew no enemy. Friend and foe fared alike."

May the day speedily come when nations shall learn war no more, and peace extend to all the ends of the earth.

IN MEMORY OF JACOB KEHR.

A blooming youth, so bright and fair
Is taken from this world of care,
His earthly sorrows are all o'er;
He is not dead but gone before.

He bade farewell to earthly joys
And sweetly raised his dying voice,
Singing, "Jesus lover of my soul,
Do thou my dying thoughts control."

Then, parents, cease to mourn and weep
Since your beloved has gone to sleep,
The time is short till life is o'er
And we may meet to part no more.

Dear sisters, you are lonely now
But make and keep the solemn vow
To live for Jesus and to be
With Brother in eternity.

God's ways are secret; He knows best
Why he hath called this youth to rest;
The aged and infirm must stay
To wait the summons and obey.

His young associates here below
Will miss a friend where'er they go,
A vacant place they can not fill
His form is cold, his voice is still.

R. S.

Married.

GRIGER-STEINER.—On the 18th of September, in Allen Co., Ohio, by Bish. John Shenk, Amos A. Geiger, son of Deacon Frederic Geiger, and Nancy Steiner, daughter of Geo. P. Steiner, both of Allen Co., Ohio. May God ever bless them in their wedded life.

DIED.

HIGH.—On September 3d, 1890, at 2759, Garnett St., 25th ward, Philadelphia, Pa., William, son of William M. and Mary A. High, aged 9 months and 2 days. Buried at Dublin, Bucks Co. Services by Samuel Godshalk.

WISLER.—Joseph Wisler was an earnest brother in the Deep Run Church for many years. He was respected by all who knew him. In his declining years he moved to Doylestown Twp., living near the meeting-house with his son-in-law, Henry Lapp. Bro. Lapp had been suffering from paralysis and was in a helpless condition for some time. He died on the 27th of August. Bro. Wisler died of old age on the 4th of Sept., seven days later. Sister Lapp, with an adopted girl to assist her, and the help of the neighbors had the care both of her aged father, and her husband. He was buried at Deep Run on the 8th. He had reached the advanced age of 93 years, 8 months and 27 days. His funeral was largely attended.

Our father dear, has gone to rest,
To meet that blood-washed throng,
And be forever with the blest,
To join that heavenly song.

GHIL.—On the 2d of September, in New Britain Twp., Bucks Co., Pa., John Gill, aged 71 yrs., 1 month and 6 days. His death was caused by a fall from the mow in the barn as stated in the last number of the HERALD.

STAYROOK.—On the 15th of September, 1890, near Belfontaine, Logan Co., Ohio, of Typhoid fever, Isaac Stayrook, aged 25 yrs., 10 months and 4 days. He was working in a shop at Findlay, Ohio, when he took sick and was brought home by his brother. While waiting for the train at Carey, Ohio, he was heard to say, "I always have been unlucky and hope this will end it." Shortly before he died he said, "I see a beautiful place where I will have to go," and called to his brother to go along. Funeral services by David Plank in German, and Abnednego Miller in English, from Luke 12:40. He was buried in the Ludlow graveyard. A large number of relatives and friends followed him to his last resting place.

MAYHOUSEN.—On the 6th of September, 1890, in Olyphant, Lackawanna Co., Pa., Garret, son of Garret Mayhousen, aged six months. This was the eighth child that these parents have been called to mourn in four and a half years. They came from Holland to this country nine years ago, and since have experienced a continued series of afflictions. In four and a half years they have buried eight children. The oldest son (16 years of age), was sick for four months, dying the winter of 1888-89, and in September of the same year he was disabled for two months by an accident in the mine where he was working. In January he had the influenza, and in March he received a cut in his limb which made him altogether helpless for a time, and may make him a cripple for life. Through these afflictions all means of support were taken away as the father, on account of family afflictions, was not able to do much. The parents are members of the Mennonite Church in Holland, and we have evidence that the family is worthy and respectable, and should have our warmest sympathies and any one having a nite toward material assistance, may do good to a family in real need.

MYERS.—On the 6th of September, in Olive Twp., Elkhardt Co., Ind., of a lingering illness, Enos Meyers, aged 69 years, 6 months and 14 days. He was born in Bucks County, Pa., and has been in feeble health for many years. He leaves a sorrowing companion and sons and daughters to mourn the death of a dear companion and father. He was a member of the "Brethren" Church, and during the many years trial and bodily suffering which a kindly heavenly Father allotted to him, we have reason to believe he was led to cast all his cares on God and look forward to a better inheritance in the world of light. May God comfort the mourning family and help them to remember that wisdom's ways are ways of pleasantness, and all her paths, are peace. Services by A. Miller and J. Metzler. His funeral was very largely attended.

HELMUTH.—On the 13th of September, in LaGrange County, Ind., of consumption and brain fever, Henry, son of Jonathan and Helmut, of Douglas Co., Ill., aged 2 years, and 7 days. Buried on the 14th, in the Mast graveyard. Services by D. Hostetter and Eli Born-treger, from Mark 10:13. The parents were at a visit to relatives in Indiana with the child, and now they must return without him. May God comfort them.

SCHREINER.—On the 14th of September, in Elkhardt, Elkhardt Co., Ind., of Typhoid fever, Emma, daughter of Peter and Mary Ann Schreiner, aged 19 years, 10 months and 7 days. She was sick about two weeks, and was the first one of this family of eleven children to exchange time for eternity. It seems very hard for the bereaved household to give up their dear Emma, but God, in his wise providence saw fit to take her away from this world of sorrow and suffering, and therefore it is well for us to try to think that so it was best, even though our hearts are made to bleed for sorrow, "and the spirit that death has won," and may God give sufficient grace to each, that all may seek the gift of eternal life through Jesus Christ our Lord, and at last gain an inheritance in glory, and rejoice with God forever. Services were conducted by J. F. Funk and — from Rom. 6:23.

"Dearest sister, thou hast left us;
Here thy loss we deeply feel,
But 'tis God who hath bereft us;
He can all our sorrows heal.
Peaceful be thy silent slumbers—
Peaceful in the grave so low;
Thou no more wilt join our number,
Thou no more our songs shalt know."

EBERSOLE.—On the 28th of August, in Upper Leacock Twp., Lancaster Co., Pa., of cancer, Christian Ebersole, aged 75 years, 10 months and 22 days. He was a faithful member of the Amish Mennonite Church from his youth. He left his wife and 8 children, and 23 grandchildren to mourn his departure. Buried Sunday the 31st, in Myers' graveyard. Services to a large gathering of relatives and friends by David Beiler and Christian King.

SWOPE.—On the 31st of August, in Upper Leacock Twp., Lancaster Co., Pa., Susanna, wife of Daniel Swope, aged 76 years, 1 month and 4 days. A member of the Lutheran Church. She left an aged husband and 9 children, and 22 grandchildren. Buried at Heller's Church. Services by Preacher Kohler.

SNYDER.—September 9th, in Lebanon Co., Pa., of cholera infantum, Sallie, only child of Amos and Lizzie Snyder, aged 10 months and 20 days. Funeral on the 11th. Text, Ps. 16:9. Buried at Gingrich's meeting-house.

RISSEK.—September 10th, near Elizabeth-town Lancaster Co., Pa., David L., youngest child of Bro. and Sister Amos Rissek, aged 9 months and 27 days. Funeral on the 13th. Text, Mark 10:15. Buried at Rissek meeting-house. May the good Lord comfort the bereft parents.

WAMBOLD.—On the 7th of September 1890, in Waterloo Co., Ont., of consumption, Sister Emma M. Hershey, wife of Bro. Isaac A. Wambold, aged 28 years, 10 months and 18 days. She leaves a deeply bereaved husband, parents, brothers and sisters to mourn her early death. She was the mother of one child, a little boy, who has already gone before to dwell with the angels of light. During her sickness she exhorted those around her to live for Christ, and told her husband to be faithful, that when he must leave this world that he can meet his family in heaven. She often made these expressions, "I would like to go home." "I would like to go to Jesus," and many others similar to these. Her remains were interred in the Mennonite cemetery in Berlin on the 10th, where a large concourse of people had gathered together to pay the last tribute of respect to the departed sister. Funeral services were conducted by Daniel Wismer in English, and by Moses Bowman in German.

"The rare appointed she has run,
The combat's o'er, the prize is won,
And now her witness is on high,
And now her record's in the sky.
She leaves this world without a tear,
Save for her friends she held so dear,
To heal their sorrows, Lord descend,
And to the mourners prove a friend.
The hour of her departure's come.
She hears the voice that calls her home;
At length, Oh, Lord! her troubles cease,
Thy servant now has died in peace."

HERSHEBERGER.—On the 3d of September 1890, near North Grove, Miami Co., Ind., of heart trouble, Catharine, wife of Preacher Daniel Hersheberger, aged 57 years, 7 months and 21 days. She was sick only one hour. She was a beloved sister in the Old Amish Church, always ready to give good instruction to every one. She will be very greatly missed in the church, but in the family much more. She was buried on the 5th on the farm. She died only her three girls were at home. Her three sons live in Ohio, but during the funeral services two of her sons came home to look once more upon the form of their now departed mother. Services by C. E. Hostetter and Noah P. Shrock.

WEBER.—On the 16th of September, in Maugansville, Washington Co., Md., Rebecca Frances, beloved and only child of Samuel S. and Annie Weber, aged 8 months and 17 days. Buried on the 18th at Keiff's Church.

"Weep not, for the little child that's gone,
It sweetly rests in Jesus' arms;
Weep not, for she has gone to be
From sin and sorrow ever free.
'Tis hard to say, 'Thy will be done,'
As we surround the tomb;
And for the last time look upon
A cold and lifeless form."

SHUPP.—August 14th, in Landisville, Lancaster Co., Pa., of apoplectic affections, and old age, Sister Matilda Shupp, widow, aged 80 years, 7 months and 29 days. Funeral on the 16th. Text: 1 Pet 1:3-9. Buried in the "Kauffman" grave-yard. Sister Shupp was a faithful member of the Old Mennonite Church.

SCHMUCKER.—On the 6th of September, in Wayne Co., Ohio, Mearley Allen, son of Amos old age, Sister Matilda Schmucker, aged 4 months and 5 days. Buried on the 8th, in the Oak Grove grave-yard. Funeral services by J. K. Yoder and D. Z. Yoder.

NISSLY.—September 7th, near Silver Spring, Lancaster Co., Pa., Sister Maria Nissly, widow of Pre. Peter Nissly, aged 79 years. Funeral on the 10th. Text: 2 Cor. 5:1. Buried at Kraybill's meeting house.

HELMUTH.—Nelson Helmut, son of David and Barbara Helmut, in Walnut Creek town-ship, Holmes Co., Ohio, was born February 3d, 1883, died September 17th, 1890, aged 7 years, 7 months and 14 days. His death resulted from sciatic rheumatism, a very painful disease. He suffered 35 days, and at last God relieved him of his suffering by calling him home to his everlasting rest, where there is no more pain. He was buried on the 18th, at the Walnut Creek meeting house. Funeral services by David Bitschy, and A. Mast, from Rom. 14:7-9, and Isaac A. Miller.

"Dearest Nelson, thou hast left us;
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal."

OBERHOLTZER.—September 5th, in Elizabethtown, Lancaster Co., Pa., Bro. Peter Oberholzer, aged 72 years, 5 months and 1 day. Funeral on the 6th. Text: Rev. 22:14. Buried in the "Mt. Tunnel" cemetery. A large congregation assembled to pay the last tribute of respect.

WALTER.—On the 2d of September, 1890, near Moultrie, Stark Co., Ohio, of the infirmities of old age, Pre. Henry Walter, aged 77 years, 5 months and 21 days. He was a faithful member of the Mennonite Church for many years, and labored in the ministry a greater part of that time, and we have reason to hope that God has accounted him faithful and taken him home to rest from all his labors. Funeral on the 4th from the church near his home, where many friends had assembled to sympathize with the aged sister and her children, who need not mourn without hope. Services by Michael Rohrer, and Adam Koruhau, from 2 Tim. 4:7, 8.

RITZ.—On the 10th of August, 1890, near Friedens, Somerset Co., Pa., George Ritz, aged 81 years, and some days. He was born in Germany and was a member of the German Baptist denomination.

ROSS.—On the 19th of August, 1890, in Shanksville, Somerset Co., Pa., David Ross, aged 86 years, 4 months and 19 days. He was born in the above named town. He never had the services of a physician until during his last days. He was a member of the Reformed church.

SCHROCK.—On the 1st of September, 1890, in Wayne Co., Ohio, of diarrhoea and inflammation of the bowels, Amos M. Schrock, aged 23 years and 11 months. He was a member of the Amish Mennonite church and was loved and respected by all. In the last days of his life he spoke to all who visited him of the glory of the life beyond for those who were faithful. He admonished them all to work for Jesus, and that those who had not yet accepted the offers of mercy should come to Jesus at once, and said he wished to meet them all in heaven. On the 3d of September his remains were interred in the Oak Grove burying ground, followed by a large concourse of people. Services appropriate to the occasion were held by Elias Schrag, J. K. Yoder, and D. Z. Yoder.

RINGENBERG.—On the 1st of September, at the home of his son, in Bureau Co., Ill., Bro. Christian Ringenberg, at the advanced age of 91 years and 8 months. Funeral services on the 2d, by the brethren, Jos. Buerckey, and C. Zehr. He leaves 6 children, 48 grand-children, and 15 great grand-children.

"In the west the beams of day
Slowly, softly, die away;
Now the evening shadows falling,
All my better thoughts recalling,
Wrap the earth in silence deep,
Now I lay me down to sleep."

BOUGH.—On the 9th of September, in Somerset Co., Pa., of diphtheria, Bertha, daughter of Levi A. and Anna Bough, aged 1 year, 7 months and 9 days. Buried on the 11th at the Bough meeting-house. Funeral services by J. N. Durr, of Fayette Co.

ROGGY.—On the 20th of August, near Milo, Bureau Co., Ill., Ada Alena, daughter of Bro. Christian, and Barbara Roggy, aged 1 year and 6 months. Little Ada was very sick for over two weeks, but bore her suffering with such patience as only an innocent angel can bear. Funeral services by Bro. Jos. Buerckey and C. Zehr.

"Suffer the little ones," Jesus has said,
"To come unto me and be blessed."
For of such pure angel-like spirits as these
Is composed the kingdom of heaven.

JANTZ.—On the 21st of September, in Elkhart county, Ind., of brain fever, Henry Harrison, youngest child of Tobias and Jantz, aged nearly 16 months. Buried at the Olive Church, on the 23d. Services by Preacher Burkett, and John F. Funk, from Mark 10:14-16.

"I take these little lambs," said he,
"And lay them in my breast;
Protection they shall find in me,
In me be ever blest."

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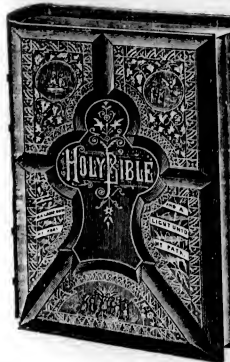
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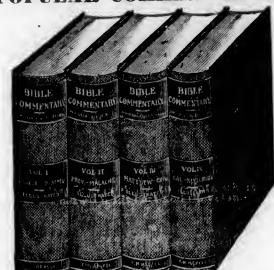
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Mennonite Pub Co., Elkhart, Ind.

Lake Shore & Michigan Southern R. R.

Passenger trains after June 15th, 1890, do part at Elkhart as follows standard time:

GOING WEST, leave.

| | |
|---|------------|
| No. 21, Toledo Express..... | 3.00 A. M. |
| No. 9, Pacific Express..... | 3.45 " |
| No. 27, Chicago Acc..... | 7.25 " |
| No. 3, Special Chicago Express..... | 8.05 P. M. |
| No. 5, Fast St. Louis & Chicago Exp. 6.00 | " |

GOING EAST—MAIN LINE, leave.

| | |
|--|-------------|
| No. 14, Fast Mail..... | 11.15 A. M. |
| Carries Passengers daily to points where it stops between Elkhart and Cleveland. | |
| No. 12, Night Express..... | 3.80 A. M. |
| Grand Rapids Express..... | 4.45 " |
| No. 22, Mail..... | 11.45 " |
| Grand Rapids Express..... | 1.25 P. M. |
| No. 6, Fast New York Ex..... | 6.15 " |

GOING EAST—AIR LINE, leave.

| | |
|---|------------|
| No. 2, Special New York Express..... | 1.00 P. M. |
| No. 4, (Limited) Pass. for Buffalo..... | 8.25 " |
| No. 28, To Goshen only..... | 8.35 " |
| No. 8, Atlantic Express..... | 11.40 " |
| Train G to Goshen only..... | 7.45 A. M. |
| " E to Goshen only..... | 3.10 P. M. |

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

| | |
|--|-------------|
| Train F from Goshen..... | 11.30 A. M. |
| " H " " "..... | 5.45 P. M. |
| " B " Grand Rapids..... | 12.40 Noon |
| " D " " "..... | 7.40 P. M. |
| No. 25, Michigan Accommodation..... | 2.55 " |
| No. 24, Acc. from Chicago..... | 8.10 " |
| Goshen Passengers change to No. 28. | |
| No. 27, from Goshen..... | 6.50 A. M. |
| Passengers change cars at Elkhart if going West. | |

SUNDAY TRAINS.

Nos. 4, 6, 8, 12 and 14 East. Nos. 5 and 9 West.

Tickets can be obtained for all prominent points between Boston and San Francisco.

A. J. Smith, Gen. Pass. Ag't, Cleveland, O.
P. P. Wright, Gen. Sup., Cleveland, Ohio.
F. W. Cantrick, Ticket Ag't, Elkhart, Ind.

TIME TABLE.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after May 18th, 1890, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave.

| | |
|--|------------|
| No. 2, Mail and Express..... | 5.00 P. M. |
| No. 4, Cincinnati & Louisville Ex..... | 8.45 A. M. |
| No. 6, Ind. & St. Louis Express..... | 4.44 A. M. |

GOING NORTH, leave.

| | |
|----------------------------------|-------------|
| No. 1, Mail and Express..... | 10.44 A. M. |
| No. 3, Michigan Express..... | 5.00 P. M. |
| No. 5, Grand Rapids Express..... | 12.15 A. M. |
| No. 9, Way Freight, arrives..... | 11.41 P. M. |

CONNECTIONS

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburgh, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Granger with Chicago and Grand Trunk R. R.

At Anderson Junction with C. C. C. & St. L. R. R. for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.

EDGAR H. BECKLEY, Gen'l Ticket Ag't.

O. W. LAMPORT, Superintendent.

Herald of Truth.

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For the Herald of Truth.

HISTORY OF THE MENNONITE CHURCH.

(Continued.)

"The messengers of the officer in command," so the old church history continues, "demanded the intentions and plans of the church in writing, thereby causing Jacob Huter to write to the commander which letter reads as follows:—

We brethren and worshipers, lovers of God and His divine truth and faithful witnesses of our Lord Jesus Christ, who have been driven out of many countries for the sake of the name of God, and have come hither into the country of Moravia and have assembled ourselves and lived here under Lord Morschalk, by the protection and care of the Almighty, to whom alone also we give praise and honor and give him thanks always; we inform you, Sir Lord Commander of Moravia that your servants came to us bringing a command and message from you as you well know, to which we have answered verbally and now give them in writing also, as follows:—

That we have forsaken the world, all unrighteousness and ungodliness, believe in the Almighty God and in His Son our Lord Jesus Christ, may he henceforth ever preserve us from all such (i. e. persecutions.) And we have yielded and presented ourselves to God, the Lord, to live according to His divine will, to keep His commands according to the example of our Lord Jesus Christ.

Now that we serve Him, do His will and obey His commandments, forsake all sin and unrighteousness, for this reason we are persecuted by the whole world and robbed of all our possessions, even as was done with all the holy apostles, and prophets, and Christ himself. Especially King Ferdinandus, the cruel tyrant and enemy of all divine truth and righteousness, caused many of us to be innocently put to death, killed and murdered without any mercy; he also took us and robbed us of all our possessions, and banished us and terribly persecuted us. But now we have by God's help and grace come or moved hither into Moravia, and have lived here for a time under the Lord Marshal. We

have moreover not been a burden or an injury to any man but have continued faithful in the fear of God, of which all men in truth must testify of us. Now, however, even the Marshal has given us leave of absence, (and) has very forcibly driven us from our homes and possessions.

Now we are here in the wilderness upon a wild heath under the clear sky. We accept this however with great patience and praise God, who hath made us worthy to suffer for His name's sake, although it gives us pain and grief that you do such evil against the pious, and children of God. And we complain to God of your cruelty and the great injustice and unrighteousness which is gaining the upper hand, and we cry unto God day and night, that God would preserve and protect us from all evil. And we commend our matter to Him that He would direct it according to His will, and according to His mercy. And He will also do it and be our Captain and Protector, and fight for us. But the holy Prophet Isaiah hath before said, as also did the prophet Esdras (Ezra) namely, that all who forsake evil and all unrighteousness and abstain therefrom, love, fear and serve God with all their heart and obey His commandments, must be robbed, driven and cast out of their homes. By this we know that we are the children of God and that He is our Father, that we are co-heirs of His glory, and that we are beloved of and acceptable to Him as are all saints, hence we suffer this gladly and with great patience and are comforted in our hearts by His Holy Spirit. Woe, woe be upon all those who without any reason persecute, banish and hate us alone for divine truth's sake, for their destruction, punishment and condemnation is approaching and will descend upon them without mercy here, and hereafter eternally. (Joel 3; Deut. 23; Judith 8.) For God will sternly demand all the innocent and all the tribulation of His saints from them, according to the words of His holy prophets.

But now, since you have commanded us to leave at once we give you this answer, that we know not where to go and it is difficult for us for the reason that the King's Country is all around us and wherever we go we fall a prey to the robbers and tyrants, like sheep among ravenous wolves and angry lions.

But he who says that we have taken the field so many thousand strong as if we were going to war and such things, the same speaks like one who is ignorant and foolish, as a liar and knave. But we bewail the fact before God that there are so few Godly people. We would that all the

Besides this we have many indigent widows and orphans, many invalids and little, uneducated children, who cannot help themselves, and are not capable of wandering and moving about, whose fathers and mothers have been put to death by that ungodly tyrant and enemy of divine truth and righteousness, Ferdinandus, who took their possessions and robbed them. These same widows and orphans, invalids and infants God has commended to our care, and God also commands us to feed, clothe and shelter them and attend to them well in all things, therefore we cannot and will not forsake them or cast them out, yea, may God ever keep and preserve us therefrom. We do not wish to forsake the commands of God for the sake of the commands of men, though it cost us our life and being, for God should and must be obeyed rather than men.

Now we lie in the open country, God knows, without doing harm to any one. We have no desire to offend or do any one evil, not to our greatest enemies, neither to Ferdinandus nor any one else, small or great. All our doings, word and work, life and conversation are open to the light of day. Yea, we would rather be robbed of one hundred florins and suffer injury rather than knowingly defraud any one of one farthing, and we would rather die and be deprived of our lives than to strike a blow at our worst enemies with our hands, to say nothing of spear, sword and halberd, as the world does.

We have no carnal weapons, neither spear nor rifle, as is known and manifest to every one. Our preaching, speaking, life and conversation are to live peaceably and harmoniously in God's truth and righteousness, and we are not at all ashamed to give an account before all men. But it does not distress us when much evil and many wicked things are said to us, for Christ has said that this would come upon us, for since the world began such was the fate of all saints, Christ himself and all the apostles.

But he who says that we have taken the field so many thousand strong as if we were going to war and such things, the same speaks like one who is ignorant and foolish, as a liar and knave. But we bewail the fact before God that there are so few Godly people. We would that all the

world were like as we are, and would gladly bring and convert all to this belief, then war and unrighteousness would be at an end. Therefore woe unto you, Moravian lords, that you have acquiesced and agreed with the cruel tyrant and enemy of divine truth, Ferdinandus, to banish all pious and God-fearing people from your land, and fear mortal man more than the living, eternal and almighty God and Lord, that you would, without any mercy whatever persecute and banish the children of God, the poor, sorrowing widows and orphan children and expose them to robbery, distress, want, and much pain sorrow, misery and great poverty. It is just as bad as though you put them to death with your own hands. We would indeed much rather die or be murdered for the Lord's sake than to see such misery among the innocent and God-fearing people. Verily you will not go hence unrewarded neither will you be more excusable than Pilate, who though he had no desire to crucify and put to death the Savior, yet for fear of the Emperor as he was threatened by the Jews (by the divine decree) he condemned innocent blood. You wish to do likewise and make the authority of the King your excuse. But God speaks by the mouth of his holy prophets that he will avenge himself terribly of the innocent blood (Ezra 4: 15; Judith 8).

We pray you, however, and it is our heart's desire for God's sake, that you accept our words kindly and in good part and take it to heart.

Herewith we commend you to the protection and care of the eternal God; may He be merciful unto us all and be with us in all things through Jesus Christ. Amen. May God the Lord impart to you the knowledge of his parental visitation and warning come to you and be merciful to you through our Lord Jesus Christ, according to His divine will. Amen.

(To be continued)

For the Herald of Truth.

A SCRIPTURAL CHRISTIAN.

"But the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14.

Why is it so difficult to find Sunday-school teachers and church workers at the present time? Why are so few willing to speak for Christ, and tell of his wonderful love to others? Everywhere the complaint is raised of not having sufficient, energetic Christian workers. There are plenty of those who are eager to find fault with the work, if not done to suit their tastes; there are many busy-bodies hard at work tramping asunder the bonds of Christian unity and later gaze upon the wreck, bewildered, as she drifts

down the popular current of disputings and backbitings. But where are the "wells of water springing up into everlasting life," spoken of in the text? The writer cannot understand why so many professing Christians have a ready tongue when the topic of discussion pertains to terrestrial things, but as soon as the conversation is changed into a celestial course their tongue, heart, mind and everything fails to serve any longer, unless it is that the infinite flowing fountain has never been started within them. Where many miss it, is when they in their own strength wish to start this fountain. This can never be. It takes an unconditional surrender on the part of man, for the Lord says, "But the water that I shall give him, shall be in him a well of water springing up into everlasting life."

It is wonderful how the human mind has been for centuries, and still is, trying to invent some other way of obtaining rest for the soul than through the atoning blood of Christ Jesus. "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, but shall not be able." Is it not reasonable to believe such souls that have not themselves come to the knowledge of the truth—such as have not given all they have for this "precious pearl," such as have really not hid their life with Christ in God; such as are not willing to say, "We are not our own,"—are not qualified as workers in Christ's kingdom.

A Christian who keeps the love of God for himself and does not advocate the doctrine of Christ Jesus is of no more use to the church than a miser, who hoards up millions, is to the financiers of the world. All through the Scriptures the idea of telling others of the wonderful works of the Lord our God is predominant.

Christ at another time said, "He that believeth on me, as the Scriptures hath said, out of his belly shall flow rivers of living water." Here again our attention is drawn to the fact that there is no exerting of one's self, no pumping out of us by others but a *flowing*. The trouble with quite a number is, if something spiritual is desired from them you have to "pump" it out. The world and scarcely any one else can not tell you if they are Christians or not, and if you ask them personally about the matter, they hesitate to give you an answer.

With one who has the Holy Spirit in and upon him it is different. "Out of his belly"—meaning out of the depths of his soul—"shall flow rivers of living water." To a scriptural Christian, this same spirit becomes a sure witness, a Comforter in time of trouble, an infallible guide and an everlasting companion. At death we are separated from our friends. They can go with us no farther; but by the fountain of living waters we are carried safely across Jordan's wave to the

fountain head—to God himself. He is the fountain of living waters. Jer. 2:13.

Our spiritual being—"our well-spring of life,"—has its source in heaven and it rises heavenward and it is content with no lower level. It came from God and to God it will return.

May God ever preserve the life-spring within us and start many new springs in the barren hearts of those who never knew Him, that the desert of this world may be changed into one great oasis refreshed and brought to life by the many fountains springing forth everywhere.

M. S. STEINER.

For the Herald of Truth.

CONSIDER YOUR DUTY.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32.

After reading and meditating upon this text, how carefully and prayerfully we ought to conduct ourselves in the sight of our beloved Father, and Christ our beloved Brother who has paid such a price for our redemption.

He that spared not his own Son, but gave him up to be crucified in so cruel a manner, do you think he will overlook our sinful, wicked way of living and not bring us to account for it? No, my dear friends, it is hardly reasonable to suppose that God, after delivering up his own Son, would be willing to take in the way of obedience just what we are willing to give. Dear brethren, let us try to live that we may look forward with joy to the time that Christ has promised to come again. What a joyful, happy moment that will be for those who have lived in his services here! Some may think if they go to church, Sunday-school, and give a few alms, help a neighbor out once in a while, that is enough to make them Christians, no matter how the rest of their time is spent, but God wants us to use every opportunity for doing good.

My dear brethren, this is the only way I have of talking to any of you, and I ask you all that when you lift up your hearts in prayer to God to remember one poor, isolated member who seldom ever has an opportunity to meet with his people. It is more than two years now since I heard a sermon preached or a word of counsel excepting from Brother J. P. Smucker when he was out here. May God bless him for coming to see here.

There are professed Christians here, but there is no way of identifying them only by their "belonging to church." They attend balls and parties, cheat their neighbors just the same as those who make no profession. May God deal mercifully with them.

JOHN CHRISTOLEAR.
Red Bluff, Tehama Co., Cal.

For the Herald of Truth.

WE MUST OVERCOME.

"For whatsoever is born of God overcometh; and this is the victory that overcometh the world, even our faith." 1 Jn. 5:4.

My dear friends, I again feel the importance of speaking with you on the subject of salvation. I love you all, saints and sinners. And if we really love as God loves, then we will be moved to action. For God is continually acting out love toward us all. Who can thank God enough for his many blessings? The apostle has given us a very strong hope in the above text. We who are born of God then have overcome the world. The same apostle says (1 Jn. 3:9), "whosoever is born of God does not commit sin." The dear Savior said to Nicodemus, "Marvel not that I said unto thee, Ye must be born again." Now, since Jesus says *must*, therefore we write on the subject. The whole matter seems to be the second birth, because if we are born again we are delivered from sin, and if we do not commit sin, then we are partakers of the divine nature. And since God is love and we are born of love, then we must be filled with love, and love worketh no ill to his neighbor; therefore "Love is the fulfilling of the law." Rom. 13:10. Now, since love is the fulfilling of the law, let us strive in prayer, through a living faith for that perfect love which "casteth out fear."

We know without Jesus we can do nothing, and by the help of God, "all things are possible to him that believeth."

We therefore must believe that God is a rewarder of them who *diligently* seek him. But diligently means our full desire, with the world behind us. Only God; not self, as the clay in the potter's hand. My dear friends, this means to be crucified to the world, and the world to us, for we have now overcome the world. And this is the victory that overcometh the world, even our faith. I am afraid too many have faith like Jonah, who only believed fully after he could feel (in the depths of the sea). Now such is not sound faith; it seems more like works. For faith is the substance of things hoped for, the evidence of things not seen. Let us be more like Noah who did not wait to feel the flood; but with simple, solid faith began to build the ark, knowing that God is true and never breaks his word. He also "was saved with them that were faithful, by him who had promised." Are we agonizing for the fullness of God (love)? Do we lay hold on eternal life? Are we doing our own will, or the will of the Father who sent us? Do we love our neighbor as ourself? Oh, may we be born of God, and overcome by the blood of the Lamb.

J. L. WINEY.
Peabody, Kan.

For the Herald of Truth.

BEARING OUR CROSS.

"Whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14:27.

We are told in God's holy word that unless we bear our cross and follow Christ we cannot be his disciples. I believe that we cannot meditate or write too much on this subject, and my prayer is that God will assist me in this weak effort of trying to write a few words of encouragement; for without the spirit of God we are unable to accomplish or to begin anything that may be done to his name's honor and glory.

Death by crucifixion was a punishment for the meanest slaves and was a mark of infamy. "His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; for he that is hanged is accursed of God, that thy land be not defiled which the Lord thy God giveth thee for an inheritance." Deut. 21:23. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Gal. 3:13. This punishment was so common among the Romans that pain, afflictions and troubles were called crosses. This is the cross the child of God has to bear. Christ had to bear his own cross to the place called Golgotha, where he was crucified, thus our Savior was loaded with his cross and as he sank under the burden which was resting so heavily upon him, Simon the Cyrenian was constrained to bear it after him and with him. (Mark 15:21.)

How does our life compare with the life of our Savior? Are we as willing to bear our cross as he was and suffer with him? We must forsake all things and come after him if we want to be his disciples. The soul that is yet out of Christ has no cross to bear, but he has his guilty conscience—the burden of sin—resting upon him so heavily that he sometimes scarcely knows which way to turn, but he still lives on in darkness and sin thinking he can lighten his burden without humbling himself at the feet of Jesus. But when the burden of sin becomes so heavy upon him, and the darkness so great that he can in no wise lift himself up, nor see which way to turn—as the prodigal son when he had spent his all in riotous living—then he turns to his Father's house, to God, for mercy and help. Then the sinner is willing to come to the feet of Jesus, repent of his evil deeds and his sins and ask Jesus to pardon him, and show which way to turn and what he must do to be saved.

Then Jesus commands us and says, Bear *my* yoke, make that your cross, and follow *me*, then you can be my disciple. "Come unto me all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you and learn of me;

for I am meek and lowly in heart; for my yoke is easy and my burden is light." Let us take upon us the yoke of Christ, and be more zealous and earnest in laboring for Christ and in the upbuilding of his kingdom. Let us come more and more to the feet of Jesus, for it seems to me the longer we are engaged in this work of building our spiritual-house the more the enemy comes and tries to pull down as fast as we can build up. He comes in so many ways that if we are not very careful he will blindfold us in such a way that before we are aware of it we are serving him more than God. It is very necessary for us as Christian professors to examine ourselves frequently by the word of God.

This is the best way whereby we can prove, where we are and how we are conducting ourselves and if we are really laboring for the cause of Christ as we should be, or whether we have just laid a foundation and are not progressing in completing the structure. If we are not progressing it is our own fault; we are not zealous enough in bearing our cross as Christ commands us. We are yet looking back to the world too much; we are trying to bear a cross that is easier than the one Christ will put upon us. We are trying to mix in with our spiritual material too much vanity and worldliness. The spiritual and the temporal materials do not fit together, and consequently we are laboring in vain. Let us build upon the true foundation which Jesus Christ has laid, and ask God to supply us with spiritual material, for whenever God demands anything of us he also supplies. He will supply us with spiritual material that we will be able to complete our spiritual house.

Let us then endure all trials and afflictions that may come in our pathway of life, bear our cross faithfully and suffer patiently with Jesus. Christ did not murmur or object to bear the heavy load of penal suffering for a lost race, but he said, "The cup which my Father gave me, shall I not drink it?" John 18:11. He drank it, and that to the *very dregs*. Though the cross is the sign of ignominy and suffering, yet it is the *badge and glory of the Christian*.

"Must Jesus bear the cross alone,

And all the world go free?

No, there's a cross for every one,

And there's a cross for me."

Sterling, Ill. SARAH KORNHAUS.

TREAT the Bible with reverence. Handle it carefully, not soiling its pages or marring them needlessly. Remember that it is God's book, his gift to you, containing messages far more important to you than the titles of all the houses and land in the world. Treasure it as you would the letter from a loving father bringing you joyful news.

Selected by M. I. FIDON.

THE LORD'S PRAYER.

"OUR FATHER"—literally, the Father of us—the Father of us all. The idea of family is distinctly brought out. God is the Head of this family. His children make up this family. In saying, "Our Father," each child recognizes all the other children. We are not told to say, "My Father," that would lead to separation—to a personal, selfish appropriation of God. Our Lord would guard against this by having each one say "Our Father," thus embracing all the other children of the one great family. How this strikes at the root of all exclusiveness, and compels us to feel and say that we belong to one and the same family, at the head of which there is one common Father. The words suggest all the endearing relations of children to a father, as well as of a father to the children. Of love, power, care, provision, protection, and guardianship on the one hand; and of reverence, respect, trust, confidence, obedience, devotion, and affection on the other. In a word, this mutual relationship makes the family of God on earth a type of the family of God in heaven.

"Which art in Heaven." Here God the Father is associated with heaven. Heaven is His abode—His home. The nearer we come to this Father, the nearer heaven we are, for where God is there is heaven. It is well to instill into the minds of children the idea that heaven is where God is, and that all its beauty, glory, and happiness come from the presence of God. "Hallowed be Thy Name." God's name is holy, and it should always be spoken with reverence. If we are particular in this respect, it will grow into a habit, and no habit is more beautiful in old and young than that of using the name of our Heavenly Father with thoughtful care and with profound reverence.

For the Herald of Truth.

THE SABBATH.

"Remember the Sabbath day, to keep it holy." Ex. 20:8.

The Sabbath is a day of rest, hence let us remember that we rest from all worldly employments. "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work," for God created the world in six days, and rested on the seventh.

He blessed this day and sanctified it, because he rested upon that day.

From that time he set it apart and appointed a manner for his worship. This day was also set apart for our highest good.

It should be a day of joyful worship, of praise and thanksgiving, of cheerful intercourse with loved ones. The Lord's day as commemorating Christ's triumph over

death, is still more joyous in its character. When therefore, we say that the law of the Sabbath forbids the pursuits of pleasure on that day, we must not be understood as meaning that it is wrong to make Sunday the most cheerful and happy day of the week. The pleasure, the pursuit of which on the Lord's day is forbidden, is worldly or carnal pleasure. It is such pleasure as is derived from theaters, picnic parties, dances, excursions, drives, hunting, fishing, games, unusual eating and drinking, and all similar forms of indulgence. The general tendency of such pleasure-seeking is to defeat every purpose of the Sabbath. Our minds as well as our bodies should rest from worldly employments on the Holy day. So let us draw our thoughts heavenwards, study God's word and the advancement of his kingdom. Let us select such books and papers for Sunday reading as will teach us about Christ's kingdom, and take our children and companions to church and Sabbath school and teach them the love of Christ.

We should not do or cause others to do any unnecessary work. The big Sunday dinners, the evening party, compels the servants to work as hard on Sunday as on other days. The spirit of the old Hebrew law, to do no unnecessary cooking on the Sabbath in order that the servants of the house might rest, seems to be quite forgotten in our days.

"O that our thoughts and thanks may rise
As grateful incense to the skies;
And draw from heaven that sweet repose
Which none but he that feels it knows.

In holy duties let the day,
In holy pleasures pass away;
How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end."

M. Z. Troyer.

For the Herald of Truth.

EVERY-DAY CHRISTIANS AND SUNDAY CHRISTIANS.

To be true Christians we must be such every day, and in order to be good ones even on Sunday, requires daily practice during the week. We can become accustomed to doing anything so that it will become natural. We often engage in doing things that are not becoming for a child of God. If we continue to persist in it, it will become a habit. Bad habits are dangerous, and if not nipped in the bud they become tenacious. How can a true Christian go to church, and Sunday-school and exhort others to follow in the footsteps of Jesus, when he fails to do so himself? What influence would it have for good? None whatever. We form the resolution in the presence of others, perhaps, to do better in the future and want them to do the same, and, probably, after we reach home, or probably before we get there, the good resolutions are forgotten

and we engage in something that is not becoming, such as foolish jesting, or talking about our worldly affairs, or something else that is not profitable at all. We may form resolutions until we die, and if we do not carry them out, they will avail nothing.

We are inclined to think we can do as we please during the week, just so we are right for Sunday, but we are sure to make some mistake on Sunday if we continue to think so. Another thing. We think we can do as we please at home, only so we do well away from home. Home is the place to practice that which is good, so that we will not make a mistake away from home. We are inclined to sin as the sparks are to fly upward. If we engage in talking idle talk during the week, our minds will be in no frame on Sunday for good. We lose all spiritual influence for good. We say we mean no harm. That which is of no good, surely is not pleasing in the sight of God. "Out of the abundance of the heart the mouth speaketh."

We can become so addicted to this that we go too far before we think. For every idle word we speak we shall have to render an account at that great day. We are taught to avoid foolish and unbecoming talk. Let our speech be seasoned with salt. If we can not entertain each other with something that is profitable and that will have a tendency for good, we had better say nothing. If we are not true Christians during the week, we are none at all.

LEANNA D. KIME.

THE CHARACTERS OF CHRIST.

How difficult would it be to name a noble figure, a sweet smile, or a tender and attractive relationship in which Jesus is not set forth to woo the reluctant sinner, and cheer the desponding saint. Am I wounded, he is balm; am I sick, he is medicine, am I naked, he is clothing; am I hungry, he is bread; am I thirsty, he is water; am I in debt, he is security; am I in darkness, he is a sun; have I house to build, he is a rock; must I face the black and gathering storm, he is an anchor, sure and steadfast; am I to be tried, he is an advocate; is sentence passed and I am condemned, he is pardon. To deck him out and set him forth, nature calls her finest flowers, brings her choicest ornaments, and lays her treasures at his feet. The skies contribute their stars, the sea gives up its pearls, from fields, mines and mountains, earth brings the tribute of her gold and gems and myrrh and frankincense the lily of the valley, the clustered vine, and the fragrant rose of Sharon. He is the chief among ten thousand, and the altogether lovely; the fullness of the Godhead, bodily.—*Sol.*

NOAH'S PREACHING.

BY MARVIN R. VINCENT, D.D.

Noah is called by Peter a "preacher of righteousness." He was so, of course, by his example. He walked with God in a corrupt generation; and a man cannot walk with God and meet the whole world going the other way without being marked.

But Peter uses the ordinary New Testament word for preacher—"Herald," which would seem to imply that Noah preached by word as well as by example. We are often told that example preaches more effectively than words; but granting this, it does not warrant a good man in withholding words at the proper season. We have Scripture for it that a word fitly spoken is like golden apples in silver baskets; and a very pretty figure that is; for the silver network of the basket sets off the beauty of the golden fruit just as a good example and a good word enhance each other. Noah, we may be sure, did not walk so long with God without receiving some message to bear to those evil men among whom he lived; and even if he had not, it would be strange if a man could walk God's paths, and have God with him to interpret the wonders of the way, and not see or hear something which he wanted to tell his neighbors. Silence is indeed sometimes born of faith. We have read of a man who was dumb because God "did it," but in the same book we read "I believe, therefore have I spoken."

"Be that as it may, there was wonderful preaching in the building of that ark—a visible sermon day by day—for months together. Men might laugh and jeer, as doubtless they did, at the old man's persistent work upon the huge craft; but long before it was completed, every man, woman, and child knew that Noah believed a flood was coming. Laugh as they might, it came to be a familiar fact in the community that this man was providing against a great disaster, which, whether it were really coming or not, was intensely real to him. Nine out of ten might sneer at it as a madman's freak; but the tenth might raise the question with his neighbor, or at least ask his own heart if indeed there could be anything in this threatened flood. A man who believes anything so intensely as to devote his days to a work like that ark, will impress even the incredulous.

And there is a corresponding power in the simple fact of a man's so living that his neighbors and friends see that he is getting ready for death and judgment and eternity. You cannot be preparing to go to Europe with your family for a year's absence, without your friends and neighbors knowing it. Your servants know it. Your household arrangements are not those of a man who is settling down for a long residence. Your business associates know it; you put things into a different

shape from the ordinary course of business. You are regular, as usual, at the counting-room, and the household order may be uninterrupted; but that atmosphere of preparation gets into everything. Is it strange, then, if the belief that you are moving toward the judgment seat of a God who will render to every man according to his work should set a similar stamp upon your life which your neighbors and friends cannot mistake? If a man believes that there is a loss to be escaped, and gain to be won in the future, which awaits his soul, may we not expect that his preparation for that future will make itself felt, that he will be seen to be making provision and taking precaution? There is power in that fact. Men may call him a fool or a fanatic, but they can not see his life, year after year, taking its drift from the hopes and fears which attach to that unseen realm beyond death, and not be impressed by it. They who do such things "declare plainly that they seek a country;" and when that declaration is written plainly upon the principles and habits of each day's life, people will begin to ask, "Whither is he going? What of that unseen city for which he is preparing? What joys are those for which he gladly suffers the loss of all things? Who is that divine Friend for whose welcome he seems so eager? What are those dangers away from which he is so carefully shaping his course? What means this ark of grace into which with such anxious care he is striving to gather his household?" In short, if the sense of the reality and meaning of the future is so feeble and vague in a Christian as not to set this mark of preparation on his life, if there is no ark building in progress, day by day, no evidence that he believes himself a subject for salvation, apart from his own danger, he is defrauding society of a lesson and a warning.

Noah was, further, a preacher by his obedience. It is not uncommon to find preachers of righteousness who have not learned the righteousness of obedience. There are those of whom our Lord says that they prophesy in his name, and yet do not the things which he says. One reason why practice is such pungent preaching is, that it is so much harder than preaching. God once came to Joshua and bade him "be strong and very courageous;" and for what? To attack the walled cities or the giant kings? No. "Be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses, my servant, commanded thee. "Courage and strength were to culminate in obedience. God taught Joshua there the lesson which every successful moral leader has had to learn, that success depends on obedience, and that it requires strength and courage to obey—more courage to obey than to command an army. Did it require no courage for Noah to obey God? Were men any

"THE relation between men and women ought to be as equal and as righteous as their love; also as clear sighted, that by means of it each may educate and elevate the other; both looking beyond each other to that absolute right and perfect love, without which all human love must surely, soon or late, melt away in disenchantment, distaste, or even actual dislike. For love can die; there is no truth more certain and more terrible; and each human being that lives carries within himself or herself the possibility of being its murderer."

A LESSON OF HUMILITY.

The Bible says, "Be clothed with humility." Little children are gentle and affectionate; they love their parents more than all the world, and do not like to go away from them. So God's children ought to love their heavenly Father, and say to him, My Father, thou art the guide of my youth. Whom have I in heaven but thee? And "there is none upon earth that I desire beside thee." Only those who are thus humble and gentle, and who love God with all their heart to their heavenly Father, will be taken to that world above where all is love and joy forever.

This should teach us all the duty of forgiveness, God is our Master, and we have all grieved him many times. We sin against him every day, yet he spares us still. He has even promised to pardon us and to give us eternal life in heaven if we come to him in faith. Then, if God so loves us we ought also to love one another. How can we come to him and say, "Forgive us our trespasses as we forgive them that trespass against us," when our hearts are full of angry and unkind feelings. If we wish God to pardon us we must be willing to pardon our fellow-creatures. Jesus says, "Forgive, and ye shall be forgiven." This is a very solemn thought. Let us pray God to open our eyes and turn us from darkness to light, and from the power of Satan unto God, that we may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ Jesus. This may teach us a lesson. It should teach us to be kind to our neighbors, to be always ready to help them and to do them good. We may be kind in little things, as well as in great things. All may do something for those in sorrow, and all should try to do what they can. This is the command of Jesus, "Be ye kind one to another." Jesus has a blessing to bestow upon all those who seek for it aright. But how can we learn the way to heaven? God himself has given us his *Holy Word* to teach us—we have the *Bible* to show us the way. Oh let us "search the Scriptures," for in them is life. LIZZIE B. ZIMMERMAN.

BALANCED ENTHUSIASM.

Not the least interesting of the contrivances concerned in that wonder, the phonograph, is the little balance wheel which secures regularity of motion to the mechanism. Many a human organ of speech would be more effective, not to say endurable, if there could be fitted thereto such an instrument of control. Balance betters what is already excellent; and some virtues, especially, come perilously near to being vices, when not properly balanced. This is notably true of enthusi-

asm. A "crank" is an enthusiast without balance; a fanatic is a sectary without moderation.

Nothing is more striking about the zeal of our Lord than the way in which it was counterpoised. His earnestness was, at once, nourished and kept free from extravagance by frequent meditation and lonely prayer. His enthusiasm rested, constantly, upon a basis of reality; it was interfused with the genuineness of His actual life of fellowship with God. His ardor was not the reddening of an empty pot, set above a quick fire of crackling thorns. There was life within, to boil with the transmitted heat; and though consuming He was not consumed. His wisdom made His zeal the creature of His will. It was the pent and regulated servant of His life, not its controlling master.

There is no trace in him of that false and fanatical enthusiasm which "is ready to believe four times as much as any one can prove, and can prove four times as much as any one else is willing to believe." His earnestness was never in danger of becoming bigotry. Himself a Jew, he chose a Samaritan as His most striking illustration of the compassion of love. When one was found doing good in His name, though the man had shown no disposition to number himself among His disciples, He refused to allow His jealous followers to restrain him: "Forbid him not; for he that is not against us is on our part." There spoke an enthusiasm that was tolerant; ready to recognize other than the ordinary methods; ready to avail itself of the aptitudes of other men than those who wear the same badge.

His enthusiasm was sustained; it lasted. Tyndall has written of Faraday: "His nature was impulsive; but there was a force behind the impulse which did not permit it to retreat. If in his warm moments he formed a resolution, in his cool ones he made that resolution good. Thus his fire was of that solid combustible, not that of gas which blazes suddenly, and as suddenly dies away." In this, as in so much else, Faraday followed Christ. What was so splendidly true in the life of the man of science, was superlatively true of the Son of Man. There were no spurts in His career; nor, anywhere, a recession. From first to last, His life was one steady glow of love to God and man. When the flame of life expired, it was not from exhaustion of resources, or from failure of purpose. "He laid down His life of Himself, that He might take it again." And now that He has taken it again, according to the representation of the author of the letter to the Hebrews, He is the same earnest, eager-hearted Christ, "from henceforth expecting till His foes be made the footstool of His feet."

Such a Lord ought to have such disciples. In us, as in Him, ardor is to be moderated by wisdom: earnestness wedded to tolerance: zeal regulated by

knowledge. The only enthusiasm that is Christlike is balanced enthusiasm. Whether it can be thus counterpoised and still persist as enthusiasm is the severest test that can be applied to it.—*Christian Inquirer.*

TEMPER AT HOME.

A HANDFUL of snow is a beautiful thing, soft or sparkling, as the case may be, outside, but very damp and disagreeable by the fireside. And there are domestic snow-balls—soft as wool, or sparkling as gems outside—"pleasant-spoken, nice men," who leave all that aside as wipe their feet (if they do *that*) at their own door; and who become cheerless, cold, and depressing the moment their shadow falls on their own hearth. The poor mother instantly goes "on her good behavior;" the children cease to be natural, and put on their humble looks; the dog and cat retire to the corner farthest from *him*, with an expression which, rightly interpreted, says plainly, "Its all up, now!" Surely this is the way to unmake happy homes. Come, now, my dear friend, let me talk to you. If there is a pleasant word in your mouth in the twenty-four hours, do say it to that hard-working woman whom you vowed to "cherish"—to cherish, mind, not only to provide for and all that, but to cherish. And those little boys and girls that are hungry for "petting" and affection from you, cannot you make out any little manly pleasantry for them? They are not culprits, of whom you are the jailer. Why, they are your own children, with young hearts in their bosoms, to whom home ought to be the dearest place, and father the best man in the whole world—"father," the name and object by which their child's heart ought to climb up to the notion of our Father in heaven! If you had trouble and toil outside—as who has not?—which gathered your brows and set your lips during the day, lay off the load when you lay off your coat, and let your presence make a little holiday in the dwelling. You are the strongest, most commanding person there—the husband or house-band knitting all together. Well, bind them together, not with the cold, hard grip of iron, but with the silken cords of human love. Brighten up, and speak cheerily; your kind speech will awaken kindly echoes all through the dwelling. Then the house will miss you when you are out, and every living thing in it will welcome your return. You will give a happy, healthy, lively tone to the whole circle, and save tears, time, and medical attendance.

We would not willingly convey the impression that all the good feeling is to be on the side of the father, for much might be said to wives and others on the influence of temper and tone in making home happy. Meantime my fancy roams

through dwellings into which I have peeped, into quiet "parlors" where the carpet is clean and not old, and the furniture polished and bright; into "rooms" where the chairs are deal and the floor carpetless; into "kitchens" where the family live, and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the thatch overhead, and I see that it is not so much wealth, nor learning, nor clothing, nor servants, nor toil, nor idleness, nor town, nor country, nor rank, nor station—as tone and temper that make life joyous or miserable, that render homes happy or wretched. And I see, too, that in town or country, in Europe or America, God's grace and good sense make life what no teachers, or accomplishments, or means, or society, can make it, the opening stage of an everlasting psalm, the fair beginning of an endless existence, the goodly, modest, well-proportioned vestibule to a temple of God's building, that shall never decay, wax old, or vanish away.

TRACT DISTRIBUTION.

Are there not many Christian families which outwardly meet the claims of their profession as far as attendance at church, and a general attitude of respect toward the religious movements of the day are concerned, but with whom there is a lamentable failure in scattering light along the common pathway of every-day life?

One of these neglected duties is that of lightly estimating religious tracts. The very persons who help to support their publication, manifest no interest in furnishing them to their households, or in circulating them among those who get no religious reading, and to whom the frequent present of a tract would be welcome.

It is hardly possible to disabuse even many Christian minds, of the notion that because they are so cheap, and specially designed for common circulation among the masses, that they are therefore beneath the notice of the intellectual and select reader. This mistake comes of not reading them. There are no books written with greater care, or revised with a severer criticism, or presented under the sanction of greater names in the religious world.

In the religious tract we see a most powerful and efficient agent quietly entering a house, making a mute appeal to every eye, and addressing itself to the various wants of every heart, if no more, presenting itself as a momentary employment to the idle and unreflecting minds which may be found in most households, and which, perhaps, may be touched to reflection and penitence by some of these words, dictated by love, consecrated by prayer, and sent forth in faith.

The point which I would particularly urge, is to keep on hand a supply of tracts to put into the washerwoman's bun-

dle, the errand boy's hand, to bestow on the wood chopper, and the wayfarer, who begs at your door.

"Thou knowest not which shall prosper, this or that."

I knew a lady who was in the habit of purchasing a quantity of tracts on Saturday, which she scattered about the house on Sunday morning, where they lay like manna around the camp, to be gathered up in the course of the day by every servant and child, as well as the older members of the family, and during the week they were given away to be again supplied at the close of the week.

This good seed scattered along the family pathway, this household supply which becomes a part of the daily provision, is picked up by the children, and furnishes imperceptibly any amount of teaching which is deposited in the secure and tenacious memory of childhood.

The cares of the maturer years, the deceitfulness of riches, and the temptations of pleasure, may write many a page above this early imprint, but there it is, more deeply engraved than any after writing can possibly be, to be drawn out at some future day in characters of light before the awakened soul.

I do not arraign the unchristian, but the Christian world for a neglect of this means of grace.

A PROFLIGATE SON.

An ungodly youth, who had disregarded the pious advice of his parents, at length consented to accompany them to hear a minister, who visited the town in which they lived. The subject of the discourse was the heavenly state, which was described by the most glowing and attractive representations. On returning home, the young man expressed his admiration of the preacher's talents, "but," said he, turning to his mother, "I was surprised, while the smile of joy was visible on the countenances of all around me, you and my father appeared gloomy and sad, and more than once, in tears. I was the more astonished, because I thought, that if any one could claim an interest in the subject, you were the happy persons." "Ah, my son," replied the anxious mother, "I did weep, not because I feared my own personal interest, but I wept for you. It was the fear that you, my beloved child, would be forever banished from the blessedness of heaven, that caused me to give way to my bursting grief." "I supposed," said the father, turning to his wife, "that those were your reflections. The same concern for our dear son made me weep also." These pointed, yet tender and judicious remarks found their way to the heart of their child. He felt them keenly; they wounded his hard heart, led him to repentance, and to the cross of Christ for mercy and reconciliation, and terminated in his saving conversion.

CONDITION OF THE JEWS.

The change in the position of the Jew within the last half century is one of the most remarkable characters, says Dr. Gracey, of Buffalo. Now he exercises a power greater than in the days of David and Solomon, or when they had their land and their scepter. They are "ministers of finance, ministers of education, peers of the realm, Mayors of great cities, Senators in the assembly, close counselors of Kings." Their children are being educated in a far higher ratio than are those of Gentiles in many countries. At the same time Rabbinical Judaism has necessarily undergone considerable modifications. Among multitudes of them in Germany the hope of a Messiah has totally disappeared. The writings of Lunz, Geiger, Holdheim, Furst and others have rudely shaken the belief in the authority of the Talmud. A return to the simple Mosaic Judaism is now proven to be an impossibility. Will they become Christians? The Missionary News estimates that at least a thousand Jews annually are converted to Christianity, and join the churches in the following proportions: Greek Church 450, Romish Church 270, Evangelical 250. Then there are the independent Jewish movements, like that under Rabinowitz, the learned Jewish lawyer who teaches the Jews that "Jesus is our brother." "They are sleeping under all stars, trading in all marts, sailing over all seas, scaling all mountains, tracking all deserts, wearing all garbs, speaking all tongues, the source of all the monotheism of the world," without country that they may call their own, without shekel or shield, without prophet or priest, they remain, defying all influences that have worked the extinction of other peoples; they remain to accomplish so high and holy a mission as that of witnesses to Jesus Christ.—*Exchange.*

THE ORIGINAL CONDITION OF MAN.

I am inclined to think that if our first parents had not sinned when they were in the Garden of Eden, they would have had to work to "dress and keep it;" but their work would have been so light, that they would never have felt the effects thereof, and there would never have been for them any temporal or eternal punishment.

I wish some brother would give an explanation on this subject in the *HERALD OF TRUTH*. GEORGE FUNK.
—*Patricksburg, Ind.*

"Love is blind" There is but one thing blinder—selfishness. A selfish man stands in his own light; is engaged in devastating war upon his own interest.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITORS.
A. B. KOLB,

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Contents of this Number.

| | Page |
|---|------|
| History of the Mennonite Church..... | 305 |
| A Scriptural Christian..... | 306 |
| Consider your duty..... | 307 |
| We must overcome..... | 307 |
| Bearing our cross..... | 307 |
| Our Lord's Prayer..... | 308 |
| The Sabbath..... | 308 |
| Every day and Sunday Christians..... | 308 |
| The Characters of Christ..... | 308 |
| Noah's preaching..... | 309 |
| A lesson of humility..... | 310 |
| Balanced Enthusiasm..... | 310 |
| Temper at home..... | 311 |
| Tract distribution..... | 311 |
| A prodigal son..... | 311 |
| Condition of the Jews..... | 312 |
| The original condition of man..... | 312 |
| Editorials, Church News..... | 314 |
| Correspondence..... | 314 |
| Journeymen..... | 315 |
| Trip to Northern Michigan..... | 315 |
| Visit to the East..... | 316 |
| The Sunday-school..... | 316 |
| Ans. Confessing Christ, Sunday reading..... | 317 |
| Suspending through the winter..... | 317 |
| Murderous Millinery..... | 317 |
| Marriages, Obituaries, Deaths..... | 318 |

Send for a Mennonite Family Almanac at once. Price 8 cts. Sent prepaid by mail.

BRO. A. P. SHENK, of Elida, Allen Co., Ohio is selling books, almanacs, etc., for the Mennonite Publishing Co., and those who desire any of our publications or other books may obtain them at him.

FOURTEEN MONTHS FOR ONE DOLLAR!—From the 1st of November until December, new subscribers will receive the Herald from the time they subscribe until December 1891 for 1.00. Show this item to your friends and get them to subscribe at once, thereby getting the "Herald" free for three months.

OUR WEEKLY PAPER the "Mennonitische Rundschau" appeared in an entirely new dress and in enlarged form in the 1st of October number and makes a very creditable appearance. The new type is somewhat larger than the old and very clear, so that it can be easily read. This new improvement is the result of the untiring efforts of its publishers, to make the paper first class in every respect, coupled with a liberal and continually increasing support of our people. The price of subscription remains the same as before, only 75 cents a year.

NO NAME.—Some person sent us 75 cents per Postal Note from Elizabethtown, Lancaster Co., Pa., a few days ago, but gave no name nor information what should be done with the money sent. The person who sent it will please write us at once, giving his or her name and stating what is to be done with the money.

BRO. M. S. STEINER, who has been visiting among the churches, in the interest of our Publishing House during the summer has now returned to Elkhart. He expects to remain with us during the winter. He brings much encouraging news concerning the church in general, and feels very grateful for the kind and welcome reception extended to him everywhere.

BOOKS, BOOKS! We have just received another consignment of different kinds of books, among others a number of the well-known Grieb Dictionary. As an extra inducement for all who desire this excellent German-English and English-German dictionary (in two large volumes) we will send this work for the rest of the year by express to any address in the United States and Canada at the extremely low price of \$5.00. In each case however, the cash must accompany the order.

We have also received a number of German Bibles without illustrations, and will sell the No. 1 at \$5.00, and No. 2 at \$5.50 per copy. These Bibles are about the same size as the common Family Bibles, are printed in large, clear type on good heavy paper and contain blanks for Family Records. Many persons prefer Bibles without illustrations, and this Bible will, we believe, fill a long felt want.

A NEW BOOK.—The Mennonite Publishing Co. has now in press a new book containing first, the eighteen articles of Mennonite Confession of Faith, adopted at Dortrecht in 1632; the thirty-five questions comprising the shorter Catechism, Instructions and Forms for the administrations of Baptism, the communion of the Lord's Supper, the Marriage ceremony, the Ordination of a Minister, Deacon, Bishop, Texts and Scripture Selections appropriate for funerals, etc. It is a book both for ministers and members. The book is printed and will be out of the

bindery in two weeks. It will be sent by mail, postpaid, for 35 cents. The book is something that has been much needed for a long time, and should be in the hands of every minister and member of the church, and should especially be put into the hands of every applicant for baptism. Send your orders.

A READER of the HERALD, in writing to us a few days ago says, among other things, "Every family ought to be interested in such a paper as the HERALD OF TRUTH. It contains many good lessons, and I have often thought they seem to come just when we need them most."

A CARD OF THANKS.—Bro. Garret Mayhousen of Olyphant, Lackawana Co., Pa., who has suffered such severe afflictions by the loss of his children, as given in the last number of the HERALD, (See death notices) desires to return his heartfelt thanks to the kind donor of a copy of the Mennonite *Confession of Faith*, which was sent to him without any indication as to who sent it.

THIS NUMBER OF THE HERALD contains an unusual number of news items and communications from our correspondents, which can not fail to be appreciated by our readers. We are often told by many who visit us, "The first things I look for when I get the HERALD are the editorials, church news and correspondence." We greatly appreciate the support of those who send in correspondence, and we know our readers do the same. But there are still so many places where we know much work is done, but of which we hear so little and so seldom directly, and we very much desire that all the churches be in some way or other represented by their correspondences. By this means we become better acquainted with each other and by such acquaintances new sympathy and new interest for our mutual welfare is awakened in us all. We hope all our correspondents will ever bear this in mind, for by their work a great deal of good can be accomplished, the good results of which perhaps can never be too highly estimated. Let us all labor to the up-building of the cause of Christ's kingdom by awakening an interest in the good work among and for each other and our fellow men in general.

THE RIGHT TONE.—The New York Sun some time ago, asks the question, how Christ would be received were he to come to the earth to-day, and comments thereon after this wise:

Dr. De Costa, one of our Episcopal clergymen, declared last Sunday that "if Christ were to come to-day He would be pronounced an Anarchist and tried by newspapers," and the Jewish rabbis would give Him "the same reception that he received from Caiaphas, the high priest, and Pontius Pilate."

But how would it be with the Christian churches? Would they give Him any better reception? These are the commands and doctrines He would preach if He entered the pulpit of Dr. De Costa:

"I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man shall sue thee at the law, and take away thy coat, let him have thy cloak also. Give to him that asketh thee, and from him that would borrow, turn not thou away."

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."

"Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body what ye shall put on. Behold the fowls of the air, for they sow not, neither do they reap, nor gather into the barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

"Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

"Verily I say unto you, that a rich man shall hardly enter the kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

"Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasures in heaven; and come take up the cross and follow Me."

Thus Jesus would condemn the whole system upon which civilized society rests,

the accumulation and defense of property, resistance to injury, reliance on the civil law, and the forethought for future maintenance, which in that society is accounted a virtue of the first importance. He would call for a complete social upheaval and revolution, for the destruction of our whole commercial and financial system, and the utter abandonment of what we know as political economy. He would not leave a pillar standing. Society would be broken up. We should have to begin the whole anew, and reconstruct it on radically different principles. The Churches, too, would be the first to fall under His condemnation for preaching and practicing doctrines and rules of conduct at total variance with His teachings. What sort of reception, therefore, would Christ get from Dr. De Costa and the Church of St. John the Evangelist if He were to appear there to day?

CHURCH NEWS.

FROM MONTGOMERY CO., Pa.—Pre. Jacob C. Moyer and Bro. Samuel Musselman of Lower Salford township, Montgomery county, Pa., recently visited brethren and churches in Lancaster, and Dauphin counties.

PRE. HENRY NICE of Ustick, Whiteside Co., Ill., is spending some time among the brotherhood in eastern Pennsylvania. He had meeting in the Old Mennonite Skippack meeting-house on the 23d of Sept. on the 27th in the Plain M. H., on Sunday the 28th in the Townsmercen M. H., and on the 29th at the Blooming Glen Church, in Bucks county.

FROM MISSOURI AND KANSAS—Bro. J. S. Coffman, on his recent trip west, sent us some items that should have appeared in the Oct. 1st number. Below we give them along with a brief report of the rest of his visit. At Cherry Box, Shelby Co., Mo., I had the most encouraging visit that I have ever had at that place. The members are generally well interested in the prosperity of the church, and manifest considerable growth in the spiritual life. The Sunday-school is progressing fairly, and is generally attended by the members and their children and some others. Brother Brubaker is holding regular services every two weeks, and his congregation appears to be advancing in their knowledge of the Scriptures.

We held a number of meetings from the 6th to the 14th of Sept., which were largely attended by members of the various denominations, as well as non-professors, who were deeply interested in the doctrines of the Scriptures as we teach

them. Our members here are well in the order of the church, and contend earnestly for the doctrine. Some who have not been brought up under the teachings of our Society have been attending church and Sunday-school, with them, and several such are now applicants for membership. There are six applicants in all.

This is a fairly good country, and the seasons compare well with those of the countries farther east. The land is cheaper here than at any point, to my knowledge, where we have a congregation in a good country. If brethren of a little means knew it, there is some inducement for them to settle here.

At Hamlin, Brown Co., Kan., I found Bro. and Sister Price, and their daughter, Sister Mary Benner, all cheerful and well interested in the good work. One meeting was held with them in the town of Hamlin. Bro. and Sister Price accompanied me to Nemaha county, where we held three meetings with the little family of members at that place. They are apparently all firmly established in the faith, and would furnish a good example of piety and earnestness, and Christian order to some of the larger congregations. May God abundantly bless them in their earnestness and their overflowing charity.

Here is certainly one of the most productive portions of the western country. The seasons are more uniform, and generally better than almost any others where I have visited our scattered members in the west. The lands are higher in price than at some other places, but the good character of the soil and the favorable seasons make them cheaper in the end than some which cost less money. I have much reason to repeat that there will be a prosperous congregation of our people here before many years.

On Saturday, the 20th, I arrived at Garden City, Mo., and remained till Tuesday the 23d. Brother L. J. Heatwole went on Saturday to the regular four weeks' appointment at Olathe, preached three times, and came back on Monday. Bro. D. F. Driver of Morgan Co., came to Cass Co., on Sunday morning. Five meetings were held from Saturday till Monday evening, among them the semi-yearly council meeting. The congregation is composed of a considerable number of members, many of them well interested in the spiritual life and the prosperity of the church. This is a good country, and a pleasant neighborhood for one to have his church home, but the church here does not so much need the presence of brethren changing their place of residence as some of the smaller congregations in Missouri and Kansas.

The church in Morgan county has not built up very rapidly. In the past years a good many of the brethren who had located there have settled at other points, generally farther west. Those who have

remained, have prospered well in worldly affairs, and feel assured that they have a good country. There have still been a few accessions to the church as the years pass, and there are good prospects that an intelligent and interesting congregation will continue to worship at Mt. Zion Menonite Church. They have at present seven applicants for membership.

CORRESPONDENCE.

WASHINGTON, TAZEWELL CO., ILL., OCT. 3D, 1890.—Bish. E. M. Hartman leaves to-day to hold communion services at the following places: Morrison, Freeport and Cullom, Ill. Bish. Henry Nice, of Morrison has gone to Pennsylvania on a visit. COR.

FROM TAZEWELL CO., ILL.—Bish. E. M. Hartman, under date of Oct. 3d, writes as follows:—"I will leave home to-day on a trip to hold communion services in the churches at Sterling, Morrison, Freeport and Cullom. Our aged Bishop, Henry Nice, of Morrison, is absent at present, visiting in his old home in Montgomery Co., Pa.

FROM LOGAN CO., OHIO.—Pre. C. K. Yoder spent Sunday, the 14th of Sept. with the brethren in Allen county, Ohio. At present Pre. Bender of Canada is visiting the churches in Logan and Champaign counties, holding very interesting meetings. May the Lord bless the dear Brother as he goes from place to place preaching the precious truths of the gospel and admonishing the people to live in the fear of God. COR.

ROCKTON, CLEARFIELD CO., PA., SEPT. 29TH, 1890.—On the 8th of August, Bish. John N. Durr of Fayette Co., came to visit the church at this place. On the 9th he preached the funeral sermon of William B. Labord. He remained until the 15th, and during his stay five persons were received into the church by baptism. We hope that many more will soon follow their example. May God's grace and Spirit ever guide our dear brother in the good work. A Reader of the HERALD.

CHILDSTOWN, S. DAK. SEPT. 23D, 1890.—On the 11th of September the ministering brethren, Andrew Mack of Pennsylvania and Isaac Peters of Nebraska visited us. In the evening they filled an appointment in a schoolhouse. This meeting was well attended. Bro. Mack spoke from Matt. 20:1-16 and Bro. Peters selected the text Titus 2:11-14. We spent a season of refreshing. The next evening they preached in the meetinghouse near Bro. Joseph Kauffman's. From here they resumed their journey to Manitoba. May God's blessing attend them. COR. B. B.

FLANAGAN, LIVINGSTON CO., ILL.—Sunday the 14th of September, 9 persons were received by baptism into the church membership at Meadows, McLean Co., Ill., and on the 15th 10 persons at Flanagan, Livingston Co., nineteen in all. Bish. Joseph Stuckey officiated at the baptismal services. May the Lord strengthen them, that they may not with Demas fall back to love the world.

Bish. Christian Rediger of Nebraska, paid us a very pleasant visit recently, and preached several very soul refreshing sermons for us. May we all have paid good heed to the words spoken and lay them to heart. STEPHEN STAEBLY.

FROM PARTRIDGE, KANS.—Bro. J. H. Detweiler writes from the above place under date of Oct. 4th, 1890, as follows:—"We have lived here almost five years and like the country well, but are going back to Pa., to take care of my parents. There were only six members of our church here, and they are all moving away. We had preaching every four weeks for the past two years, and wish to thank the ministering brethren who so faithfully visited us, and labored in the Master's vineyard. We hope they will continue the good work, and that many precious souls may be saved through their efforts. Our future address will be New Wilmington, Lawrence Co., Pa."

TUR, SOMERSET CO., PA., OCT. 1ST, 1890.—Communion services were held in the Folk M. H., on Sunday, Sept. 28, 1890, and many partook at the Lord's table. On Saturday previous seven young people were added to the church by baptism. Bro. Jonas Blaich of Johnstown, Pa., was with us on this occasion. He filled four appointments at this house and one at the Casselman M. H., in Garrett Co., Md. These meetings were well attended and many souls were refreshed by the earnest words of the brother.

Our sincere prayer is that these young souls who have now entered the church militant may so live that they may in due time be admitted into the church triumphant. D. H. B.

FROM ASHLAND CO., OHIO.—Bro. Samuel Yoder, of Elkhart, Ind., arrived here on the 12th, and on the 13th visited in the neighborhood. We stopped at a certain house to announce the meeting, talking to an old lady 85 years of age. She asked me who the preacher was, and what denomination he belonged to. I told her, and by this time the tears began to flow. She said: "I would like to go to the meeting; that is my church." I think she said, "I have not been to a meeting of our own church for 35 years." I had left Bro. Yoder in the buggy during my conversation with her, but now went out and brought him into the house, and her

daughter being very sick, we had a short service. We did not have much time to get to the meeting for services that night. On Sunday, the 14th, we had services at the same place (Pleasant Ridge), and a large number of attentive hearers were present at both meetings. On Monday, Bro. Yoder proceeded further East. We were very much edified by this visit. A. M. BOYER.

HARPER, KANSAS, OCT. 1ST, 1890.—On the 26th of September, Bish. B. F. Hamilton of Marion Co., came here and visited among the brethren. On the 27th, Bish. S. C. Miller, of McPherson Co., Kans., also came, and in the afternoon had a preparatory meeting. On Sunday forenoon the communion of our Lord and Savior Jesus Christ was observed and in the afternoon a deacon was ordained. Three brethren were presented, Benjamin Gerber, J. Zimmerman and J. G. Wenger. The lot fell on the latter. May God endue the brother with grace and wisdom that he may be faithful in discharging his duties, and that he may know what is His holy and acceptable will.

We have now in our congregation here about 28 members, and a number of young people who should be gathered into the Christian fold. We feel to say that if any of the traveling ministers can reach us we would be very thankful if they would do so, as we all need instruction and aid in the Christian life. COR.

STUTTGART, ARKANSAS, SEPT. 22D, 1890.—On the 10th of September Bish. Christian Nafziger and Joseph Springer, both of Illinois came into our midst. On the 12th a meeting was held at which Romans 5 was taken for a text. Bro. Springer treated the subject of Christian love in a very earnest and forcible manner. On the 13th an instruction meeting was held and on the 14th we had another meeting, on which occasion 11 young people were received into church membership by baptism. Bish. Nafziger administered the solemn rite in the meeting-house. May God bless us all and especially those who have just sealed their covenant with God.

On the 15th the brethren returned home. We feel thankful to the brethren for the love they manifested toward us. May God bless them and be their guide unto a blessed eternity through Jesus Christ. Amen.

Our church here in Arkansas is not very large as yet, still there are now about 70 members here, and there are several who have not yet united with us. We have two ministers, Bish. Jacob Yoder and Jonathan Beck. May God richly bless them in their calling.

ABSALOM KING.

FROM MIFFLIN CO., PA.—We have had a brotherly visit from brethren Smith of Illinois and Joseph H. Byler of East Lynne, Mo. For such visits we are always glad and they are especially beneficial and welcome now, because our ministerial force is reduced in number, and a number of them are young, and though they are laboring earnestly, faithfully and effectively, yet friendly visits and labors by any of the Lord's ministers may do them and all of us much good.

On Sunday, Sept. 28, a number of young people, were received by baptism into the Belleville and Allensville churches. Would that others who have felt and resisted the strivings of the Good Spirit would come to the Lord for rest and salvation from the guilt and the power of sin.

Bro. Jac. Ben'ter of Tavistock, Ontario, Canada, with his wife, stopped with the church at McVeytown and Mattawana, on their return from Virginia, the first week in October. An appointment was made on short notice, for a meeting in our church, but, under the circumstances only about half of our congregation were assembled, but the hearts of those who were at the meeting went out in love and fellowship to our dear brother and sister, and all would be glad to have a longer visit from them. R.

FROM ELKHART IND.—We are being favored with a number of visits here just at present, all of which are greatly enjoyed. The ministering brethren Menno Cressman and Tobias Bowman, accompanied by the brethren Jous Good and George B. Schmitt, all of Waterloo Co., Ontario came from Wayne Co., Ohio on Tuesday the 30th of September. During the week they visited the churches in Elkhart County and held a number of meetings. They expect to remain here until after Conference. On Sunday the 5th of October we had counsel meeting, on which occasion Bro. Bowman was with us and preached a very impressive sermon on Matt. 18. He laid great stress upon the evils of gossip and talebearing among church members, and it is a matter which should indeed be more generally brought before the minds of the people.

The Annual Conference for Indiana, which is to be held on Friday the 10th of this month in the Yellow Creek church is drawing a goodly number of ministers and lay members to this place, as well as bringing back our ministers who have been visiting churches East and West lately. Bish. Michael Horst and wife of Stark Co., Ohio, Bro. Lewis Culp of Gardner, Grundy Co., Ill. Pre. Christian Wenger and Deacon Tobias Hershberger of Kent Co., Mich. Dea. Jacob Z. Kolb and wife and Bro. S. George H. Clemens and wife of Waterloo Co., Ontario the former being the parents of Bro. A. B. and A. C. Kolb, of this place, are already here and

others are expected on later trains. By present indications the conference will be largely attended. May its deliberations prove a great blessing and aid to the prosperity of the work here and everywhere. COR.

FROM LA GRANGE CO., IND.—The Shore Sunday-school closed for the present year on the 28th of Sept. on which occasion a very large number of friends were present. The Sunday-school was addressed by Bro. J. J. Weaver and others. We used the Lesson Helps in our School during the summer, and I believe they were well liked by all who were engaged in the work. I think they are just what every school should use in the future that has not used them in the past. I must say for my part, that I love to attend the Sunday-school, and rejoice to see the children come and learn about the blessed Savior, and the blessed truths which God has revealed to us for our salvation in His word.

God has imposed a duty on every parent. The Bible teaches us that we should bring up our children in the nurture and admonition of the Lord. I wish all the parents would ask themselves the question, whether they are doing all they can to fulfill this command. Where do we find a better means and a better place for instructing our children on Sunday, than in the Sunday School? I trust and pray that all of us may take our children to the Sunday School, and not only send them there, while we stay at home, or go to a friend's house to talk of worldly things as is often done by those who profess to be followers of Christ. Jesus says, Matt. 25:13, "Watch therefore; for ye know neither the day nor the hour wherein the Son of Man cometh." I know that if our schools were better attended by the older people, that the young people would likewise be inclined to attend better than they do, and we as a result, would have better success in the work. Remember brethren, that what we plant in the hearts of our young people and our children, may be the means of bringing them to Christ. We should give a special attention to our Sunday-schools, as it is the very best means that we have, and stands next in importance and influence, to the church, in bringing souls to Christ. I trust that we may soon have the "Evergreen Schools," and continue from year to year, working faithfully for Christ and his kingdom, until we shall meet in the rest which remaineth for the people of God.

G. L. MISHLER.

"BEHIND the snow loaf is the mill-wheel; behind the mill the wheat-field; on the wheat-field falls the sunlight; above the sun is God."

JOURNEYING.

(Concluded.)

In the HERALD of August 15th appeared, under the above title, a report of the journey of Bish. Samuel Coffman and wife of Virginia. The following report of the rest of their journey may be of some interest to their friends, especially those who had asked them to write to them.

At Delphos, Allen Co., Ohio, they were met by their son-in-law and daughter, A. P. Shenk and wife. They visited among the brethren in Allen Co., one month, attending a number of meetings, which were well attended. They expressed themselves highly pleased with the zeal and the earnest efforts of the brethren and sisters here in laboring for the cause of Christ. This, along with the kindness manifested toward their visitors, shall ever be cherished as one of the most pleasant memories of the past.

Here they had the pleasure of meeting again our aged Bro. and Sister Henry Nice of Morrison, Ill., with whom they had visited and spent pleasant hours sometime before. The two aged ministers filled two appointments while together, when they again bade each other farewell with the blessed hope if this should be the last meeting on earth, that they may meet in the better world. Many pleasant hours were also spent with our aged Bro. John M. Brenneman, whose bowed form and slow, palsied step remind us that the days of his pilgrimage are well nigh ended. Not far away must be the time when the aged toiler will be called to lie down and rest. God grant that, one by one, as the aged laborers are called away they may be reunited even in a closer and purer relation in the blessed beyond which they were happy to enjoy while on earth.

Bro. and Sister Coffman arrived safely at home on the evening of Sept. 11th. They found all well, and thank the Lord for his protecting care, and also the many friends whom they met on their journey for their kindness. May we all ever look to God for the guidance of his Holy Spirit, that through all the conflicts of life we may be blessedly sustained, and at last gathered where there will be no farewells spoken to be ever with the Lord.

A TRIP TO NORTHERN MICHIGAN.

On the 12th of September, at 4:45 P. M., my daughter, Jane Mishler, and I, left Elkhart for northern Michigan. I arrived at Brutus at nine in the evening and was met at the depot by Bro. Joseph Detweiler, son of Abraham Detweiler, who conveyed me to the home of Bro. Joseph Detweiler. Next day we met with the little flock at a school house two miles north of

Bro. Detwiler's, at 2 o'clock P. M., for worship, on which occasion Bro. Joseph Detwiler and wife were received into church membership. The same evening we met in the Mennonite meeting-house to worship God.

Next day, Sunday afternoon we met at the same place to hold communion services. Nine members partook of the emblems of the broken body and shed blood of our Lord and Savior, Jesus Christ. In the evening we met at Bro. Abraham Detwiler's. For this vicinity it was quite a gathering. On this occasion Sister Detwiler partook of the bread and wine in commemoration of the suffering and death of her Lord and Master. Sister Detwiler is not able to attend meeting on account of her poor health.

On Monday I visited with the brethren. Tuesday at 3 P. M. I took the train for Petoskey, where I visited a few days with my old neighbors and acquaintances. On Friday at 10 A. M., I took the train for Boyne Falls, where I was met by Bro. Shelly, who lives a mile west of the above place. There was to be meeting at his house in the evening, but on account of the bad weather only one neighbor came in. On this occasion Bro. Shelly's oldest daughter was reinstated into church membership, and we held communion services. Next day, Saturday, at twelve o'clock, I took the train for Mancelona, arriving at three o'clock P. M., we had meeting in the evening and on Sunday at Sister Garber's house, and on Sunday evening at Titze, with Bro. Kindig where a small congregation came together. At twelve o'clock midnight, I left Mancelona and arrived home Monday, and found my family all well. The Lord be praised for his goodness and mercy.

HENRY SHAUM.

A VISIT IN THE EAST.

On the 15th of August wife and I in company with Bro. Joseph Byler and wife and Sister W. Zimmerman, left our homes at Garden City, Mo., on a trip eastward. We reached Hopedale Ill. the following morning and visited several friends there. On the 17th we held two meetings. Here we found some young souls who desired an interest in our prayers. May God strengthen them that they may be able to make a complete separation from all that is worldly, and set up an eternal covenant with their God and the church. On the 18th we had a meeting at Elm Grove, and on the 19th in the evening at Washington. On the 20th we attended two meetings at Metamora, Woodford Co.; also one with Sister Gingerich as she is no longer able to attend public services. It is the duty of ministers to visit the sick, aged and infirm and seek to comfort them with the word of God.

On the 21st we attended two meetings at Roanoke, and on the following evening at Pre. Stahly's near Flanagan, Livingston Co., on the 23d and 24th in Bro. Daniel Steinman's church and in the evening again at Bro. Stahly's.

On the 25th we continued our journey to Bureau Co., to Bro. J. Buerckey. We held a meeting there in the evening and again on the 26th. We also held a service with our aged Sister Eigstein and in the evening another one with our aged Sister Buerckey. Next morning we started for Indiana. We arrived at Goshen the same day, and were met there by Bro. D. J. Johns. He took us to Nappanee, Elkhart Co., where we held meetings on the 28th, 30th and 31st. On the 31st we returned to Clinton, about 22 miles distant and preached the same evening in the Clinton M. H. On the 1st of Sept. we visited widow A. Yoder, and held a short service there which seemed to be greatly appreciated.

The same evening we assembled with the brethren and sisters in the Forks M. H. to meditate upon the goodness of God and the teachings of his word. The following evening we met again in the Haw Patch M. H. On the 3d we separated, Bro. Byler, and Bro. J. Schmitt of Illinois, accompanied by Bro. H. Kennel starting on a trip to Pennsylvania, leaving me and my wife with our friends here. On the 4th we attended the funeral of widow Yoder whom we had shortly before visited and who had since passed away. The children have the comforting assurance that their beloved mother is with Jesus, where there is joy and peace and rest forever.

In the evening we had a meeting in the Mennonite M. H. and on the 5th we visited the brethren in Elkhart. On the 6th we assembled for worship in a school house near Bro. Eli Miller's house.

Sunday the 7th we met with the brethren for worship in the Town Line M. H., and in the evening at the house of Bro. John D. Kauffman (the sleeping preacher). On the 8th we returned to Elkhart and held services in the church there, and on the 9th we went homeward as far as Bureau Co., Ill., arriving safely at the house of Bro. Andrew Buerckey. We feel thankful to God for his kind and fatherly care and protection of us thus far on our way.

All these meetings were well attended and we felt glad to meet so many warm-hearted brethren and sisters, to whom we tender our heartfelt thanks for their kindness and hospitality. May God bless them for their kindness they showed to us. The Savior says "Whosoever shall give to drink unto one of the little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward," Matt. 10:42.

PETER ZIMMERMAN.
Garden City, Cass Co., Mo.

THE SUNDAY-SCHOOL.

I remember when a child that some pious students used to go out every Sabbath about three miles from the college where they were studying, to teach a little Sabbath-school in a small country school-house. They had gathered in the children from several careless, godless families, who never attended church, except a funeral brought them there, and faithfully did these young men preach Christ to the little flock for the short time they were under their care. After a time the students went away, and the school was discontinued, but it left an influence for good which was not so short lived. Several families were induced by it to become church goers, though it was nearly three miles to the nearest church, over exceedingly bad roads in the winter. I have not the means of knowing the subsequent history of most of the children gathered there, but some I know are now filling useful and honorable positions in life, of which their early years gave little promise.

A similar school was once started in a destitute settlement in Indiana. It lasted for about two years, and then the superintendent moved away, and the school was discontinued. There was no church inclosure into which these lambs could be gathered, and to all appearance they must be left to perish in the wilds. For more than seven years there was no Sabbath-school in the place, but its influence had not died. Again a school was organized, and some fifty scholars were gathered into it. It was a marked fact that most of the teachers of the new school were scholars in the old one.

The experience of one young man was especially interesting. He was the son of irreligious parents, and had come when a boy to a lecture given at the commencement of the first school. Everything was most unpromising, and no doubt the lecturer felt disheartened in view of his apparently fruitless efforts. But it pleased God to make it the means of converting this poor boy's soul, and here he was in the new Sabbath-school, anxious to labor in a work which had been so blessed to him.

The influence of this school was felt in all the place and two others were organized in that surrounding country; one of which was taught by the teachers of the first mission Sunday-school.

Do not be discouraged even if your school has seemed to die out. Its influence cannot die; and if the proper efforts are employed you will rejoice to see in it a glorious reviving. Scatter the good seed broadcast wherever a furrow is found—
"And angel reapers shall come down
And shout the harvest home."

For my own part, I would rather draw one single penitential tear from an obdurate sinner, than charm a court.—Gilbert.

REST.

Rest is not quitting
The busy career,
Rest is the fitting
Of self to one's sphere.

'Tis the brook's motion,
Clear without strife,
Fleeing to ocean
After its life.

'Tis loving and serving
The highest and best;
'Tis onward, unswerving,
And this is true rest.

—Translated from Goethe.

CONFESSING CHRIST.

When confessing Christ ends with a mere profession of religion, and going to the Lord's table at stated times, it is no better than no confession at all. It is even worse than none. And yet upon such a confession as this many are relying for acceptance at the last day. They vainly hope that for this, Christ will acknowledge them before his Father as his own. We do not confess Christ aright when we do not confess him openly, everywhere, and under all circumstances. The Christian must never be ashamed or afraid to have it known that he belongs to Christ. If his heart is full of the love of Christ, he will be glad to show it any way that he is a Christian. Wherever he is, he will be found with the people of God. And if alone among the wicked and unbelieving, he will show that he is not like them. He will bear reproach for Christ's sake. If, like Peter, he ever does deny Christ, like Peter he will weep bitter tears of repentance over his defection.

In order to have a sure hope that Christ will confess us as his at the great day, we must confess him now by our *lives*. The daily life must witness a continual and good confession. "Faith without works is dead." He who has real, living faith in Christ—"the joy of faith"—will work for Christ, will live for Christ. He will feel and say, "To me to live is Christ." And if this is so, how many there are who deny Christ by pretending to confess him! My reader, are you one of them? How are you confessing Christ? Are you ever ashamed of Jesus?

"Ashamed of Jesus! that dear friend
On whom my hopes of heaven depend!"

J. F. H.

SUSPENDING THROUGH THE WINTER.

A good article on the question of suspending country Sunday-schools during the winter appears in the *Young Pilgrim*. It advances three good arguments against the practice: 1. It is not necessary. 2. It is inconvenient; and 3. It is unwise. On the latter point it says emphatically and

well: "We have no time to waste. The season to work here for Jesus and for the conversion of the young is short. There is much to be done. What we do must be done quickly. Satan and his agents are at work, and more actively in the winter than in the summer, with numberless temptations to the young—sleigh-rides, pleasure-parties, balls, exhibitions, concerts, and other worldly and dissipating amusements, and with novels and novel papers for the leisure evenings, and in too many instances with poisonous reading, by stealth, corrupting and demoralizing the minds of our sons and daughters. And shall we, for a little cold or mud, in the best season of the year for Christian labor, while the servants of evil are so busily at work, stand still in idleness and inaction, close the Sunday-school, drive out the children and youth from its Christianizing influence, lock up the religious reading, suspend the Sunday-school paper, and give up the whole field to the devil and his agents? *Can we do so?"*

SUNDAY READING.

For several years I have been surprised at the style of Sunday reading which is allowed in many professedly Christian families. There seems to be not only no care to provide suitable books, but a profound indifference as to the volumes which the younger members of the family indulge themselves in reading; or, more alarming still, they know that it is just the history, the magazine, or the novel which occupied their minds during the week, and that not a sentiment inculcating the truths of eternal importance will meet their eyes on its pages.

I look back on my childhood, and cannot recollect the time in which I did not feel consciously bound to restrict my Sunday reading to religious books. Not that I always preferred them; oh, no! but the conviction of the sin of doing otherwise was so inwoven with my habits, that I could not, without severe compunction, take up a book of fiction or ordinary travel, or a school book, however pressing seemed the necessity for Monday's lessons, or the curiosity to pursue the fascinating narrative on which the iron gate of habit closed on Saturday.

This habit proved a wholesome rigor, and clearly defined the dividing line between secular and holy time, until it strengthened into principle; and I can now estimate the valuable knowledge which the habit involved, that at a time of girlish thoughtlessness on all but the amusements of the passing moment, I was, by its power, impelled to read those things in which I felt no necessities of my nature, and brought me face to face with eternal truths, which I could not wholly evade, illustrated as they were in the lives

of our most effective men and women with whom originated all those agencies for good which have diffused the blessings of Christian civilization over the world. In this way, I was shut up to much serious literature which, but for this restriction on other kinds, might never have been opened to me.

How amazed and pained have I been of late years, to find so much of these healthful restrictions removed, and to see in the hands of young girls on the Lord's day the same style of reading which beguiled and entertained their gayest and most thoughtless hours during the preceding week.

It cannot be expected or demanded that one, as yet unaffected by religious truths, should enjoy strictly devotional books, such as the matured Christian would relish, but it might be expected that a child of Christian parents should be surrounded by appliances and incentives to becoming versed in interesting religious literature.

But of what avail would be this careful catering for the soul without a degree of what is now despised as puritanic strictures in regard to the Lord's day? If a parent so fails to instruct and interest the young minds which he has received pliant and receptive from God, as to permit this holy time to be desecrated into a day of dressing, lounging, visiting, and idle reading, it is no marvel that by degrees the sacred character of the day, and God's law concerning its observance, should drop out of mind, and be remembered only as a weariness and a yoke fastened upon us by an old time and obsolete commandment.

MURDEROUS MILLINERY.

A lady told me the other day a painful little incident relating to wearing birds on your bonnets and hats. I will try and give her own words. She said:—

"One day our pastor said (during service) that when he was in Florence a lady came to him and said: 'Do you come with me and hear those birds sing, oh such mournful notes!' There was a room full of birds in very small cages, and these birds were all blind: they had had their eyes put out. In the night the owners take them outside the city and hang the cages in the trees. The trees are then all smeared with tar. These birds keep up their pitiful singing, and other birds are attracted to the cages, and they get stuck on the tar, and then they are caught, and their eyes are put out, and these birds are killed and sent to America for ladies to wear on their bonnets!"

"And I looked around the congregation to see what ladies had birds on their bonnets, and I was glad there was none on mine; and I don't think I can ever wear a bird again." *Wide Awake.*

released her. She leaves her husband and 3 sons to mourn her departure, yet they mourn not as those who have no hope. She was buried on the 29th at the Paradise meeting-house on which occasion funeral services were held by J. K. Yoder in German and David Irwin in English.

of which he suffered since last spring. Buried at the Roanoke church. Funeral services by Pre. Risser, John Egli and E. M. Hartman. He was a member of the Mennonite church for a number of years.

their loss. He was followed to the grave by a large number of friends and relatives. Services by Christian Gehman in German and by Isaac Rittenhouse in English. Brother Hoover had been afflicted for more than a year with heart disease and dropsy, gradually growing worse until death ensued. He preached the word with great zeal and was strong and steadfast in the faith.

Now rest, dear aged father, rest
From all thy labor free;
Thy pains shall thee no more molest,
To all eternity.

less for about two years, during which time she suffered pain almost daily, until death

NEIGHSWANDER.—August 21st, 1890, in Markham Twp., York county, Ont., David Neighswander, aged 78 years, 10 months and 30 days. Buried in Wideman's burying ground on the 23d, followed by a large concourse of relatives and friends. Funeral services were held by Bishop Reesor, in German from 1 Psalm 39:4, 5, and in English by John Willowby from 1 John 3:1, 2. Peace to his ashes.

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TIME TABLE.**Lake Shore & Michigan Southern R. R.**

Passenger trains after June 15th, 1890, de part at Elkhart as follows standard time:

GOING WEST, leave.

No. 21, Toledo Express..... 3.00 A. M.
No. 9, Pacific Express..... 3.45 "
No. 27, Chicago Acc..... 7.25 "
No. 8, Special Chicago Express..... 3.05 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.00 "

GOING EAST—MAIN LINE, leave.

No. 14, Fast Mail..... 11.15 A. M.
Carries Passengers daily to points where it stops between Elkhart and Cleveland.
No. 12, Night Express..... 3.30 A. M.
Grand Rapids Express..... 4.45 "
No. 22, Mail..... 11.45 "
Grand Rapids Express..... 1.23 P. M.
No. 6, Fast New York Ex..... 6.15 "

GOING EAST—AIR LINE, leave.

No. 2, Special New York Express..... 1.00 P. M.
No. 4, (Limited) Pass. for Buffalo..... 8.25 "
No. 28, To Goshen only..... 8.35 "
No. 8, Atlantic Express..... 11.40 "
Train G to Goshen only..... 7.45 A. M.
" E to Goshen only..... 3.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

Train F from Goshen..... 11.30 A. M.
" H "..... 5.45 P. M.
" B " Grand Rapids..... 12.40 Noon
" D "..... 7.40 P. M.
No. 25, Michigan Accommodation..... 2.55 "
No. 24, Acc. from Chicago..... 8.10 "
Goshen Passengers change to No. 28.
No. 27, from Goshen..... 5.50 A. M.
Passengers change cars at Elkhart if going West.

SUNDAY TRAINS.

Nos. 4, 6, 8, 12 and 14 East. Nos. 5 and 9 West.

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Cincinnati, Wabash & Michigan R'y.

Passenger trains after May 18th, 1890, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave.

No. 2, Mail and Express..... 5.00 P. M.
No. 4, Cincinnati & Louisville Ex..... 8.45 A. M.
No. 6, Ind. & St. Louis Express..... 4.44 A. M.

GOING NORTH, leave.

No. 1, Mail and Express..... 10.44 A. M.
No. 8, Michigan Express..... 5.00 P. M.
No. 5, Grand Rapids Express..... 12.15 A. M.
No. 9, Way Freight, arrives..... 11.45 P. M.

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Gerald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 27.—No. 21.

ELKHART, IND., NOVEMBER 1, 1890.

Whole No. 430.

PRAYER POWER.

When weighed down with sorrow and troubled
with care,
Be the words e'er so simple, naught calms us
like prayer;
We rise from the offering with peace in our
minds,
And renewed trust in Jesus each weary one
finds.

How priceless and joyful is this trust in God—
A comfort that fails not, though thorn-paths
be trod;
It soothes each rebellious, proud thought of our
hearts,
And peace to the troubled one ever inparts.

How sweet 'tis when tossed on the rough waves
of life,
To have one source of comfort that calms every
strife;

To have One, who has said, "Put thy whole
trust in me—
I am wise, just, and righteous, trust all things
to me."

Has success crowned thy efforts? joy followed
thy care?

Retire to thy closet—commune with One there;
Tell him of thy prospects, thy hopes, or thy joys,
And those joys will be chastened, made pure
from alloys.

Or has all been in vain? Do afflictions arise,
In trains dark and dismal, till hope itself dies?
Then go to thy closet, lay all before him,
And thy heart will be lightened, though hope's
light be dim.

In joy, or in trouble, alike watch and pray;
Commune with the highest, and learn of his
way;

Assured that in sorrow, in gladness, in care,
There's nothing so sweet and so soothing as
prayer.

—F. J. Bond.

HISTORY OF THE MENNONITE CHURCH.

(Continued.)

It is of special importance to be acquainted with the principles and opinions of the old evangelical churches during the time of the Mennonite disturbance, because the old Christian Brethren congregations are erroneously classed as being one with the Mennonites. For this reason we here present a letter from Jacob Hutter. This letter is addressed to "the captives in Hohenwurt."

Jacob, a servant of Jesus Christ together with ministers and the whole church of

God, to the captives in Christ Jesus in Hohenwurt. We wish you the unspeakable grace and mercy of God our heavenly Father from our inmost heart through our Lord Jesus Christ. Amen. Blessed be God the Father, through Jesus Christ our Lord, who has made us worthy to suffer for his most holy name's sake, and has called us from the terrible darkness of this perverse and wicked world, and has accepted us into the communion of all the elect saints to the heavenly citizenship and to the multitude of many thousand angels. God help us to obtain salvation, to the praise of his holy name through our Lord Jesus Christ to the praise of his glory. Amen.

Ye elect and dearly beloved brethren and sisters, we have heard and understood and in truth experienced, though with great pain and sorrow that ye are captives, though for the sake of the truth. Now, however, we know not how it is with you. Although we have sent out brethren to enquire after you, we have not yet received any definite message from you. And we are very sorrowful for you, that we cannot speak verbally with you or see you face to face, and we heartily sympathize with you. We also pray God at all times without ceasing, faithfully, with great diligence and earnestness; yea the saints, the whole congregation of God at Auspitz do this at all times for you and we think of you continually.

Therefore we pray you through the mercy of God to continue in the divine truth unto the end and fear not for the threats of the ungodly; they cannot take one hair from your heads without God's will; but "sanctify the Lord God in your hearts," as Peter says. Give God the honor, not men, praise God, adore and trust him with the whole heart and doubt not in his aid and great mercy. And although it would at times appear as if He would forsake you, yet it will not continue long; although God leads you into tribulation, he will also lead you out again. Forget not the comfort of the Holy Ghost which God has promised unto you and all his children by all his prophets and servants from the beginning. For this God speaks into his own, Fear not, my servant, you poor, distressed worm; I will be with you in fire and in water, that is, in all trouble, anxiety and distress.

And I will be your King and Captain, yea, your Watchman and Protector. Therefore David says, The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? Though a host should encamp against me, my heart shall not fear. Mark and consider also, beloved brethren, what David here manifests through the Holy Spirit. And again he says, I will not fear many hundred thousand; my heart trusteth firmly in the Lord; through him will I do wonders. Thus do you also, beloved brethren.

For this reason Paul tells you, If God be for us, who can be against us? Christ says, No man can pluck my own from my hand; for the Father, who hath given them unto me is mightier than all. Isaiah also says, that All things in heaven and on earth, and under the earth, yea all kings and principalities, all powers, in fine, all men, all creatures, all heathen are as nothing compared with God. O precious, noble and elevating words are these. Consider it well in your hearts.

Therefore Christ says, Whosoever heareth my word and doeth it is like a prudent man who buildeth his house upon a rock, and when floods prevail and storms beat against the house it will not fall. The house constitutes all Christian pious hearts in whom God dwells. The rock in Christ. The storm and flood are the tribulations, persecutions, sufferings and pain, also worldly derision and threatenings, yea all false teachings; all of these together will not turn the pious from the truth.

Peter says further, that if we do the works and show forth the fruits and virtues of the holy Christian faith diligently we shall not fall. Paul also testifies and says, Hope, which we have in Christ, maketh not ashamed, because the love of God is shed abroad in our hearts, which love is Christ and the Father, of which John says, that it is also a rock of which it has been said aforetime, therefore Paul says further. Who can separate us from the love of God. Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay in all these things we are more than conquer-

ors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Behold, dearly beloved children of God, what powerful, comforting words these are, and again Paul says, The Lord is faithful and true, and will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Therefore he says, "Flee from idolatry;" as if he would say guard diligently against all their evil works, and what is spoken to you concerning these things God will faithfully aid you to bear and will stand by you in all your need.

Behold, my dearly beloved fellow-members of the body of Christ, how beautifully the Holy Ghost comforts us in all things. It makes the heart of him who loves God leap for joy, when he considers this and takes it to heart, yea, if one were troubled and sorrowful unto death still he should be made alive, for all this and much more is written for our consolation and joy, therefore be comforted and be of hearty good cheer, for God leads into hell and out again, he brings sorrow and afterwards joy again; he gives death and also life, and after fierce storms he bringeth sunshine. Therefore be forbearing and wait patiently for the deliverance of your lives and do not grow faint or weary in your course. Neither look back, and be careful that the love in your hearts does not grow cold or go out.

Be not ashamed of the bonds of suffering, but rejoice with your whole hearts, for you know that upon this earth nothing is promised you but suffering, dying, trouble, anxiety, and distress, also severe persecution, pain, torture, derision and shame by all ungodly; that is the true sign and seal of all devout children of God, yea the sign of Christ or the Son of man and all his members, which must appear in these latter times, according to the word of the Lord, yea, cross and tribulation will becometh all children of God and is a praiseworthy honor and crown of rejoicing before God the Most High, and all the saints. For this was done to all the prophets, and patriarchs and Christ the Lord and all his disciples, in fine all his elect from the beginning of the world. Hence we should readily remember that if anything like this comes across our way for the truth's sake, that we are therefore not enemies, but friends and little children of God, as the Lord himself says, As many as I love I rebuke and chasten, and what son is he whom the father chasteneth not? But those who will not suffer to be chastened are not children of God, but of the whore of

Babylon, hence it is written, Blessed is he who endureth the chastening of the Lord.

Fight faithfully for the divine truth; for God will fight for you unto your death. Do not set a measure or place for God's mercy; He knows well the right time and hour, He will come at the proper time. Dearly beloved brethren and sisters confess the Lord faithfully, and he will also confess you before his heavenly Father; but he who does not confess Christ before all men, but denies him and is ashamed of him, him will Christ not confess before God and all the angels and Christ will also be ashamed of him at the last day before all the heavenly hosts. They that overcome the devil and their own flesh and all unrighteousness, and fight manfully and hold out faithfully through this natural death unto eternal life, them will God crown with beautiful crowns which will never fade; these they will receive from the hand of the Lord, yea God will wipe all tears from their eyes and will give them great and unspeakable joy, that they will nevermore remember their tribulation which they suffered, even as Paul says, For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed. And again he says, Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

John also says, we shall be like Jesus, for we shall see him as he is and our bodies shall be transformed and be like the body of his glory. Yea, the elect will shine like the sun in their Father's kingdom. Oh what a glorious kingdom God has given and prepared for his own! even as the prophet and Paul also says, The Lord will give his own eternal peace and rest, that no one may trouble them again; they will be with God the Father and the King Jesus Christ, and they will sit with Abraham, Isaac and Jacob and all the prophets and saints in the kingdom of God forever and ever. Yea the great and unspeakable joy and glory which God will give his chosen ones is more than I and all the saints can express and describe; of which all the prophets testify everywhere in the holy Scriptures, of which I in my weakness cannot relate. He who takes this to heart should readily prepare his heart, gladly and joyfully to contend for this glory, for must we not suffer that we may obtain it? God will help you and us all to gain this victory and to obtain this treasure through his Son Jesus Christ our beloved Lord to whom be praise, honor glory and thanks in his greatness and majesty forever and ever. Amen.

Further, dearly beloved brethren and sisters, I will inform you how it is with us here. It is well with us in the Lord, although we suffer great sorrow, still all is well, for which God be praised and

thanked. Otherwise we live in love, peace and unity of the Holy Spirit. However we still continually await far greater tribulation and persecution than we suffer now. May God be with us in his great mercy. We wait with great desire for the deliverance of our body, for our Sabbath, when we shall rest from all our tasks and labors and from all our works, when we can put off this miserable house of clay, that our soul and spirit can at last enter that rest and eternal joy, for this we have a great desire, for this heavenly fatherland, in this sad wilderness we have neither peace nor rest, neither have we any continuing city here, but we seek for one which is to come.

Our brother Offrus has also come with many other brethren and sisters, God be praised. The Lord has led them through wonderfully. We rejoiced greatly at their coming and praised God therefor. There are no longer many brethren and sisters in the upper country.

Herewith we commend you unto God and his holy care and protection under his mighty arm and the wings of his divine mercy, may he be with you always, and gather and prepare us all unto his peace by his Holy Spirit and keep us together and in his truth, and strengthen us through our Lord Jesus Christ, to whom be praise and honor through all the ages of eternity. Amen. Sent from Auspitz to Hohenwardt.

THE SOUL A PRECIOUS JEWEL.

If a man were to travel through some dangerous wilderness, having but one jewel in all the world of which his whole property consisted and should hear, some in one place, some in another, crying out under the hands of cruel robbers, Oh, in what fear would this traveler go lest he should lose his jewel and be at once robbed of his all. My friend, thou art the man; this traveler is thyself, this jewel is thy soul; this wilderness is the world. Thou hast to travel through crowds of sinners, legions of devils, and a whole world of temptations, these are the robbers that lie in wait for thy soul; and if their utmost spite can keep thee out of heaven, thou shalt never come there. Oh, what if thy sins committed or duties neglected, thy pride or worldly-mindedness, thy delays and triflings in religion, should at last betray thy soul into the robber's hands! Other losses may be repaired; but thy soul being lost, God is lost, Christ is lost, heaven is lost—all is lost forevermore. Secure then the safety of this infinitely precious jewel—thy own immortal soul. Turn to the stronghold, the house of defense, the city of refuge, even to Jesus Christ who saveth to the uttermost all that come unto God by Him, and will preserve them unto his heavenly Kingdom. 2 Tim. 4:18.—*Sel by M. C.*

For the Herald of Truth. YOUR SOUL.

"For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26.

What a wonderful thing the soul is! That which God gave to man, and which will distinguish him from the brute creation, yea the most precious gift man has in this life to care for is his soul.

But when we behold our situation while sojourning here in this world of sorrow, and see the many temptations that the adversary of souls is contriving, that lead to darkness and ruin, those who do not watch and pray, and those who have not consecrated their souls to King Emmanuel. We are left to think, What, what is the loss? What will be the end? What an awful eternity if they return not to repentance ere it is too late!

You have a soul, my dear reader, it is not borrowed; it is in your own keeping, it is in your power to bring it to eternal profit or eternal loss. It is therefore a man's business in this world to save his own soul through our Mediator—Christ. It is of such great value that the All-seeing eye of God is ever upon it, and what is greater, He sent His only Son to redeem it. Can we for a moment imagine the love the Son had for your soul and my soul? It is so refined that we with natural eyes cannot see it, no hand of man can touch it, no poison known to science can harm it, no instrument of death which man has invented can destroy it.

Yet it is easily destroyed. *Sin* alone can injure it. How many souls are daily traveling on, having no thought of eternity whatever or of making no preparations for the welfare of this one precious gift that God has given them to care for.

Dear reader, where will you spend your eternity? It matters not what a man loses if he saves his soul, but if he loses his soul it matters not what he saves. But so many we see that are continually striving for the filthy lucre of this world which Satan offers as compensation. He is a merciless tyrant and will not willingly give up a soul that he has once ensnared. But thanks be to God, if we come to him in faith believing, Satan's power is gone. It is within the sinners power to summon Jesus to the rescue.

"Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him."

"Softly and tenderly Jesus is calling, Calling for you and for me; See, on the portals He's waiting and watching, Watching for you and for me."

Time is now fleeting, the moments are passing, Passing from you and from me; Why should we linger and heed not his mercies, Mercies for you and for me?"

JEROME.

For the Herald of Truth. EVANGELIZING WORK.

This work was not taken up by a few earnest brethren because they thought of bringing something new before the world, not because they wished the people to understand by this that they were devising some new plan of gathering the erring ones into the fold of Christ, but because they could read in the gospel of Jesus Christ that this was the apostolic way of getting about the work.

The noble work would hardly have been revived and brought to life in our own church when it did if it had not been that the brotherhood were driven or forced into the work. I regret to be compelled to say this, but it is a fact. In looking over the states of Ohio, Pennsylvania and New York, as well as all the western states, we find churches where once a goodly number assembled, and where a large congregation might now assemble, but instead of this the churches, if opened at all, are opened every four weeks—thirteen times in a year only—and then the congregations consist of a few fathers and mothers—their children, if they go to church at all, go where not everything "looks so dead." Several houses have already been sold, others nailed shut, it is a pity that Christian people are so slow to learn their own good in this work.

The proper way to go about this work would have been to keep the fire of love burning when it was bright. But no, it must be suffered to be about extinguished before we allow any evangelizing work to be done. That is just where many of our churches stand to-day. They have been at a standstill for years but they make no special effort to have the work go on as the Scriptures teach; and the worst of it all is, that they will not allow any one else to come in to help them out of the difficulty. It may be because of superstition, but the greater obstacle is a *lack of knowledge*. The brethren at these places work to the best of their ability, but it is to be regretted that they have never learned the nature of the apostolic way of going about the work. The apostles could not build up a church by holding meetings only once or twice every month. It took Paul months and even years of continued daily labor at the same place to bring together and build up a brotherhood, and if it took Paul that length of time it is self-evident that men in our day cannot do the work successfully in much less time.

It is not the work of an evangelist to teach a new or out-of-the-way doctrine, but it is his solemn duty to teach it *more impressively and more frequently*. This is what Paul says, "Now faith cometh by hearing," and if so, then it naturally follows that the more we hear of Jesus Christ and his righteousness the greater will be our faith in him.

Enough has been accomplished of late to prove the evangelizing work essential to the prosperity of Christ's kingdom. Places where four or five years ago, the church membership consisted of a dozen or two, now at the same places, a membership of from sixty to one hundred is found. And many places that were at a "stand-still" were revived and brought to activity by the power of the Spirit.

It is marvelous to see how the souls of our ministers are stirred up on this question. Many of late, have become willing, if duty demands, to leave home, sacrifice time and means in order to be instrumental in bringing souls out of darkness into light.

Several brethren from Pennsylvania, Virginia, Ohio and Indiana have lately visited our smaller congregations in the western states. Some of those in the west have gone east, and the Canadian brethren have come over into the United States, all for the purpose of building each other up in the faith and uniting and strengthening the bonds of union that have hitherto not been so firm as might be desired.

In the last number of the Herald will be noticed that \$57.00 have been contributed to the Evangelizing Fund, and \$7.00 to the Free Herald Fund, all in two weeks. And during this time much more has been drawn out of the Fund. The interest in the church in this line of work is growing rapidly. The per cent. of this year's gain above that of any other is great. Considering the opposition to mission labor both in and out of the church, we concluded there was not enough opposition to suppress the good movement, although it did it no good. Christianity always had its faithful advocates of the truth, who were not afraid to stand up for Gospel principles, although these same principles were spurned at and pronounced unchristian because they did not harmonize or coincide with some of the methods and customs of the fathers or grandfathers. The groundless argument of calling a thing wrong just because it does not harmonize with some old habit or custom has already been used too long and although used with good intentions, has proved itself greatly injurious to the prosperity of the church. Custom and habit do not determine what is right or wrong. It takes nothing less than the plain teachings of Jesus Christ to show us the way.

The opinion of one of the late writers who has spoken definitely on this question is found in Vol. 2, No. 9, Page 68 of the HERALD OF TRUTH. Subject, "An Answer" by J. M. Brenneman.

One thing should be kept in mind by the mission workers and that is, if they wish to do much good, let them not only go to those and among such as are like minded with them, such as have the same faith, but to those who have drifted

from the faith of holiness and to those who never knew our God. It is an easy thing to speak to a people that believe just as you believe, but it is a different thing to prove to the world and convince your opponents that Christ's kingdom is not of this world and that, if we do not belong to this we are forever lost.

In order to carry on evangelizing work successfully it will require more than the ministers becoming willing to go and "Teach all nations." There is something for you and for me to do. They cannot go without the aid and support of the church. Now, what are you willing to do? How much love have you for the Master? Have you given or done anything to have the glad tidings of Salvation carried to others, or do you not believe in giving anything for carrying on Christ's work as long as you can find good farms, fine horses or any worldly goods in which to invest your money? It is the solemn duty of each Christian to either tell and bring to others the words of life or support others in their efforts to do the same.

Our time for labor is short—brother, sister what can God expect of you in the furthering of his kingdom? Do not spend all your time in pulling up tares, or you will run out of a wheat crop. But continue to sow and sow plentifully, even if the devil also sows; you will after all have a harvest to reap.

M. S. STEINER.

LIVE FOR SOMETHING.

Life is the divinest of heaven's gifts to man; and consider it as we may, something divine should come of it. Yet to how many is life but an unsolved problem, a profound mystery! They know not why it was given, nor wherefore it tends; they know not its mighty possibilities both of receiving and doing; and stranger still, they care not to know. They live as they list, and that is for themselves.

Many a one is wasting his life instead of using it. Many are prodigal of life's powers instead of husbanding them for the nobler purposes of being. The possibilities of human life are grand and sublime. How glorious the field that opens before each, for accomplishing results changing the actual destiny of many—bringing joy and peace to hearths and hearts. Life's ministry may truly become a divine ministry. Was it not such in John Howard, in Florence Nightingale, and equal so in one thousand initiators in fetid wards and hospitals?

There is, in the order of Providence, a particular assignment in the duties and responsibilities of daily life. Each has his sphere and his work, and has power with which to fill the one and perform the other. There is no conflict in God's plan so worked out, either in creation or hu-

man life. Blessed are they who know their sphere and keep it—their abilities, and use them—their duties, and do them.

God keeps us in the world to make it better. We are to be reflections of heaven's light—almoners of heaven's spiritual bounty. "Give!" is the great word of command that touches upon every life. Our gifts are for using as well as enjoying. Why this gift of sympathy? Why this power of love? Man without us needs them, and so the author of our being has surcharged our hearts that we may be as batteries, inspiring all hearts with whom we come in contact. In this light, "life is earnest, life is real." It is not a quantity to be wasted, nor a quality to be vitiated. We are of the earth, but this does not necessitate that we become earthy. Rather so much the more should be the soul-struggle for the heavenly.

Happiness, as an object, is not unworthy of man. It is the within, social and spiritual. But the ways by which we would attain it are often unworthy his being, and frustrate the very end he has in view. Man is made happy in proportion as he contributes to the happiness of others. This is law. The Great Teacher said, "Blessed are the peace-makers, blessed are the merciful." Blessed are they who help to make them better; blessed are they who are filled with the Samaritan spirit of kindness and show it; blessed are they who remove stumbling-blocks and bear burdens; blessed are they who honor their Master by loving their fellows!

We sit in solitude and mourn when we might rejoice amid unnumbered comforts and blessings; we sow so sparingly, is why our harvestings are so meager. Our garner of joy ought to be large and well filled, from which we may draught daily. Life was given us for noble work in behalf of others, not for selfishness; not to be whiled away in aimless dreams, but for self-profit and the profit of our brethren. To live for something implies the necessity of an intelligent plan and a definite action. Splendid day-dreaming is but splendid fooling. Living to purpose involves a definite plan. It may not be written, but it is a plan as fixed as the truth. It takes hold of the spirit within us and crystallizes its energies. Thousands fail in life just because they have no commanding purpose of life. They work hard, but to little profit. The means they use are not adjusted to take hold upon definite and glorious results.

Reader, live for something; live for your fellow-men and your God; live so that others will rejoice that you do live. Make somebody the better, and nobler, and wiser, and happier for your living, and this will be living for something—this is Bible teaching—this is highest life.

RELIGIOUS experience in advance of us is always a mystery until we attain to it.

A LIGHT IN THE DARKNESS.

At the risk of a slight digression from the historic order of events, the memorable case of John of Vicenza, will find a fitting place here, if but to show the utter impossibility of a total extinction of the pure light of the Christian faith, even in the thickest gloom of an Egyptian darkness. He commenced his pacific mission about the year 1230, A. D., and by a bold exposure and denunciation of the fierce contests that were indulged in that period, acquired the honorable title of an Apostle of Peace, above the claim of any other man of that age. The two great factions of the Guelphs and Ghibellines, had ravaged both Germany and Italy for the greater part of three centuries, and scattered the seeds of discord through the cities, towns and even remote villages of both those countries. One party favored the Popes, and the other supported the claims of the Emperors. These contests created strife in families, division in cities, and ferocious hatred between man and man, in every district of the land. The whole region bore the appearance of a fiery volcano, whose rumbling forces were felt wherever the foot trod the soil, or labor's weary head sought the midnight pillow. Escape from the all-pervading spirit of malignity was an utter impossibility, for, like the ancient pestilence, it "walked in the darkness," and spread "destruction at noonday." These "unappeasable contests," according to Schlegel, filled Germany and Italy with discord and bloodshed for several ages, and converted fathers, brothers, husbands and wives, into bitter enemies of one another, and frequently prompted them to sever the dearest ties of the domestic circle in their mad rage on behalf of their own favored faction.

At this particular crisis a number of Dominican monks, possibly repenting of their cruel treatment of the unoffending Albigenses, came forth from their cloisters to allay the strife that was rapidly reducing society to a condition of absolute barbarism, and to stay the effusion of blood which had so long desolated and disgraced the cities and plains of those two unhappy kingdoms. At the head of these benevolent ecclesiastics there stood John of Vicenza, whose commanding eloquence moved the masses to the most distant corners of the land. He first appeared in the city of Bologna, which was then the seat of the most celebrated University in Italy. Here he unfurled the standard of a peaceful Christianity, and, by an almost magic power, drew around him crowds from all classes of society, and so profoundly impressed them with the evil of strife and bloodshed, that they solemnly pledged themselves to forget their long-cherished animosities, and to bury in oblivion every former cause of contention. Among those

who voluntarily united in this pledge, there were magistrates, citizens, peasants and soldiers; all of whom, at least for the time being, engaged to forget all past causes of strife, and for the future to quarrel no more.

From Bologna he proceeded to Padua, where the city authorities met him several miles on the road, and conducted him in the state coach into the town itself, with all the honors due to so great an occasion. Here again, "the preaching of the peace," received the acclamations of the assembled thousands, who acknowledged the power of his eloquence by consenting to bury at once the hatred of years.

He then proceeded to visit all the principal cities and towns of Lombardy, and with such signal success was his labor crowned in effacing old standing differences, that he was universally hailed as the "healer of the breaches."

The nobles, the proud lords of the soil, submitted their disputes to his impartial arbitration, and under the bewitching influence of his eloquence, forgot in a day the enmity of whole generations. To complete his great work of peace, he convoked a solemn assembly of the population of Lombardy, in the plain of Paquarra, on the banks of the Adige, where he received an enthusiastic welcome from the assembled thousands who had come from all parts to listen to his teachings. "On the appointed day," says Robert Robinson, "in a spacious field near Verona, there were assembled at his preaching the people of Brescia, Mantua, Padua, Treviso, and Vicenza, in a variety of carriages, and a great multitude of the inhabitants of Bologna, Ferrara, Modena, Reggio, Parma, and adjacent places; so that it was computed, there were more than four hundred thousand persons of all descriptions." M. Sismondi, whose well-known accuracy as an historical writer is beyond all question, confirms this account of the great assembly, and adds some other particulars in the following graphic description of this extraordinary meeting.

"Never had a grander spectacle been presented to the eyes of men. The entire population of Verona and Mantua, of Brescia and Padua, and eight of the principal cities of Lombardy, surrounded by their respective magistrates, assembled under their national standards, while a numerous company of bishops and nobles appeared at the head of their vassals. From a lofty seat, elevated in the midst of the plain, the voice of the preacher was distinctly heard by every individual of that vast assemblage, and might well seem to their heated imaginations to descend from heaven. His text was the affecting bequest: 'My peace I give unto you; my peace I leave with you!'"

"With an eloquence till then unknown, he drew a frightful picture of the miseries

of war; he described the spirit of Christianity as a spirit of peace, and in the name of God and of the Church, he commanded the Lombards to renounce their enemies.

"He then dictated to them a treaty of universal pacification, which was to be cemented by the union of families once inimical, and devoted to everlasting malediction those who should violate this amicable adjustment of differences."

"Such was the success which attended the preaching of this apostle of peace, that, for a time, a universal cessation of war rewarded his labors; and one of the treaties formed under his auspices, still extant, and which contains scarcely any other condition than that of mutual forgiveness of injuries, has handed down to posterity the name of John of Vicenza, with an *eclat* as singular as it is enviable."

This interesting account of a most remarkable man is equally honorable to the historian and the subject of his eulogy:—but is it not a matter of the deepest lamentation, that in the whole range of above a thousand years, the Christianity of Europe should have produced but one John of Vicenza?—William Stokes.

TWO THINGS WHICH THE CHURCHES NEED.

First, the church needs members who will give more generously. Few people realize how much more they can give than they are now giving. But a very small minority of the members of our best churches give either systematically or generously. One has but to look at the figures reported by the various denominations, to see how true this statement is.

Dr. Strong, in his valuable book, "Our Country," presents a diagram which should be carefully scanned by every Christian in the land. It is enough to make us all blush for shame. Here are a few of the figures. The wealth of the church members of the United States, in 1880, is put down at \$8, 728, 400, 000. The annual increase of their wealth is stated to be \$391, 740, 000, or four and one-half per cent. Their annual contributions to home and foreign missions aggregated \$5, 500, 000. Of course this is but a small fraction of what was given to meet current expenses, and in all forms of benevolence. But it is far below what the churches can and should do. Certainly they might easily give four times this amount for home and foreign missions, viz. \$22, 000, 000.

But what do we see? Instead of expansion, retrenchment for lack of funds. Oh, it is pitiful! Millions for pleasure, and only thousands for Christ! One hundred and fifty times more spent for drink, and a hundred times more spent for tobacco, by the fifty-five millions of this land, than

the twelve millions of church members spent for home and foreign missions in 1885.

How shall we succeed in getting the members of the churches to give as they ought to? We answer, By helping them to realize their stewardship, and the needs of the work. Men will not give till they realize that they can give, and till they see how great is the call for money to press on Christ's cause. Sometimes a man says, "I will give what I can." And then he gives—how much? One dollar, when he should give five; or five when he might give fifty. It is related of John Brown that he was once addressing a Western audience, and a man said to him, in answer to a pressing request for money, "I will do what I can." The stern old patriot turned, and, looking him searching in the eyes, said, "Do what you *can*! Do you know what it means, sir, to say you will do what you *can*?" Few persons, as regards giving, have ever weighed the full import of that word *can*.

How much shall one give? No one can set down a rule for others. Each should seriously weigh the matter, and act as he would in any other matter of business. One man ought to give one-hundredth, another a tenth, another one-half or even nine-tenths of his income. Sometimes one person's little is more than his neighbor's large sums. Two mites make only a farthing, but the poor woman gave more than the rich Pharisees. It was all her living. She felt it, they did not. Christ means that we shall give till we *feel* it.

Count Tolstoi, in one of his books, narrates a bit of personal experience, which we may reflect on with profit. He was crossing a bridge in Moscow, in conversation with a day-laborer, a wood-chopper. They met a beggar, who asked alms. Count Tolstoi gave him fifteen *kopecks*, the laborer gave him three. Going home, the Count asked himself, "If I had given alms to that beggar in proportion to my wealth as the laborer gave of his poverty, how much would I have given him?" And the answer was, not fifteen, but one hundred and twenty five thousand *kopecks*. How little do most well-to-do and rich men give in proportion to their means! Rich men are seldom the most generous givers. They give of their abundance. The most generous givers are some of the poorest men and women in our churches. They give till they feel it. They make personal sacrifices for Christ.

Another thing which our churches need is a vast increase in the number of church members who will do active, personal work for the Master. The old idea, that the minister was to do nearly all the work of rousing people to seek salvation, and other church work, aided somewhat by a good deacon, or some mother in Israel, is passing away. More and more we are coming to see that the church must arise in her strength to do the work set before

her. This means that there is something for every man and woman, and even child, to do in the church.

We hear loud complaints, that in many churches there is great difficulty in reaching the people. They will not come to church. How can this be remedied? By earnest, kindly, personal work. It is so easy to get out of the habit of church-going. Multitudes have done this; personal efforts will bring them back. Multitudes of children are not in the Sunday-school; personal efforts will secure their attendance. Multitudes of souls are unsaved; faithful, personal effort, will under the blessing of God, win them.

There is work enough for all—for old and young, for men and women, for youths and maidens. Each must bear a part. But, how is it now in most of our churches? Not more than twenty-five per cent. are co-laborers with the ministry. Fully seventy-five per cent. are cold, idle, indifferent, critical, almost a dead weight on the church. A problem of supreme importance, now, is, How can we arouse those dead members?

Each minister should organize his church forces for an aggressive campaign. Each member should be expected to do some active work. Many, who have never tried, can do much for Christ by loving, personal invitations to others to accept him as a Savior. In this way the minister's heart will be wonderfully cheered, the church will arise and shine, and souls will be saved.

It will be an easy matter then, to train and develop the spiritual forces of the church, and to accomplish large results in an organized manner. The sick will be visited, absent members will be written to, the poor will be cared for, religious reading matter will be furnished to those in need of it, Sunday-schools and neighborhood meetings will be sustained in destitute places, or those distant from the church. And the feeling of deep interest in, and love for, Christ's work will become a passion with many. The fire will burn, and all will be quickened and aroused. When this is done, the church will become a home, and a constant revival interest and growth in grace will be everywhere manifest. Ministers must lead in this good work. Much has been done; far more can be done. May this winter see many of our churches shining with new brightness,—with a clearer, purer, and more far-reaching flame.—*Sel.*

HEAVEN OUR HOME.—As a home, the believer delights to think of it. Thus when, lately bending over a dying saint and expressing our sorrow to see him lay so low, with the radiant countenance rather of one who had just left heaven, than of one about to enter it, he raised and clasped his hands, and exclaimed in ecstasy, "I am going home."—*Dr. Guthrie.*

WHAT OTHERS ARE DOING.

On my return by rail from the recent Nebraska Conference I had a short talk with a member of the River Brethren persuasion who boarded the train at Abilene, Dickinson County, Kansas for Hope, a few stations farther East.

We were soon acquainted and in conversation he related that generally speaking, their church in the last two or three years was much awakened to a sense of duty, especially to Evangelizing, or "Home mission work" as he termed it, and said that in the various states they had at present twelve Ministering brethren abroad engaged in work of this kind, who make it a matter of importance to remain long enough in each field of labor to organize if possible, a church, and see it supplied with teachers sufficient to water and perpetuate what has been planted.

On one occasion in the state of Michigan he said one of the Twelve remained about six months and gained a membership of thirty persons where there had been only a prospect to begin with.

After one was appointed to instruct and take care of the little flock, he then left them for another field of labor.

This reminded me of the Apostolic age when one planted and another watered 1 Cor. 3:6.

I also thought of a place about one hundred miles North of the Roseland church in Adams county, Nebraska, where a few of our brethren are calling for some one to break unto them the bread of life.

To a prospect of this kind is where our River Brethren would direct one of their twelve if I understood aright.

R. G. HEATWOLE.

JUST AS I AM, WITHOUT ONE PLEA.

One day a faithful minister, the pastor of a small church, met in a street a young girl, a member of his congregation, on her way to be fitted for a new dress for an approaching ball. As she told him her errand, he said to her, "I wish you would give up your life of vanity, and become a Christian, and live a godly life. Will you not stay away from the ball because I wish you to do so?" She answered, "I wish you would mind your own business," and bidding him good by, she went on her way.

Shortly afterward she went to the ball and danced all night, and, returning home, laid her weary head upon her pillow. But her conscience soon began to trouble her. She thought she had offended her best friend—the pastor, who cared for her soul. She was in deep distress for three days. When she could bear it no longer she went to her pastor, and told him how much she had been pained on account of the words she had spoken to

him. "For three days," she said, "I have been the most wretched girl in the world, and now, oh that I were a Christian! I want to be happy. What must I do to be saved?"

The pastor, full of sympathy, fixed his eyes on the penitent young woman, and directed her to come to the Lamb of God just as she was.

"What! just as I am?" she asked with astonishment; "I am one of the greatest sinners in the world. You certainly do not mean that God will accept me just as I am?"

"That is just what I mean," said the minister. "God wishes you to come to him just as you are."

The young woman went home to her room, knelt by her bed, and prayed God to accept her just as she was, and taking a pencil and paper, wrote under the holy influence the beautiful hymn beginning; Just as I am, without one plea.

But that thy blood was shed for me,
And that thou bidst me come to thee.
O Lamb of God, I come.

The young woman was Charlotte Elliot.

THE TRIBULUM.

"In the history of language," observes C. C. Hall, "we are constantly reminded how some of the most deep experiences of human life are expressed by words that owe their origin to some suggestive event or process in nature."

"The tribulum is the origin of the word 'tribulation'. Among the implements of agriculture commonly used by the Romans, none would be more familiar than the tribulum. It would be found on every farm in Latium; it would be seen in use at every harvest-tide. The tribulum is an uncouth and ponderous instrument. Beams of heavy wood are fastened together, side by side, as a sledge, and the side which rests upon the ground is thickly studded with iron teeth or with sharp pieces of flint. When the harvest-tide comes, and the grain is brought in, the sheaves are spread out on the threshing-floor, and the tribulum, the threshing-sledge, is drawn up and down over them many times. In this process the chaff is torn from the wheat, which, sound and sweet, falls out upon the floor."

"The success of the tribulum depends on these two characteristics—its heaviness and its roughness. It is the weight of those heavy beams which does the rich work that could never be fully done by the soft touches of the summer breeze; it is the jagged roughness of those flinty teeth which tears through the valueless, and sets free for use the harvest. By weight and by roughness the tribulum succeeds."

"And so, borrowing the figure of an instrument which every Roman would know, Paul says to the Christians of that nation: 'Be patient in tribulation.' Endure under the tribulum."

MISSOURI CONFERENCE.

The Annual Conference for Missouri met at Mt. Zion Church, Morgan Co., on Friday, September 26th at ten A. M. The services were introduced by singing, after which D. D. Kauffman briefly stated the object of these conference meetings: They are held that the ministers in the various churches of the State may confer together as to the best methods to carry forward the church work successfully. The word of God is the basis on which work and teaching must rest. We meet together, and reason together that we may see whether or not we may have deviated from the true foundation. We confer together that we may become fully of one mind. And when we consider questions on which we may not have exactly the same understanding, the spirit of Christ will lead us to consider patiently and forbearingly all such questions. Prayer was offered by D. D. Kauffman.

D. D. Kauffman was chosen Moderator, and L. H. Shank Secretary. The Moderator then read the 3d chapter of 1 Cor., and made some appropriate remarks, emphasizing the truth presented in the 11th verse, "Other foundation can no man lay than that is laid, which is Jesus Christ." Christ is the pillar on which rests the structure of the one building, his church, which he came to establish. Peter confessed Christ as the Son of the living God. On this confession (Matt. 16:18) Christ said he would build his church. Notwithstanding the fact that there is only one church of Christ, men have made many divisions, and many churches have been organized. It is to be feared that many have erred from the truth and have built on men rather than on Christ.

John Brubaker of Shelby Co., spoke a few words on the necessity of laboring together in the spirit of perfect unity. D. F. Driver then urged that the work of conference should be made effective, and become a benefit to the whole brotherhood as far as possible, that much could be done in this direction if all the members within reach would attend the conference, not waiting to have the proceedings of conference repeated to them by the ministers who have attended, which is always imperfectly done. J. S. Coffman then spoke at some length, urging the necessity of unity of action in our work of building up our congregations. The object should not be merely to win members to the nominal Church, but that souls may be converted, born again, baptized into the one body of Christ, by the one Spirit (1 Cor. 12:13).

A few remarks were made by D. D. Kauffman showing that the church rests on unchanging principles, yet our modes of action must vary according as the evils we must meet and contend against present themselves around us. Our ways of working must change as circumstances

around us change, but our principles never. The object is always the same—the conversion of souls, the building of God's Zion on Christ the one true only foundation.

A number of questions were presented for the consideration of conference.

1. What is the object of the church in holding the regular semi-annual council meetings? The following is an extract of some of the explanations given. The council is not intended to find out where difficulties exist between members of the church. These should all be settled according to Matt. 18 before the council takes place. The object is rather to find out the standing of members with each other and with God. At the council each has the privilege of stating for himself whether he is at peace with all the brotherhood and with God; and if any are not in perfect peace with the brotherhood, having made a scriptural effort to find peace, and having failed, they can here find help.

—*Driver.* The counsel shows to the members that the church has a great concern for the welfare and spiritual progress of all the members.—*Brubaker.*

2. How should this object be accomplished with members who do not attend the council meetings? Conference decided that a committee of two or three should be appointed for the purpose of visiting all who have not attended the council meeting, and hearing from them their standing with the brotherhood and God, and helping them into the right way wherever there is a lack on the part of any.

3. What are the advantages in punctuality in all church work, such as attendance at the church and Sunday-school services at the exact hour appointed, holding council meetings, communion services, etc. promptly at the time of year that they are usually held? The answer was given that punctuality in the minister beginning the church services, and the Superintendent in beginning Sunday-school encourages better attendance, creates interest among the members and the scholars, and makes a good impression concerning their piety and interest upon the non-professors who may attend. It shows to every one that there is a purpose before him and that he is earnest and faithful in his object to accomplish that purpose. The council and communion services in the Spring should be held on good time so as not to fall too near the same time with the Fall services of the same kind, and leave such a long interval in which there is no communion service held.

4. What is the leading object in dealing with offending members? Answer. The leading object is to get them to see their sins, repent, amend their lives, find peace with God, and be won back to Christ and into peace with the church.

5. What is a secondary object in bringing offending members to account for their

wrong doing? Answer. That when they cannot be won to repentance they may be put away from among the believers (1 Cor. 5), and that others may learn to fear (1 Tim. 5:20).

6. What spirit should be manifested in carrying out the instructions of Matt. 18 in dealing with offending members? Answer. The spirit of love. When one tells an offender of his fault "between himself and him alone" it should not be in the spirit of accusation or revenge, but a Christlike effort to get the offender to see his fault and repent of the wrong he has committed. Or if this fails, and "one or two" are taken along, the offender should not be roughly censured so that he might feel that these who have called on him are enemies rather than friends; but he should be admonished in the spirit of brotherly kindness. It should be the object to win him rather than to accuse him, simply for the sake of having him know that he has been in fault. If this fails, and the matter is told to the church, it should not be simply with the object of finding the offender in fault and expelling him from the church; but it should still be the object to win him, and save him to the church for the salvation of his soul. The whole church should now make an effort by prayers and exhortations to win the erring one. Even when this fails, it should at last be with sorrow and feelings of deepest sympathy and regret that he be to the church "as an heathen man and a publican."

7. In what sense are we to understand the text, "Be not conformed to this world?" Answer. Whatever other applications might be made of this text, it requires us to stand aloof from all secret or oath-bound organizations, worldly amusements, imitating the world in extravagant expenditures and luxurious living, and all efforts to please a perverted worldly taste by making display in fashionable dress.

After a pleasant and harmonious conference session, of which the above is only an extracted report, conference adjourned to meet in the Bethel Church, Cass Co., on the 4th Friday in September, 1891.

D. D. KAUFFMAN, Moderator.

L. H. SHANK, Secretary.

OUTWARD ADORNING.—"I see the Christian Church violently invaded by this fatal iniquity; I see Christian mothers justifying it on every hand, and Christian daughters dragged into the vortex by the very hands that ought to have been thrown around them for protection; I see the influence of this self-decoration, by the force of example, extending itself over all classes and conditions of society, like a subtle poison, eating out the life of Christianity and leaving the mere name. And, seeing this, I cannot, as a minister of Jesus Christ, keep silent without becoming a partaker of this sin."—*Howard Crosby.*

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Contents of this Number.

| Page | Page |
|---|------|
| Prayer Power..... | 321 |
| History of the Mennonite Church, Con..... | 321 |
| The soul a precious jewel..... | 322 |
| Your soul..... | 323 |
| Evangelizing Work..... | 323 |
| Live for something..... | 324 |
| A light in the darkness..... | 324 |
| Two things which churches need..... | 325 |
| What others are doing..... | 326 |
| Just as I am, without one plea..... | 326 |
| The tribulation..... | 326 |
| Missouri Conference..... | 327 |
| Outward adorning..... | 327 |
| Editorials: Church News..... | 328 |
| Correspondence..... | 329 |
| Report of Indiana Conference..... | 330 |
| A visit to Eastern Ohio..... | 331 |
| A trip to the West (Mack)..... | 331 |
| Marrriages, Deaths..... | 333 |

SEVERAL CONFERENCE REPORTS were unavoidably crowded out of this issue. They will appear in the next number.

NO ADDRESS.—Bro. F. B. Reese sends us his arrears with the request to stop his paper, but fails to give us his address. Should this come under his observation or some one who knows his address, you will oblige us by sending us the same at once.

FOURTEEN MONTHS FOR ONE DOLLAR!—From the 1st of November until December, new subscribers will receive the Herald from the time they subscribe until December 1891 for 1.00. Show this item to your friends and get them to subscribe at once, thereby getting the "Herald" free for three months.

BRO. CHRISTIAN ENGLE of Washington, Ill., will look after the wants of our friends and patrons in his vicinity, solicit subscriptions, make collections of our accounts, take orders for books, etc. All those in that vicinity who have business with us will please take notice. All orders given to him will receive prompt attention.

BISH. E. M. HARTMAN of Washington, Tazewell Co., Ill., who was on his way to Battle Creek, Mich., to bring home his sister, who has been taking treatment at the Sanitarium there, called at our office on the 20th, and remained with us until the morning of the 21st. We hope the brother will favor us with a longer visit in the near future.

Send for a Mennonite Family Almanac at once. Price 3 cts. Sent prepaid by mail.

BRO. R. J. HEATWOLE of Newton, Kansas, writes us that their teachers' meetings, held for the purpose of preparing the lesson for the Sunday-school, are doing exceedingly well. The same encouraging news comes from other places where this plan is tried. To those who have not yet done so, we would say, Try it once. It will give all your teachers an opportunity to study the lesson, and it will give each one the benefit of the knowledge and experience that the other teachers in the school possess, both as regards the subject and the way of presenting it in the most attractive and impressive way to the pupils in each class.

OUR FAMILY ALMANAC.—Buy one of our Family Almanacs for the coming year. Do not be afraid of getting an almanac that has something good in it. Some people have an idea that they must have an almanac filled with trashy, or to say the least with secular reading. Human life is too short to waste a single moment. Therefore get out of life all the good you can; get it even from an almanac. Let your whole life breathe forth the fragrance of piety, purity, love to God, and love to your fellow-man. We will wish for more when the great almanac life shall be closed, and the last calculation of time for us is made.

CHURCH NEWS.

A DEACON ORDAINED.—A deacon was ordained at Bassler's meeting-house, Donagel Twp., Lancaster Co., Pa., on September 20th. The lot fell on Bro. Henry L. Miller. May the Lord bless the dear brother, and enable him to faithfully discharge his duties.

FROM BLUFTON, OHIO.—The brethren near Blufton, Allen Co. Ohio, expect to close their summer session of Sunday-school on Nov. 2d, but intend to reorganize again for the winter. May God bless the efforts put forth by the Sunday-school workers at this and all other places.

FROM MONTGOMERY CO., PA.—On Sunday the 19th of October, several persons were received into church membership by baptism on confession of their faith at the Franconia meeting-house. Bish. Josiah Clemmer conducted the services.

CORRESPONDENCE.

ZURICH, HURON CO., ONT., OCT. 14TH, 1890.—Bish. D. Wismer and wife, and Dea. David Eshelman from Waterloo Co., and others were in our midst recently. Bro. Wismer preached three impressive sermons. Communion services were held on the 12th. May God bless the words spoken. COR.

FROM MYER'S MILL, YORK CO., PA.—Dear HERALD: Bish. Josiah Clemmer of Montgomery Co., recently paid a visit to the brethren in York and adjoining counties. On the 5th of October Bro. Clemmer preached a very able and soul-refreshing sermon to a highly attentive audience at Gaber's M. H. Our prayer is that the Brother will soon come again. Yours in faith, JOHN F. HERSHEY.

FROM HAVEN, RENO CO., KANSAS.—Greetings to all the brethren and sisters in the Lord. We are now at home with our daughter in Reno, Co., Kansas. We like it well here, but not so well as in Texas. If there were a church there we would go there again in the spring. We enjoyed good health there and the climate is very beautiful. Although it was very dry last summer and the grain crops were light, the cotton crop, on the other hand, was good.

In coming here we traveled from 11 o'clock A. M., until next day at 7 o'clock P. M. We expect to remain here a while with our children. D. D. MILLER.

CHILDSTOWN, S. DAK. OCT. 9, 1890.—The weather here continues to be pleasant only very dry. With many people water is scarce and they are obliged to go several miles for it for family use, and their cattle must be driven the same distance for it. Many have been obliged to sell their cattle at half their value, in consequence of the scarcity of water. Some have become discouraged, and it is indeed hard when water fails. So long as we have it we do not realize what a great blessing it is. Thus far we have had plenty for ourselves and have had abundance to spare for others.

With kind greetings from all the household we are yours in love.

CHR. MILLER.

FROM CULLOM, ILL.—On the 18th of October, Bish. E. M. Hartman of Washington, Ill. arrived and filled an appointment at 2 P. M. but not many came out on account of stormy weather. On Sunday (the 19th) a large congregation met at the communion services, and as is usually the case, the outsiders were greatly interested in the solemn services.

Nearly all the brethren and sisters present partook of the emblems of Christ's broken body and shed blood, which brings afresh to our minds the great "price" it cost to redeem us. When we remember the passage, "Ye are not your own; ye are bought with a price," we are moved to labor more earnestly in the good cause. COR.

FROM TRENTON, BUTLER CO., OHIO.—On Sunday, September the 21st, communion services were conducted in our church. Quite a number partook of the bread and wine in remembrance of our Savior's death. Our Sunday-school, we are glad to state, is moving forward. The total enrollment is about 90. Average attendance for the last quarter, 58. Largest attendance, Aug. 10, No. present 72. Our meeting-house has been repaired, a new roof having been put on. The brethren Joseph and John Augsburgur went to Canton, Ohio, to hold communion services there on Sunday, Oct. 5th.

Pre. Krehbiel, from Clarence Centre, New York, arrived here on Saturday, Sept. 27th, and filled the following appointments. Sunday afternoon at our meeting house in German. Monday evening at the same place in English. Tuesday evening at Collinsville, also in English, and Thursday morning in Imhoff's meeting-house, German. He left on Friday morning, for Berne, Ind. COR.

FROM HOWARD AND MIAMI COUNTIES, IND.—We have lately been favored with several visits from ministering brethren. On the 5th of October Bro. Eli Miller from Clinton township, Elkhart Co., was with us and filled three appointments and admonished the brotherhood that they faithfully discharge their duties. On the 15th of October, Pre. Peter Y. Lehman from Elkhart Co., Indiana, and Pre. Daniel Brunk from Allen Co., Ohio, were with us and preached two very interesting sermons. On October 19th Pre. J. P. Smucker and wife from Nappanee, Ind. gave us a short visit. Bro. Smucker preached twice on Sunday and once on Monday admonishing us in great earnestness telling us how we should love one another and work together. May God bless the brethren for the good done to us. COR.

FROM STUTTGART, ARKANSAS.—Bro. M. S. Yoder from the above place writes as follows.—"We live four miles North of Stuttgart, and we—myself and wife—are the only Mennonites here. The Amish brethren have a church about five miles South East of Stuttgart, with a membership of about 35 or 40. Two families of them live on this side of the town. They have church services every two weeks, but no Sunday-school; Jacob Yoder and Jonathan Beck are the

ministers. The Dunkards have a small membership here in charge of James R. Gish, who is their minister. We are from LaGrange Co., Ind., and have lived here two years. We like it very well, but are sorry that the church privileges are lacking, but hope others will settle here until there will be enough to organize a church. My church home is in McPherson Co., Kansas, where I resided four years.

FROM HARPER, KANSAS, OCTOBER 21, 1890.—Our Sunday-school decided to take the Lesson Helps during the winter, though we are not yet sure that our school will be continued during the winter, but we will do the best we can. I sometimes think we are too slack in these things. Not taking enough interest in such work. It seems that when we are in pursuit of worldly gain no kind of weather will defer us from our pursuit, but when the time comes to go to church or Sunday-school and it happens to be a little cloudy we soon decide not to go for fear it might rain and then it would be "so disagreeable. Oh, if we could only see the importance of serving our Lord, and consider what he endured for our sakes. No heat nor cold, rain, frost or snow, nay even the cruelty of his bitterest enemies and the terrible suffering on the cross would keep him from fulfilling the duty he took upon himself for our sakes, and what are we doing for his sake, or what are we doing toward the duty which we have promised to perform when we yielded ourselves to his service and to follow in his footsteps? I think it would be impossible for many of us to be so careless about our duties if we really had the love of God dwelling in our hearts and were really partakers of that divine nature which true regeneration brings to the soul. Still, we will hope for better times and try to bear with each other and be thankful that we have been permitted to come thus far.

J. G. Wenger.

FROM LOGAN AND CHAMPAIGN COS., OHIO.—The churches here under the care of Bishops John Wayre, and Jonas C. Yoder, have just passed through a very encouraging communion season. Services were held as follows, Walnut Grove Sunday Oct. 5th. South Union Monday, 6th, Salem Tuesday, 7th, and Oak Grove Sunday, 12th.

These meetings were well attended and we trust will be fruitful of much good in the future. A few were detained from taking part in these meetings through sickness and other unavoidable circumstances.

And perhaps a few through carelessness or a lack of interest in the duties of an active christian life.

Things worthy of special mention. We noticed a number of members from

abroad, who were visiting among us at the time, who manifested a desire, and were welcomed to join us in those solemn exercises. This is as it should be, and is worthy of encouragement. It is true, we often mean well but how strangely we act. Let it be our aim always and in all things, to show by our conduct at home and abroad that we do love and honor God for the gift of his dear Son the Lord Jesus Christ.

We also noticed during these meetings, that quite a number of these brethren and sisters partook of those sacred emblems two, three, and even four times. This is worthy of imitation by many others.

God helping us, let us strive earnestly to put away all selfishness, come out from under the law of bondage, into the glorious liberty of God's dear children. Serving him not from duty only, but much more from choice, grasping every opportunity to glorify and bless his holy name. COR.

SMITHVILLE, WAYNE CO., OHIO, OCT. 19, 1890.—On Sunday, Oct. 12, Communion services were held at the Oak Grove meeting-house, and on Monday following at Pleasant Hill. Pre. Isaac Miller from Holmes Co., was present to assist in the work. At the close of services Bro. C. Z. Yoder was ordained deacon by lot.

On Saturday, Oct. 11, Pre. Conrad was buried in the Pleasant Hill cemetery. He came, with his family, from Germany some years ago, and was always known as a faithful laborer in the Lord's vineyard. His death was caused by a cancer in his face, and the last months of his life were accompanied with terrible suffering, which was patiently borne, and his end was peace.

There have been a number of cases of typhoid and malarial fever in this neighborhood this fall, some being fatal. Pre. David Hostetler's wife and two daughters are at present confined by the above named fevers. His two oldest sons have had it and recovered. His youngest son David was called home to his long rest by the same disease. He was buried at Oak Grove on Monday Oct. 13. Funeral services were held by Pre. Fred. Mast and Adam Kornhaus.

Sunday-school was closed on Sunday, Oct. 19th, and despite the unpleasant weather, the house was full. A number of visitors and others made remarks appropriate to the occasion. Prizes, cards, etc., were distributed to the little folks. The Supt. C. Z. Yoder, who for 19 years has been a faithful laborer in the Sunday-school at this place, being at the head of the Sunday-school ever since it was organized, was presented with a large Bible Commentary by the school as a token of their appreciation of his efforts for their spiritual welfare. COR.

FROM MAHONING CO., O.—Recently the church here was visited by Pre. Noah Metzler of Elkhart Co., Ind., who held three interesting meetings. Pre. Samuel Yoder of the same place was also with us several days the first week of October, during which time he held five meetings. Besides the meetings held at our different churches he also filled an appointment at Columbiana, and one at East Lewistown. On account of the sickness of his wife he returned home on the 6th, instead of extending his trip to Pennsylvania as was his intention, and the appointments made for him in that State had to be cancelled.

Bro. C. Z. Yoder and wife of Wayne Co., O., were present at our Sunday-school on Sunday Oct. 5th, and he favored the school by an interesting address. And while we speak of the Sabbath-school we will say that, although it is hardly practicable for us to continue our school all winter, on account of the distance most of the scholars have to come, we expect however, to continue the Lesson Helps all winter and study them at home. Even if we do not have a Sabbath-school in winter, we should not neglect studying the lessons regularly, as during this season we can give more time to them than during the busy summer months, and thus the interest will be kept up the year round. I think we will want not less than a hundred copies for the winter.

Pre. Joseph B. Shoup of Holmes Co., O., has purchased property in the town of Columbiana to which place he contemplates moving with his family in the near future.

M.

REPORT OF THE INDIANA ANNUAL CONFERENCE.

Conference assembled in the Yellow Creek M. H., on Friday, Oct. 10th, at 10 A. M.

The services were opened by singing Hymns Nos. 433, 277 and 266. The lesson 1 Cor. 3:1-15 was read by Michael Horst of Stark Co., O., and the following remarks made by the same: It is a matter to rejoice over that so many have assembled on this important occasion, which is not to be taken up in preaching the Gospel but rather to enter into an examination and see whether we, as ministers and deacons are still in the unity of the faith, which was delivered to the saints, and was so dear to our forefathers. Not only ministers should be concerned in strengthening the bonds of union but members as well should work together for our general good in true love and heart-felt sincerity.

The brotherhood is not all one member but many, and each one has his work. The words just read were written for our benefit, that we do not, like the Corinthian brethren, become divided. So let us reason together that we become like minded. If

we are moved by love and feel deep sympathy with the work, we will surely feel to come fervently in prayer before the Giver of all good.

Silent prayer was now offered, after which Daniel Brundage addressed the Conference in German and admonished the brethren with the following words of encouragement: Grace and mercy be unto you all. We have heard read of the foundation upon which the church rests. If we have built on this foundation Christ is our adviser—is our leader. As such we are of the number that are not of the world and further that we are a separate people from the world. What further belongs to separation is: Do to others as you would have them do to you, and pray for them that persecute you and despitefully use you. We are to do good not only to our brethren but for all fellow beings even for sinners.

This is why Jesus allowed himself to be persecuted and crucified and why he so severely rebuked Peter when he drew the sword to defend himself. If we take Jesus for our example we must sheathe the sword and become lamblike. The sword of steel is not the only kind used. Our words may be made use of as swords and the same used to deny our non-resistant doctrine. We should not, and dare not as Christians meddle in politics, or be attached to any worldly organization.

Evil days are at hand in which we will be drawn away from the truth by avarice and superstition, if we do not examine God's word carefully. We cannot resist the enemy of souls, if we have not the Words of Life richly dwelling in us. Do not allow your Bibles to become covered with dust by not being used oftener than once a week. O let us gather with one another, and seek to build each other up in the faith!

Bish Henry Shaum next spoke in the English language as follows: I shall endeavor to confine my remarks to the principles of our non-resistant faith. Christ in establishing his kingdom said: "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, but now my kingdom is not from hence." In order to have this doctrine taught to the world, and in order to establish a church in which this truth should be taught and his words kept before the people, Christ sent out his disciples and commissioned them to first go to Jerusalem where they would be endowed with power from on high, so that they might be qualified to do the work that was before them after this had taken place. The apostles at once entered upon their calling and organized churches, ordaining ministers and deacons to oversee the flocks. It is natural for people to look to a leader, and the church was no exception to this order of God's working.

The duties of the bishops, ministers and deacons were then set forth and es-

pecially was this mentioned, namely, that ministers should not meddle with difficulties between members, but that they admonish the brethren and see to it that Matt 18th, is strictly observed. But should church difficulties occur then it is in the place of the deacons to see to it. And in order that the church as a body be kept pure it is necessary for them to observe the Bible ordinances, which were then mentioned and pointed out as being necessary to Christian purity. The minutes of the Ohio Conference were read and special stress put upon the extract which reads: Members shall not under any circumstance visit the saloons, gambling dens, or games of chances, i.e. lotteries, etc. And the attending of shows, fairs, horse races, as these are of the world and carried on by men of the world. The late fashions and "costly array" are not to be indulged in and enjoyed by those who have come out from the world and be a separate people. "Be ye not conformed to this world but be ye transformed by the renewing of your minds." Besides it was stated that members are not to make an assignment of any of their property to any other person, for the purpose of withholding a debt from the rightful owner. We are to trust God in every thing.

The forenoon session was closed by singing No. 39 and prayer by Bishop Jonathan Kurtz.

The afternoon session was opened by singing No. 431. Exhortation and prayer by Bish. John Shenk. Ministers and deacons were then called upon to give testimony to the doctrine of our non-resistant faith and state their willingness to teach the same. To which the following bishops, ministers and deacons responded.

Bishops: Henry Shaum, Elkhart, Ind.; John Shenk, Elida, Ohio; Jonathan Smucker, Nappanee, Ind.; Jonathan Kurtz, Ligonier, Ind.; Michael Horst, N. Lawrence, Ohio; Daniel Brundage, Wakarusa, Ind.; R. J. Smith, New Paris, Ind.

Ministers: C. Wenger, Dutton, Mich.; James Coyle, Fairfield Center, Ind.; Amos Cripe, Shore, Ind.; Menno Cressman, New Hamburg, Ont., Canada; J. J. Weaver, Scott, Ind.; Tobias Bowman, St. Agatha, Ont., Canada; Moses Breneman, Elida, Ohio; Peter Y. Lehman, Goshen, Ind.; Noah Metzler, South West, Ind.; David Burkholder, Nappanee, Ind.; Jonas Hartzler, Haw Patch, Ind.; Harvey Friesner, Bronson, Mich.; Amos Mumaw, Wakarusa, Ind.; Jacob Bleile, Nappanee, Ind.; Jos. Miller, Goshen, Ind.; Daniel Brunk, Elida, Ohio; Jonas Loucks, South West, Ind.; David Garber, Goshen, Ind.; Samuel Yoder, Elkhart, Ind.; James McGowan, Nappanee, Ind.; Peter B. Snyder, Cullom, Ill.; Jos. S. Lehman, Dakota, Ill.; J. F. Funk, Elkhart, Ind.; J. S. Coffman, Elkhart, Ind.

Deacons: Jacob Z. Kolb, Berlin, Ont., Canada; Tobias Hershberger, Dutton, Mich.; David Martin, South West, Ind.; Fred Geiger, Bluffton, Ohio; Perry Brunk, Elida, Ohio; John Hoover, Goshen, Ind.; John Nusbbaum, Goshen, Ind.; Jacob Wisler, Nappanee, Ind.; Jacob Long, Elkhart, Ind.; Abm. Culp, Wakarusa, Ind.; John Snyder, Cullom, Ill.; Jonas Brubaker, Elkhart, Ind.

Friday session closed by singing hymn—and prayer by Bish. Jonathan Smucker. Saturday morning session opened at 9 A. M. by singing and silent prayer.

Secret organizations and other unscriptural movements were now discussed and bitterly denounced, after which the following resolutions were adopted:

Resolved, that no minister or other church member shall be allowed to become a member of (or in any way support) the "Farmers' Alliance," Patrons of Industry, or any society of like character, and those who have become members thereof shall withdraw from them, and shall confess a fault before the church. In case they do not withdraw, they shall be held as transgressors until they do withdraw, and make the proper confession. 2 Cor. 6:14-18.

Resolved, that with regard to petitions for ditches or roads, it is the sense of this Conference, that we cannot make a decision governing this matter, but it is advised that the brethren shall as far as possible refrain from exercising their privileges granted them by the laws of the land relating to this matter, and govern themselves by the Spirit of the Gospel, and with due respects for the rights of others as well as their own rights, and always act in harmony with 1 Cor. 6:1-8.

The resolution of the Conference of 1887 with regard to employing an attorney was referred to and accepted.

Resolved, that when a member makes application to unite with another church of the Mennonite family, having been a member of some Amish or Mennonite congregation; he shall be required to bring a letter of perfect membership, or a statement from his church that he has satisfied all the charges at any time held against him, or showing a scriptural cause for changing his church home.

Resolved, that a General Conference of the non-resistant faith of the Mennonite family is deemed necessary and will be supported by this Conference.

Resolved, that the next Annual Conference shall be held the last Thursday before the full moon of October, 1891, at Olive meeting-house, Elkhart Co., Ind. Adjourned to meet at the appointed time.

A VISIT TO EASTERN OHIO.

Being requested to give a brief account of my visit in Ohio, I will try to do so. On the 11th of September I left my home

in Elkhart and on the 12th arrived safely at Ashland, Ohio, where I was met by Bro. Abram Boyer who took me to his home. On the evening of the 13th and afternoon of the 14th there were meetings at the Mennonite Church, which is seldom used any more for church services. The once prosperous church at this place has almost dwindled to nothing. I was grieved to see this good church building so seldom used. The meetings however were well attended, and much interest manifested. I also visited the brotherhood at Medina, Ohio, and attended four meetings, two at the Baker School-house, one at the church, and one at a school-house near Bro. Kindig's. These meetings were reasonably well attended and the hearers gave good attention. The brethren here are interested in the work and are anxious to see the church prosper. I think there are some now who are about persuaded to count the cost. From here Brother Kindig took me to John K. Yoder's who in the afternoon (on Monday the 22d) conveyed me to the Oak Grove church. Here there was some misunderstanding, a few thinking the services to be in the forenoon. Although the congregation was not quite so large as it otherwise would have been, yet we had an interesting meeting. In the evening of the same day there was meeting at the Union church at Paradise. Here a very large attentive congregation assembled. I enjoyed this meeting very much. On Tuesday morning Bro. Plank took me to the Martin Church near Orville, stopping on our way at Bro. D. Hosteler's, whose of the family was sick. His wife and two of the children being still confined to bed. The oldest boy was however able to be up and willing to consecrate his heart to God and unite with the church. After a short season of prayer with the family we proceeded to the church where a goodly number of the brethren and sisters assembled. We had a very interesting meeting here, and the next evening we had another meeting at this place which was well attended. Some of the brethren here see the necessity of more active work which no doubt is needed to gather in souls. On Thursday the 25th Bro. Kornhaus took me to Holmes County where I was brought up and where I had not been for 23 years. The brethren at this place erected a new church. On Sunday the 28th the opening services were held. Quite a number of ministers and a large congregation being present. Bro. C. B. Breneman of Allen Co., took a prominent part in the services. On Monday the death and suffering of our dear Savior was commemorated, Bro. Michael Horst of Stark Co., officiating. In all six meetings were held in the new church.

The congregation here is small. Bro. Kilmer is getting along in years and can only preach in German. A young minister who can preach English and who has

men's souls at heart, and is willing to work earnestly is needed at this place. The old people who used to meet here are sleeping beneath the sod and most of their children have united with other churches. One surviving sister said, "I have often thought if only one of my children belonged to my church, how happy I would be!" No doubt many parents could say the same. Thus we see the necessity of more earnest work to bring the truth before the minds of the people. Bro. Kilmer also took me to the Walnut Creek church where we attended one small meeting. This church building is nearly 60 years old and is built mostly of chestnut wood. There are only a few members here at present which gives little hope of having the church at this place built up. Old Brother Jacob Kulp used to preach for this congregation. I well remember his impressive voice, although I was quite young when he was called to his long home. From Holmes Co., I went to Canton, where I was met by Pre. Michael Rohrer, and attended one meeting there. Only a few met here for worship. Here, too, the membership is small, and unless a special effort is made to have some of the young people unite with the church, the church building ere long will be used on funeral occasions only. From Canton I went Eastward to Columbiana and Mahoning counties, where I attended six meetings. These were all largely attended, and much interest was manifested except one at Columbiana where rain prevented the people from coming out. Still the Lord was with us and we felt it was good to be there. The brethren have three large buildings in this locality and one Sabbath-school in good working order. The church in general at this place seems to be in a good spiritual condition yet Satan is busy, sifting some of them as wheat, but I hope their faith may not fail them. Columbiana Co. is the place of my birth, and an absence of 23 years brought about many, but 55 years many more—changes. In looking through many graves I found my father had passed away a little over 55 years ago at the age of 31 years. My short stay with the brethren here was pleasant and will not soon be forgotten. My trip in general was a profitable one to me spiritually, and I hope it may have been to the edification of the church. I formed many new acquaintances and met many warm-hearted, Christian friends. God be thanked for his protecting care while on my journey and bringing me home safely. SAM. YODER.

A TRIP TO THE WEST.

By the request of many brethren and sisters I will send a report of my trip for insertion in the HERALD OF TRUTH, so they may know something of my recent journey.

On the 5th of August, 1890, I left my home, and on the 6th at 8:15 A. M. I took the B. & O. train at Philadelphia and went, via Baltimore and Washington to Millford Junction, Ind., where I changed cars and proceeded to Elkhart, which place I reached on the 7th at 6 P. M. Bro. J. F. Funk met me at the depot and took me to our Publishing House. He had looked for me at noon, but our train was delayed, hence I did not arrive sooner. After a short stay at the Publishing house Bro. Funk took me to his home. After supper we went to the Elkhart meeting house, where an appointment had been made for Bish. Samuel Coffman of Virginia. It gave me much pleasure to meet the dear old brother, as I had never seen him before.

After enjoying a good night's rest under Bro. J. F. Funk's hospitable roof we went the next morning to the Yellow Creek M. H., where quite a number of ministers, brethren and sisters were assembled. Their faces were all strange to me, yet in Spirit I believe we were acquainted. After services I accompanied Bro. Christian Henning, and spent the afternoon pleasantly at his home. In the evening we attended an appointment in the Salem M. H., and lodged that night with Bro. Joel Snyder. His wife's parents, Bro. and Sister Reed live with him. The aged Bro. took me to Isaac Lehman's next morning, the 9th, and they conveyed me to the St. Joseph Co., meeting-house. After services I went to Bro. Jos. Holdeman's and in the afternoon we attended services at Holdeman's meeting-house. After services I accompanied Bro. Jacob Crater to his home.

Sunday morning, the 10th, we met for worship at Shaum's (Olive) church. After meeting a number of us went home with Bish. Henry Shaum, where the afternoon hours were very pleasantly spent. In the evening we met again for public worship in Shaum's church, after which I accompanied Bro. J. F. Funk to Elkhart.

Next morning at 7 o'clock I boarded the train at Elkhart for Chicago, 101 miles distant, and from thence went on to Sterling, Ill., 110 miles further, arriving at the latter place at 4 P. M. Pre. Philip Nice met me at the depot and took me to his store, where I met Pre. Abm. Ebersole. He took me to his home, where I remained that night. The following morning, the 12th, we assembled for worship in the Sterling M. H. This church, as was already stated in the HERALD seems, to be in a prosperous condition. After a pleasant visit with Bro. Henry Detwiler we took supper with Bro. John Ebersole's, and then went to Pre. Philip Nice's.

Next morning, the 13th, at 8:30, I boarded the train at Sterling, for Morrison, 15 miles distant, where I was met by Pre. Henry Nice, and taken to his home. In the afternoon we visited among the members and returned to Bro. Nice's

home in the evening. On the 14th we attended services in the Morrison M. H. After visiting with the Brethren Stauffer and Steiner I lodged at the home of Dea. Daniel Deter. On the 15th he took me to Fulton Junction on the Mississippi River. I reached Rock Island at 11:30 A. M., and had to wait there until 5:45 the following morning. Then continuing my journey I reached Wayland, Henry Co., Iowa, at 12:30 P. M. Pre. Stephen Miller of the Amish church in this county met me at the depot and took me to Bro. Chr. Wenger's. After partaking of refreshments and enjoying a good rest, I accompanied Bro. Miller to his home.

Sunday morning the 17th, we met for worship with the brethren and sisters in the Sugar Creek M. H. After services I went to the home of Pre. Sebastian Gerig, and in the evening and next morning we met again at Sugar Creek. These meetings were pretty well attended. In the afternoon Bro. J. N. Roth conveyed me to Mt. Pleasant where I took the train at 7:15 P. M., and reached Vilisca on the 19th at 1:30 A. M. Here the earth was my couch and my satchel my pillow. At 7:45 A. M., I took the train for Clarinda, Page Co., at which place I was greeted by Pre. Andrew Good and taken to his home. I found his wife confined to her bed on account of sickness. After breakfast we went over to Bro. Eberly's home. His wife was also sick, so we held a service at their home in the forenoon, and at 3 P. M. we had a season of worship at Bro. Good's house, and in the evening with the widowed Sister Horning. There is only a small membership here, and the minister who has been preaching for them is about to leave them and move farther west. Then this flock will be left without a shepherd. They requested me to call the attention of the brethren to their condition, that when ministers travel through there they should also come to them. Dear brethren, do not forget this little flock, for they need your help.

On the 20th two of Widow Horning's daughters conveyed me to Shambaugh, from where I traveled 164 miles to Beatrice, Gage Co., Nebraska. Bro. Cornelius Jansen and Pre. J. H. Zimmerman met me at the depot and accompanied me to the home of the latter. Here I also had the pleasure of meeting the aged minister Andrew Penner. In the afternoon quite a number of the brethren came in to meet me, and after the 4 o'clock lunch I accompanied Bish. Gerhard Penner to his home. Thursday morning, the 21st, we proceeded to the house of Pre. John Penner, and he accompanied us to the home of Pre. Peter Reimer. In the afternoon we returned to Bish. Gerhard Penner's, where quite a large number assembled for worship in the evening.

On the 22d we had a meeting in their house of worship, after which I went home with Bro. Gerhard Wiebe, then to

Cornelius Jansen's for the night. Bro. John Penner came for me there, and shortly after dinner I was conveyed to the station. Taking the train for Blue Hill, Adams Co., I was met there by Bro. Benjamin Shenk, and taken to Bro. Jacob Ebersole's. Shortly after my arrival there Dea. Samuel Lapp and wife also came, and in the evening I accompanied them home. Sunday morning the 24th we met for worship at the Roseland M. H., where I met Pre. John Epp, of York Co., Neb. On this occasion one person was received into church membership by baptism, and I was reminded of the words of our Savior where he says that there is joy in heaven with the angels of God over one sinner that repenteth. May God strengthen this dear brother in his purpose.

After services the Sunday-school was held, I accompanied Bro. J. M. Nunemaker home; in the afternoon we visited Bro. Henry Rutenf, after which we again met for worship with the brethren, sisters and friends. Bro. Daniel Epp and I accompanied Bro. Daniel Burkhard home.

Monday forenoon we had a harvest meeting. After meeting I accompanied Bro. Frank Auer, and after a pleasant visit went to Pre. Albrecht Schiffer's. On the 26th we visited Bro. Jacob Rutt, who was sick, Bro. Abraham Stauffer's, Sister J. Shellenberger who was also sick, and John Sides, after which we again wended our way to the Roseland M. H. for evening services, and spent the night under Bro. Eli Ebersole's hospitable roof. These meetings were all well attended.

Next morning, the 27th, I was conveyed to Ayr. From there I rode to Aurora, Hamilton Co., where I was met by Bro. Chr. Rediger. After dinner we filled an appointment in a school house. After services I went with Pre. Andrew Oesch. This is an Amish congregation. On the 28th Bish. Isaac Peters came for me and took me to Bro. Bernhard Kroekers. In this family I found a clock 114 years old, which is still in very good condition. From there we went to meeting in a school house near Hampton, after which I accompanied Bro. Peters to his home.

As I was greatly fatigued I spent the following day enjoying a good rest, and attended a meeting in the evening in their school house, and lodged with Pre. Cornelius Wall. The following day we visited at different places, among others two aged widowed Sisters, one of whom, Sister Cornelisen, aged 84 years, is afflicted. In the afternoon we endeavored to edify one another from God's word in Cornelius Epp's school house, after which I went with Bro. J. Epp. In the evening we visited his aged mother. She is married to Bro. Jacob Wall. I returned to Bro. Epp's house for the night. During the night his wife became very sick, but in the morning she was better. In the forenoon we assembled for worship with Bro. Peter's

1890.

HERALD OF TRUTH.

333

congregation, and in the afternoon in Bish. Peter Friesen's. After meeting I made a short call at Bro. Friesen's and then accompanied Bro. Gerhard Epp to his home.

Next morning the 1st of September Bro. Peters and I met at Bro. John Epp's and he conveyed us to Bradshaw. Here a sad spectacle presented itself to our view. It was the heaps of ruins still lying there as they had been strewn there by the cyclone which passed through Bradshaw on the 3d of June. Although between 80 and 85 buildings were totally destroyed and nearly every building in the whole town was more or less injured, yet, strange to say, only four persons were killed. Quite a number were more or less injured. Most of the town has been rebuilt. The total loss of property is estimated at between \$375,000 to \$400,000. Dear friends let us not forget to thank God that he has thus far spared us from such a calamity.

A. S. MACK.

Bally, Berks Co., Pa.

(To be continued.)

Married.

AUGSPURGER—KINSINGER.—On the 14th of October 1890, at the home of the bride's mother, near Trenton, Butler Co., Ohio, August K. Augspurger and Ida E. Kinsinger by Pre. Miller. May they enjoy a long and useful life.

BEIDLER—HANNAH.—On the 16th of October, 1890, in Hinsdale, Ill., Augustus F. Beidler of Chicago, Illinois and Mary Louise Hannah of the above mentioned place.

LANTZ—HARTZLER.—On the 12th of October, at the residence of the bride's father, near Motville, St. Joseph, Co., Mich., by Jonathan Kurtz, Melvin D. Lantz of Haw Patch, La. Grange Co., Ind., to Tillie Hartzler of the first named place. Brother and Sister Lantz have our sincere wishes that in entering their new relation the flowers of happiness may bloom profusely to cheer their pathway through life, and that they may be pierced lightly by the thorns of sorrow, which are found upon the sweetest roses.

KENNEL—SCHOENBECK.—On the 25th of September 1890, at Davenport, McLean Co., Ill., Alexander Kennel and Lina Schoenbeck. They will make Butler Co., Ohio, their home. May a long life of Christian usefulness be the lot of this young couple as they journey together down the river of time.

JACOB S. FUNK.

On the 15th of October 1890, in Minneapolis, Minn., of a complication of diseases, Jacob S. Funk, brother of John F. and A. K. Funk) aged 48 years, 6 months and 2 days. He was born in Bucks county, Pa., April 13th, 1842. In his earlier years he taught school in his native county. In 1865 he went to Chicago, Ill., and in 1869 he commenced business in Chillicothe, Missouri, and in January 1870 he united in marriage with Anna K. Stover, daughter of Jonas Stover, of Rockhill Twp., Bucks county, Pa. This union was blessed with four children, two of whom, a son and daughter died in Missouri. During

the latter years, he has been residing in Minneapolis, Minn., where he died. His business required him to travel much of his time. On one of these business trips, he was taken with a severe bilious attack and laid sick for three days in Terre Haute, Ind. He then was able to make his way to Chicago, and from there home. The disease assumed a complicated form and he suffered intensely, especially during the last week of his life. He seemed from the beginning of his sickness to have a settled conviction that his time of departure was at hand. At one time he started up as if from a dream and sat up in bed. His wife asked him: "What do you want?" "Oh," said he, "I don't know which of the mansions I want to take." His wife said: "Why, do not talk so; you are not going to die," or words to that effect. He replied: "Yes, I think that will be the next journey I will take." At another time he lifted up his hand with a tremulous beckoning motion towards heaven and looking up said: "Now Laura, hand me something nice." Laura was his little daughter who had died some years ago. He had made his peace with God and was ready and willing to go. When it became evident that his time of departure was at hand. He was asked by the writer: "Can you put all your trust in Jesus and look forward in the hope of the life beyond?" He nodded assent, and though hardly able to speak, said: "Yes." He was suffering much, and as the doctor came to see him, he looked enquiringly up and put his hand on his right wrist, which caused him a great deal of pain. The doctor then injected morphine and he became more quiet, and about midnight calmly breathed his last. He was buried in Lakewood cemetery on the 17th. Funeral services were conducted by Rev. Jas. S. Black, of the Presbyterian church.

DIED.

WEBER.—On the 9th of October 1890, near Nappanee, Indiana at the residence of Bro. Ulrich Miller, Samuel Weber, aged 71 years, 6 months and 23 days. For several years he lived separate from his family. His body was laid to rest on the 10th. Services were conducted in German by Jacob Bleile and in English by David Burkholder. Text: Psalm 90:12.

WEBER.—On the 15th of October 1890, in Waterloo Twp., Waterloo Co., Ont., Martin, infant son of Bro. Martin and Sister Magdalene Weber, aged 4 months and 25 days. Buried at Ely's M. H., where relatives and friends met with the bereft parents. This was their fourth child and the third to be laid in the grave. Services by Noah Stauffer and Moses Erb, from Mark 10:14, and Rom. 6:23.

CASSEL.—On the 10th of October 1890, in Whitout Twp., Waterloo Co., Ont., Harvey Guidon, son of Josiah and Sarah Ann Cassel, aged 1 year, 6 months and 5 days. Buried on the 12th at the Blenheim M. H., where many friends gathered to sympathize with the bereft parents. Services by John McNally in English and by Noah Stauffer in German, from John 7:38.

HIESTAND.—On the 16th of October, near Salunga, Lancaster Co., Pa., of consumption, Sister Fannie H. Hiestand, wife of Bro. Henry S. Hiestand, aged 41 years, 1 month and 18 days. Funeral on the 20th at the Landisville meeting-house. A large congregation assembled to sympathize with the bereft family and pay the last tribute of respect to the beloved sister, who had been an ornament to the church. Text: Phil. 1:21—23.

HOOPER.—September 28th, in Columbiana Co., Ohio, Rebecca Hooper, aged 79 years, 4 months and 3 days. Funeral held at Oberholzer's church where services were held by Abm. Brubacher, Jacob Stauffer and Joseph Bixler.

CONRAD.—On the 8th of October, near Sterling, Wayne Co., Ohio, of cancer on the lip, Christian Conrad, aged 67 years, 5 months and 3 days. He leaves a wife and nine children to mourn his loss. He was a preacher in the Amish Mennonite church and highly esteemed in church and loved by all. On the 11th of October his remains were placed to rest in the Pleasant Hill cemetery, followed by many friends. Services were held by J. K. Yoder and D. Z. Yoder.

MOYER.—Sept. 14th, near Milton Grove, Lancaster Co., Pa., very suddenly Bro. David M. Moyer, aged 57 years, 1 month and 14 days. Funeral on the 18th. Text: Matt. 24:42—44. Buried at Risser's meeting-house. A large congregation assembled to pay the last tribute of respect. Bro. Moyer remarked, that he felt well about two minutes before he died. A solemn warning.

ERR.—October 13th, near Highspire Dauphin Co., Pa., of Typhoid Fever, Lizzie M., daughter of Bro. and Sister John Erb, aged 20 years, 5 months and 12 days. Funeral on the 16th. Text: Psalm 90:12. Buried at "Shopes" meeting-house. A large congregation assembled to pay the last tribute of respect for the deceased. A solemn call for the young.

NUNEMAKER.—On the 12th of Oct., 1890, in Elkhart Co., Ind., Mabel, daughter of Levi and — Nunemaker, aged 18 days. This is the third one of the little ones the Lord has taken home. May God bless the parents, and help them to so live that they may meet their children in the kingdom above. Funeral services by C. Wenger from Luke 18:16.

HOSHTETLER.—Oct. 11th, 1890, near Smithville, Ohio, Davy, son of David and Barbara Hostetler, aged to years, 6 months and 22 days. He was buried at Oak Grove cemetery, on October 13, followed by a large number of his friends and relatives, by whom he was always known as an obedient, well-behaved and intelligent child. His death was caused by typhoid fever, and the last few weeks of his short life were marked by considerable suffering but his sufferings are now over. The good Shepherd has taken him into a heavenly fold and the abrupt ending of a promising life, though brief it has been, may be the means of directing our thoughts Heavenward. Funeral services were conducted by Pre. Fred Mast and Adam Kornlians.

"Tis but a step, one little step,
Across to yonder side,
But oh! between us waters roll,
'Tis Jordan's chilly tide.

Across its waves the boatman pale,
Has borne a little form,
To dwell with angels evermore,
Secure from all life's storms.

That vacant place, that empty chair
Bring thoughts no tongue can tell,
And scenes of earth, with all their mirth,
Can not our gloom dispel.

But gently from the other side,
Come breezes mild and fair,
They would to us this message bring,
'Our loved ones over there."

In Jesus' arms with angels bright,
Shall now his portion be,
And from the portals of that land
He beckons unto me.

—Smithville Ohio.

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Lake Shore & Michigan Southern R. I.

Passenger trains after June 15th, 1890, depart at Elkhart as follows standard time:

GOING WEST, leave.

| | |
|--------------------------------------|------------|
| No. 21, Toledo Express..... | 8.00 A. M. |
| No. 9, Pacific Express..... | 8.45 " |
| No. 27, Chicago Acc..... | 7.25 " |
| No. 3, Special Chicago Express..... | 5.05 P. M. |
| No. 5, Fast St. Louis & Chicago Exp. | 6.00 " |

GOING EAST—MAIN LINE, leave.

| | |
|--|-------------|
| No. 14, Fast Mail,..... | 11.15 A. M. |
| Carries Passengers daily to points where it stops between Elkhart and Cleveland. | |

| | |
|------------------------------|------------|
| No. 12, Night Express..... | 3.30 A. M. |
| Grand Rapids Express..... | 4.45 " |
| No. 22, Mail,..... | 11.45 " |
| Grand Rapids Express..... | 1.23 P. M. |
| No. 6, Fast New York Ex..... | 6.15 " |

GOING EAST—AIR LINE, leave.

| | |
|---|------------|
| No. 2, Special New York Express..... | 1.00 P. M. |
| No. 4, (Limited) Pass. for Buffalo..... | 8.25 " |
| No. 28, To Goshen only..... | 8.35 " |
| No. 8, Atlantic Express..... | 11.40 " |
| Train G to Goshen only..... | 7.45 A. M. |
| " E to Goshen only..... | 3.10 P. M. |

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

| | |
|--------------------------|-------------|
| Train F from Goshen..... | 11.30 A. M. |
| " H "..... | 5.45 P. M. |
| " B " Grand Rapids..... | 12.40 Noon |
| " D "..... | 7.40 P. M. |

| | |
|-------------------------------------|------------|
| No. 26, Michigan Accommodation..... | 2.55 " |
| No. 24, Acc. from Chicago..... | 8.10 " |
| Goshen Passengers change to No. 28. | |
| No. 27, from Goshen..... | 6.50 A. M. |

Passengers change cars at Elkhart if going West.

SUNDAY TRAINS.

Nos. 4, 6, 8, 12 and 14 East. Nos. 5 and 9 West.

Tickets can be obtained for all prominent points between Boston and San Francisco.

A. J. Smith, Gen. Pass. Ag't, Cleveland, O.
P. P. Wright, Gen. Sup., Cleveland, Ohio.
F. W. Cantrick, Ticket Ag't, Elkhart, Ind.

TIME TABLE.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after May 18th, 1890, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave.

| | |
|--|------------|
| No. 2, Mail and Express..... | 5.00 P. M. |
| No. 4, Cincinnati & Louisville Ex..... | 8.45 A. M. |
| No. 6, Ind. & St. Louis Express..... | 4.44 A. M. |

GOING NORTH, leave.

| | |
|----------------------------------|-------------|
| No. 1, Mail and Express..... | 10.44 A. M. |
| No. 3, Michigan Express..... | 5.00 P. M. |
| No. 5, Grand Rapids Express..... | 12.15 A. M. |
| No. 9, Way Freight, arrives..... | 11.47 P. M. |

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 27.—No. 22.

ELKHART, IND., NOVEMBER 15, 1890.

Whole No. 431.

GROW THOU IN ME.

Oh Jesus Christ, grow thou in me,
And all things else recede;
My heart be daily nearer Thee,
From sin be daily freed.

Each day let Thy supporting might
My weakness still embrace;
My darkness vanish in Thy light,
Thy life my death efface.

In thy bright beams which on me fall
Fade every evil thought;
That I am nothing, Thou art all,
I would be daily taught.

Make this poor self grow less and less;
Be Thou my life and aim;
O make me daily, through thy grace,
More worthy of Thy name.

Daily more fill with Thee my heart,
Daily from self more free;
Thou, to whom prayer did strength impart
O my prayer-hearer be!

Let faith in Thee and in Thy might
My every motive move,
Be Thou alone my soul's delight,
My passion and my love.

—J. C. Lavelle, 1771.

For the Herald of Truth.

THE KINGDOM OF GOD.

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said: The kingdom of God cometh not with observation; neither shall they say, Lo here; or, lo there; for behold, the kingdom of God is within you." Luke 17: 20, 21.

Some might say that the kingdom of God was not in them. Christ was teaching the Pharisees. But Christ teacheth us that we, if we are his children, must be conformed to his will, and the apostle declares that if we have not the mind of Christ, we are none of his; hence it is plain that if we are God's children, we are the followers of Christ, and if we are his followers, we must be obedient unto him, as he teaches: "Ye are my disciples if ye do whatsoever I command you," and then according to our text, the kingdom of God is within us; that is, our hearts are given in submission and obedience to his will, his word, and his spirit, and these are the governing power within us.

In order to attain this condition, Christ teaches that "Except a man be born again,

he cannot see the kingdom of God"; that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Therefore except a man be born of water, and of the Spirit, he cannot see the kingdom of God. John 3: 3-6.

John, writing to the seven churches in Asia, calls himself their brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, Rev. 1: 9. Here you can see that John was in the kingdom, and if in the kingdom, he was born again; for he did not only see the kingdom, but was in it. John also says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. 1 John 3: 1." "Beloved now are we the sons of God." "If we know that he is righteous, we know that every one that doeth righteousness, is born in him." Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. 1 John 3: 9. "Let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. 1 John 4: 7, 8." Whosoever believeth that Jesus is the Christ, is born of God. Whosoever is born of God, overcometh the world, and this is the victory that overcometh the world, even our faith."

Were not those that were born of God in the kingdom of God? And seeing, John says "every one that doeth righteousness, is born of God," do not such see the kingdom of God that stands in righteousness and enter into it? Christ came to establish a kingdom of peace on earth, and his followers are in it. "Blessed are the peace-makers, for they shall be called the children of God. Matt. 2: 9. And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that, we suffer with him, that we may be also glorified together," in heaven with Christ, and all the blood-washed saints, at the right hand of God the Father, where there is a crown in store for all the faithful, many mansions, ample room for those that are in his kingdom of peace. At his coming, those will enter the pearly gates of the New Jerusalem and will walk the golden streets forever.

S. G.

For the Herald of Truth.

"QUENCH NOT THE SPIRIT."
1 THESS. 5: 19.

This short, but impressive passage of Scripture was left upon record by the eminent apostle Paul, who so earnestly and perseveringly labored for his Master's kingdom, and the good of our souls.

God has, ever since the foundation of the world, always had his subjects whom He endowed with His divine Spirit to work for his cause; but in order to become true and earnest disciples they had to watch for the voice of the Spirit to guide them in whatsoever God would have them do; and this they had to follow to the letter, for if they were not true to their calling, they had to suffer great loss; even in many instances were punished with immediate death. Yet with all these severe judgments upon them, God's people would continually drift away from Him, and would become so corrupt that He would many times threaten to "cut them off entirely," but would again have pity on them and, "For His name's sake defer His anger," and would again "refine them" but "not with silver" but "in the furnace of affliction" and would cry out, "Thus saith the Lord thy Redeemer, the Holy One of Israel: I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go. O that thou hadst hearkened to my commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48: 17, 18.

And as the children of Israel then continually drifted away from God, His people are to-day often given to wandering away from Him, not giving heed to His voice, which speaks to them through the Spirit as well as He did then; and if, perchance, there are such that do not quench this voice, but give heed thereto and try by God's grace to follow out its dictates there are others, sometimes even kindred of the same denomination who will scoff at, and look upon them as impostors, or as such who make themselves bold. Christ himself plainly teaches us, that "whichever branch beareth not fruit is cut off, and withereth and is cast into the fire," but if it bear

fruit it is purged that it brings more fruit. Should not this create an earnestness in each and every heart to labor with all our strength, and fervently pray-God (for without him we can do nothing), to give us knowledge and wisdom that we may be enabled to put to use the talents which the Lord gives to us: for how dreadful it would be to bury the talent and sit idly by, and then hear the voice "Bind him hand and feet and cast him into outer darkness!"

O! dear Christian friends, Let us by God's grace march boldly on, though in front of us there may be a lion crouching ready to spring upon us, and although we know he is fastened, his chain may yet be long enough to reach near the middle of our path, let us however not falter, but press forward. The place is wide enough to get through. But if, perchance, we receive a severe blow by that powerful paw that lays us prostrate in our path so deeply wounded that it seems we have not life enough left to rally and proceed on our journey but would totter and fall if we should attempt it.

O, let us then remember to look up, and behold that Savior hanging on that cruel cross, wounded, bleeding and dying for you and for me, and who in the power given him will help us and stand by us, and although we extremely faint, it will give us renewed courage and vigor, to arise and go on our way, rejoicing that we are counted worthy to suffer persecutions and trials for Him who suffered so extremely for us. The poet says:

Heavier the cross, the better christian;
This is the touchstone God applies.
How many a garden would be wasting,
Unwet by showers from weeping skies:
The gold by fire is purified
The christian is by trouble tried.

Heavier the cross the stronger faith;
The loaded palm strikes deeper root,
The vine juice sweetly issueth
The men have pressed the clustered fruit;
And courage grows where dangers come;
Like pearls beneath the salt sea foam.

Beloved readers, brethren and sisters: let me yet say to you all, as we must bear the cross, and willingly too, if God sees in us the material to make vessels meet for His use, and speaks to us through His Holy Spirit, let us not quench that Spirit; for should we do so, we would again crucify that loving Savior who is to-day yet standing ready to plead for, and shield us from the wiles of the enemy. Then let us above all take the shield of faith, where-with we shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Praying always with all prayer and supplication in the Spirit, and watching thereunto all, with perseverance and supplication for all saints. Eph. 6: 16-18.

May God's grace be with us all.

SUSANNA EBV.

Pandora, Ohio.

THE TRUE FOUNDATION.

"For other foundation can no man lay than that is laid, which is Jesus Christ."

Dear reader, if we build upon this foundation, no storm of sorrow, affliction, or persecution can sweep us away. Many poor souls have grown cold and have lost the force of the spiritual life they once possessed, because they were cast down and buffeted about on the sea of life, by the rough waves of unkindness, oppression, abuse and poverty, heaped upon them by those from whom we should have expected better things. This world is to many, an "unfriendly world" indeed, and those who are trying to walk in the way of Christ, are often discouraged and distressed, and grow cold and wander away, when they are not firmly established on this immovable Rock, Jesus Christ. We should try, however, as sheep of the faithful shepherd, to follow him closely and draw daily from him supplies of divine grace, that we may be able to stand against all these trials and difficulties and overcome them.

We should all try to walk so that we may be a light in the world and a salt in the earth; we should be earnest in prayer, diligent in good works, show kindness and love to all, and in this way we shall be respected by men and accepted of God, and when the day of reckoning will come, we shall be received into glory, where there is joy and the fullness of joy forevermore. M.

THE OATH AND ITS ABUSES.

Surprising, to our view, is the following statement, occurring as a part of a series of resolutions adopted recently by the National Reform Association.

While we cherish the profoundest respect for the differing opinion of the Society of Friends, we cannot but regard the oath as an ordinance of God, established among men for the promotion of truth and the restraint of falsehood. Every true oath is an act of worship in which the juror and the administrator unite, and which ought only to be paid to the true God and with the reverence always due to His name. . . . We earnestly call on Christian people everywhere to discountenance and rebuke profane swearing, and to see that the laws against it in our statute books are enforced; and we maintain that the nature of the oath, and the guilt of profanity and perjury, should be carefully inculcated in our public schools.

It almost seems natural, after reading these sentences, to ask, did their authors ever read the New Testament? If only the Old Covenant had been given to men, such a view of oaths might be not unreasonable. But that it should be held by

any one familiar with the language of our Lord, Matthew 5: 33-37, and with that of James' Epistle, 5: 12, is truly remarkable.

Searching through the New Testament, with the aid of the Concordance, for expressions concerning oaths and swearing, they are found to be of several kinds. Herod slew John the Baptist for his oath's sake. Peter denied his Master, with cursing and swearing. These are examples of clearly unrighteous oaths. In the Epistle to the Hebrews, 6: 16, the common usage of men is referred to, and God's condemnation, in making His promise to Abraham, is mentioned, wherein He (verse 17) "confirmed it with an oath." In Matthew 23: 18-22, our Lord reproves the folly and superstition of the Scribes and Pharisees, "fools and blind," in regard to swearing by the temple and its gold, or by the altar and the gift upon it. Not one word of commendation, much less of injunction, to make any oaths, as 'acts of worship,' can be found in these passages. And when we come to the very words of Jesus, how plain they are!

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." Certainly no profane swearing is here alluded to, but the solemn oaths permitted by "them of old time,"—by all who proclaimed or administered the law of the Old Covenant.

"But I say unto you, Swear not at all. . . . But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." Because of the hardness of men's hearts, we may well understand, this, like some other allowances, was made during the "old time." But now, James renews with emphasis the teaching of the Lord:

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your Yea be yea, and your Nay, nay; lest ye fall into condemnation."

There is such a thing as over literalizing Scripture. But no other meaning appears to be possible, in the injunctions cited, than the absolute prohibition of all oaths, judicial and official as well as profane. In the absence, throughout the New Testament, of qualifying expressions of any kind, it should be so accepted, as "thus saith the Lord."—*Friends' Review*.

CONTINUED DISAPPOINTMENT.—"The Scripture assures us that the ways of God are pleasant; but how few will be persuaded. Experience proves that the way of transgressors is hard, but how many resist the conviction, and hurry on in a round of pleasure (so called), but filled with continual disappointment.

A sinful state is a state of bondage. Grace makes the slave a freeman. Christ reigns in the hearts of his people."

BIBLE VERSES.

Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord is God: it is He that hath made us, and not we ourselves; we are his people and the sheep of his pasture. Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations. Psalms 100: 1-5.

Wrath is cruel, and anger is outrageous; but who is able to stand before envy? Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful. Prov. 27: 4-6.

As a bird that wandereth from her nest, so is a man that wandereth from his place. Prov. 27: 8.

My son, be wise, and make my heart glad, that I may answer him that approacheth me. Prov. 27: 11.

Hell and destruction are never full; so the eyes of a man are never satisfied. Prov. 27: 20.

Be thou diligent to know the state of thy flocks, and look well to thy herds: for riches are not forever; and doth the crown endure to every generation? Prov. 27: 23, 24.

The wicked flee when no man pursueth, but the righteous are bold as a lion. Prov. 28: 1.

A poor man that oppresseth the poor is like a sweeping rain which leaveth no food. Prov. 28: 3.

Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich. Prov. 28: 6.

The rich man is wise in his own conceit; but the poor that hath understanding searcheth him not. Prov. 28: 11.

A faithful man shall abound with blessings; but he that maketh haste to be rich, shall not be innocent. Prov. 28: 20.

Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul. Prov. 29: 17.

A man's pride shall bring him low; but honor shall uphold the humble in spirit. Prov. 29: 23.

When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked ways, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Ezek. 3: 18.

My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search nor seek after them. Therefore ye shepherds, hear the word of the Lord; as I live, saith the Lord God, surely because my flock became a prey, and my flock be-

came meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves and fed not my flock, read Ezek. 34.

Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Acts 7: 56.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matt. 6: 33.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will let him take the water of life freely. Rev. 22: 17.

The grace of our Lord Jesus Christ be with you all. Amen. Rev. 22: 21.—*Selected by M. C. S.*

GAMBLING.

In the *Christian Advocate*, of New York, of August 28th, there is a vigorous article on Gambling by Anthony Comstock, which speaks especially of what is known as the *Res Pool Bill*, legalizing betting in race-courses during certain months of each year. It says, this bill became a law at midnight on the 25th of May, 1886, and the next day 60 professional gamblers opened up for business upon one race course at Coney Island.

A. Comstock mentioned the following among other instances of the evils flowing from these gambling establishments:

But recently a young man came into our office and confessed to the writer that but a few nights before he had gone suicide to the wharf in Brooklyn to commit suicide, having been made desperate over repeated losses of funds embezzled from his employer. He went down to one of Coney Island's legalized gambling establishments on a race-course, and first staked his own funds, and then borrowed from his employers, without their knowledge or consent, various sums, until the total amount reached about \$2,500, when he became desperate, and only thoughts of his wife and children saved him from self-destruction.

A few days ago a lovely lady with a nursing babe in her arms, came to the office of the Society for the Suppression of Vice for advice and assistance, she having just been forced to move from a comfortable home into a building in the rear of a tenement house because her husband had robbed her of nearly \$3,000 and spent it in one of the city pool-rooms, leaving his wife in a beggarly condition. We have but to refer to the national absentee, Clerk of the most reputable firm of Ship-cleek of the most reputable firm of Ship-cleek, La Rouché, & Barlow, and to hundreds of similar cases as evidences of the demoralization flowing from gambling.

A young man in Orange, N. J., committed suicide, leaving as a parting mes-

sage to his friends; "An unconquerable habit of gambling has rendered life intolerable." About the same time a young man in Newark plead "guilty" in court to murder in the second degree for having killed a friend at a gaming-table.

Practically the race-course proprietors employ these professional sharpers to fleece the crowd. Each one of the 60 professional gamblers must pay for a little box or stall in which to transact his business \$100 rent each afternoon. These sharp, scheming, unscrupulous gamblers are just the fellows to receive the money stolen or embezzled by dishonest employees. They hold the pot into which deluded youth, fashionable women, the thief, embezzler, defaulter, forger, dishonest bank official, sneaking husband, and merciless father who takes the bread and clothes from wife and children, the high official, the trustee of the widow's estate, the holder of trust funds, all bring their contributions and place it within the greedy man of the gambler. As at present conducted, I do not believe that there is a pool made upon any race that does not contain a large percentage of dishonest funds.

For the Herald of Truth.

FAST DAYS.

Matt. 9: 15, our Savior says, "But the time will come when the bridegroom shall be taken from them, and then they shall fast."

Will some one give an explanation on this passage, and also inform the readers of the *HERALD* what the Mennonite church holds on the subject of fasting, and whether fasting is enjoined and practiced among any of the Mennonite churches? A READER.

WHY NOT AFRAID?

A lady and her husband were standing on the deck of a ship during an awful storm. The winds howled, and the ship was tossed like a feather over the great waves. The lady had to hold on with both hands to keep from falling. She was very much frightened, and asked her husband if he was not afraid. He said nothing, but in a moment after, he held a naked sword with its point close to her breast, and asked her:

"Are you not afraid?"
"No."
"Why not, Do you see this sword within an inch of your heart?"
"Yes, but I am not afraid, for it is my husband who holds it."
"Yes," said he, "and it is my heavenly Father who holds this storm in his hand—the winds and the waves—and why should I be afraid? No I am not afraid."
—*Sci.*

For the Herald of Truth.

THE JUDGMENT DAY.

"We shall all stand before the judgment seat of Christ." Rom. 14:10.

Dear fellow travelers, you are hastening onward to the bar of God, as fast as time can move, another moment is past, and you are nearer to death and judgment, to heaven or everlasting ruin. Have you seriously thought of the solemn realities of another world, to be called before the judgment throne, where you have to render an account for your deeds done in the body whether good or bad? Try and lead such a life that when you are called from the changing shores of time, to the unchangeable shore of eternity, your record shall not be found wanting, you would think the person, who for the pleasures of an hour would sacrifice the comforts of a life, very foolish, yet he is wise, compared with the individual, who for the pleasures of time, gives up the lasting joys of eternity. Time is of infinite importance. Do not neglect it, you have been warned, you are now in the day of grace, mercy is now offered. "Seek ye the Lord while he may be found, call upon him while he is near, let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon," Isa. 55: 6, 7. There is no excuse in existence that will be found of sufficient importance to satisfy our neglected soul. The man who has no time to accept pure religion, will have no opportunity to enter heaven. Men act as if they could take their bonds and mortgages with them into the kingdom of Heaven. The ring of dollars and cents is the only litany they ever utter, though in the last day. The earth itself will not be worth a farthing. It will be a heap of ashes scattered in the whirlwind. They are now giving their time and eternity for the acquisition of so much of it, as you might at last hold in the hollow of one hand. The American Indian who gave enough land to form a state for a string of beads, made a wise trade compared with the speculation of that man who would gain the whole world and lose his own soul. "Ye cannot serve God and Mammon." The first thing Christ does when he enters the temple of the soul is to drive out the exchangers, money cannot still the voice of conscience—it cannot drown the sorrows of the soul—it cannot check the hand of death—it cannot unlock the gate of Heaven. Salvation is free to all and *can* not be bought with gold or silver. Think of the soul that departs this life unprepared. No welcome awaits such a soul beyond the sea of life. No angel will chant redemption's story, nor unbar the gates of light when such arrive. There is no glorious resurrection, no psalm, no harp

presented and no song sung. He has thrown away an eternity of bliss for a few fleeting pleasures of time. He has left no joy to console his friends. Parted—only to part again at that bar where the human family will be separated right or left, into life and death. Will you walk with Jesus, the bridegroom, in white robes or sink in a sinner's grave? Christ is above all. The Bible distinctly says that Christ is the chief theme of the celestial ascription. All the thrones facing His throne, all the palms waved before His face, all the crowns down at His feet, cherubim to cherubim, seraphim to seraphim, redeemed spirit to redeemed spirit shall recite the Savior's earthly sacrifice. The martyrs, all the purer for the flame through which they passed, will say: "This is Jesus for whom we died." The apostles, all the happier for the shipwreck and the scouring through which they passed, will say: "This is the Jesus whom we preached at Corinth, and at Cappadocia, and at Antioch, and at Jerusalem." Little children clad in white will say: "This is the dear Jesus, who took us in his arms and blessed us, and when the storms of the world were too cold and loud, brought us into this beautiful place." The multitudes of the bereft will say: "This is the Jesus who comforted us when our hearts broke." Many who wandered away from God and plunged into sin, but were saved by grace will say: "This is the Jesus who pardoned us. We were lost on the mountains, but he brought us home. We were guilty and he made us white as snow." Mercy boundless, grace unparalleled, and then, after each one has recited his peculiar deliverances and peculiar mercies, recited them as by solo, all the voices will come together into a great chorus, which will make the arches echo and re-echo with the eternal reverberation of gladness and peace and triumph.

May we all so live, that we can join the happy inhabitants, in the land yonder in the New Jerusalem.

Sound the alarm! Let the watchman cry;
"Up! for the day of the Lord is nigh;
Who will escape from the wrath to come?
Who have a place in the soul's bright home."

Sound the alarm! Let the cry go forth,
Swift as the wind, o'er the realms of earth;
"Flee to the Rock where the soul may hide!
Flee to the rock! in its cleft abide!"

Sound the alarm on the mountain's brow!
Plead with the lost by the wayside now;
Warn them to come and the truth embrace;
Urges them to come and be saved by grace.

Sound the alarm in the youthful ear,
Sound it aloud that the old may hear;
Blow ye the trumpet while the day-beams last;
Blow ye the trumpet till the light is past.

—ELLA H. KRUBAKER.

TEMPERANCE.

We wanted to know what are the rules enforced by the railway companies of the nation in reference to the use of intoxicating liquors by their employees; and we have them—a long, monotonous, emphatic repetition of a single rule. No intoxicating liquors allowed; conductors, or brakemen, or switchmen using them dismissed. Sometimes the rule is formulated, and sometimes, as in the case of the Boston and Maine Railroad, it is assumed as so evident that it is not worth while to print it. But in every case the man who is not temperate must lose his place.

There is no kind of business in the country which requires more careful management, more clear-headed intelligence on the part of those engaged in it, than the railroad business. A thick-headed conductor, a boozy switchman, or a muddled brakeman, may by an act of stupidity or negligence, cost a score of lives to the passengers and hundreds of thousands of dollars' loss to the company. The railroads are in the light of day, everybody sees and criticises them, and their management must be made as safe as possible; and the unanimous testimony is that in order to make them safe, the servants of the road must be abstemious men.

After this testimony of the best experience, absolutely unanimous, what use is there of raising the question further, whether the saloon is a blessing or a curse? The saloon, by the general voice of the most enterprising business in the country, the business of transportation, is declared to be a menace and a curse. The saloon has its interdiction. The saloon is the enemy of life and property. The saloon deserves to be outlawed by the general voice of the State and Nation, as it is already outlawed by the railroads.—*The Independent.*

LET US TRUST.

Every day and every hour there appears in the lives of most of us, mysteries which we cannot fathom, problems which we cannot solve. Let us trust where we do not understand. Let us not look backward too much to our losses and question why we were so bereft, nor earthward to our crosses and ask why we are so tried; but rather onward and upward to the blessed time when those that are faithful and endure unto the end shall be saved from all perplexity and death forever more; when they shall see no longer through a glass darkly but in the sunshine of God's presence shall see face to face; shall know as they are known.

Selected by H. BRENNEMAN,
Rushmore, Ohio.

HE CARETH.

Oh, wonderful story of deathless love!
Each child is dear to that heart above;
He fights for me when I cannot fight;
He comforts me when I cannot fight;
He lifts the burden, for he is strong;
He stills the sigh, and awakens the song;
The sorrow that bowed me down he bears,
And loves and pardons, because He cares.

Let all who are sad take heart again.
We are not alone in our hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with His love.
He leaves us not when the storm is high,
And we have safety, for He is nigh;
Can it be trouble which He doth share?
Oh, rest in peace, for the Lord does care.

—Selected.

For the Herald of Truth.

THE DOOR OF THE SHEEPFOLD.

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10: 1.

Let us consider this saying of our dear Savior and see if we are trying to climb up some other way, or striving to enter in by the door. How many times during the day do we catch ourselves thinking about what to-morrow, a week, a month, or perhaps a year, may bring forth. Or if we see others that have a little more money or a little better home than we have, or perhaps are not sick, so much better clothed and fed, do we find ourselves envying them? If we do we are not entering in by the door, for Jesus has said, "Take therefore no thought for the morrow." Matthew 6: 34. How encouraging is the promise here made, and how little do we deserve it. How happy is the soul that can say, "Here, Lord; take me to use as thou seest fit; all I have is thine, life, health and strength, take it all, O Lord, only do not take thy loving spirit away from me. How often do we hear those who are not trying to live Christians say, "We are not afraid to take our chances to get to heaven, for did not God say he would be more than a father to his children, and did he not make us as well as any? Our earthly father would have been more considerate than to have us always punished for our misdeeds; yet you would try to make us believe that God will, though he has promised to be more than our earthly father has been to us."

To all such I would say, that if our earthly fathers had pointed out the dangers of this life and also told us how to avoid those dangers, and we still persisted in getting into them, whose fault would it be if we had to suffer the penalty, ourselves or our fathers?

God has also shown us the dangers ahead and has given us his holy love, so if we take heed to it we may run our

race without fear and at last have the unspeakable joy of being for evermore with Christ our King.

O my dear friends, you that are yet living without God, I ask you for the sake of your own welfare to turn away from the world and the lusts thereof. If you only knew the blessed joy, peace and happiness that fills the true Christian's heart, I am sure you would do as I ask you. Christ came upon the earth for the purpose of showing this hardened, unbelieving world that there was a life for all to live beyond the grave, that there was a joyous home for the just, but also a place of punishment for the unjust, "where their worm dieth not, and the fire is not quenched." Dear friends, how sad it will be if we find at the last day that we have missed our chance of heaven and know that kind loving friends had admonished us time and again to turn away from our ungodly lives, but we had failed to hearken to them.

A BROTHER.

Paynes' Creek, Cal., Oct. 26, 1890.

HOW A QUAKER PUNISHED A THIEF.

A Quaker, having been disturbed by footsteps around his dwelling one night, arose from his bed and cautiously opened the back door to reconnoitre. Close by was an out-house, and under it a cellar, near a window of which was a man busily engaged in receiving the contents of his barrel from another in the cellar.

The Quaker approached and the man on the outside fled. He stepped up to the cellar window and received the pork from the thief within, who, after a little time asked his supposed accomplice in a whisper,—

"Shall we take it all?" The owner of the pork said, softly,—

"Yes, take it all;" and the thief handed up the balance through the window and then came up himself. Imagine his consternation when, instead of greeting his companion in crime, he confronted the Quaker.

Both were astonished, for the thief proved to be a near neighbor, of whom none would have suspected such conduct. He pleaded for mercy, begging him not to expose him, spoke of the necessities of poverty, and promised faithfully not to steal again.

"If thou hadst asked me for meat, it would have been given thee. I pity thy poverty and thy weakness. I esteem thy family. Thou art forgiven."

The thief was greatly rejoiced, and was about to depart, when the Quaker said,—

"Take thy pork, neighbor."

"No, no," said the thief, "I don't want the pork."

"Thy necessity was so great that it led thee to steal. One-half of the pork thou must take with thee."

The thief insisted that he could never eat a morsel of it. The thought of the crime would make it choke him. He begged the privilege of letting it alone. But the Quaker was inflexible, and furnished the man with a bag, put half the pork therein and, laying it upon his back, sent him home with it.

He met his neighbor daily for several years afterward, their families visited together, but the matter was kept a secret; and though in after years the circumstance was mentioned, the name of the delinquent was never made known. The punishment was severe and effectual. It probably was his first—it certainly was his last—attempt to steal.

Had the man been arraigned before a court of justice and imprisoned for the petty theft, how different might have been the result! His family disgraced, their peace destroyed, the man's character ruined and his spirit broken.

A moral discourse could be written on the curious question whether that thief would have felt his crime "choking him" if he had not been found out. Detection is a wonderful quickener of lawless people's consciences.

WALKING WITH GOD.

The Christian life is frequently compared, in the Scriptures, to the act of walking, and walking implies progression. "Enoch walked with God," which beautiful figure St. Paul thus explains: "Before his translation he had this testimony, that he pleased God." Now, "Without faith it is impossible to please him;" so that walking with God, is living by faith; "being fruitful in every good work, and increasing in the knowledge of God." The natural motion of the body, therefore, fitly describes the spiritual action of the soul, in its journey towards the celestial Canaan.

As pilgrims in this darksome wilderness, our heavenly Father has provided for us a lamp to lighten our path, and to cheer us on our way. David highly prized this blessing. "Oh, how greatly should we value it, now that it contains the full revelation of God's will to man!"

Let us daily study and pray over the book of God. This precious guide warns us how we are not to walk. "Walk not after the flesh;" "Walk not after the course of this world." "Walk not by sight;" "Walk not as other Gentiles walk, in the vanity of their minds." It also instructs us how to walk so as to please God: "Walk after the Spirit;" "Walk by faith;" "Walk in love;" "Walk in the truth;" "Walk worthy of the vocation wherewith ye are called."

To such holy characters Jesus says, "They shall walk with me in white." And even here, in this world of darkness, while they walk in his ways," they shall "walk in the light of his countenance," and in the world of glory they shall "follow the Lamb whithersoever he goeth."

Oh, then, what blessedness is connected with an humble, loving, obedient walk; not a standing still, or drawing back, but a continual desire to be *pressing onward* in the ways of righteousness.

How sweetly has the Christian poet expressed these spiritual desires:

"Oh, for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb!"

—S. A.

For the Herald of Truth.

THE NEW CATECHISM.

Dear brethren, I noticed in late numbers of the HERALD, that you are about publishing a new catechism of our faith. That is a move in the right direction. The doctrines of our beloved church, should be in every "Mennonite" family in the land. The principles of our church should be inculcated into the minds of our children.

Our church which is built on a firm and imperishable foundation namely the word of God, it must not be allowed to suffer. As members of that church it is our bounden duty to watch and to pray for strength and wisdom, to intelligently instruct, and to admonish and bring our children and all those that are yet out of Christ, on the way to salvation.

Our Sunday-schools should be fostered and encouraged, and should be kept open not only in the summer months, but the whole year. Christ said, Watch and pray continually. He also said, Suffer little children to come unto me, etc., for of such is the kingdom of Heaven.

We cannot do anything more acceptable in the sight of God, than to bring together our children into the house of the Lord and to talk to them of Jesus our loving Savior, so that they may become in maturer years men and women in Christ and shining lights in the church here upon earth.

Menges Mill, Pa.

Remarks:—The above remarks are certainly in harmony with our work and the work of the church, and are "a word in season." We are glad to see among our people a growing desire for more literature advocating the doctrines of our church, and that more effort be made to teach these doctrines to the young people, and that more be done to bring our young people into the church. This is certainly beginning in the right place to work and moving in the right direction for the up-

building of the church, and the promotion of the cause of Christ. Let the church once more awake and come back to where our forefathers were a century or two centuries ago on this point, and the church will make progress. Men who are to-day continually harping about innovations, should inform themselves of what the brotherhood did and how they labored to build up the church in the olden time, and they would soon discover that many of the things that are called innovations to-day are "the good old paths" in which our fathers walked centuries ago.—Ed.

MENTAL ACTIVITY.

If the water runneth, it holdeth clear, sweet, and fresh; but stagnation turneth it into a noisome puddle. If the air be fanned by winds it is pure and wholesome; but, from being shut up, it groweth thick and putrid. If metals be employed, they abide smooth and splendid; but lay them up, and they soon contract rust. If the earth be belabored with culture, it will be overgrown with bushes and thistles, and the better its soil is, the ranker weeds it will produce. All nature is upheld in its being, order, and shape, by constant agitation; every creature is incessantly employed in action conformable to its designed end and use. In like manner the preservation and improvement of our faculties depend on their constant exercise,—to it God hath annexed the best and most desirable rewards—success to our undertakings, wealth, honor, wisdom, virtue, salvation; all which, as they flow from God's bounty and depend on his blessing, so from him they are usually conveyed to us through our industry, as the ordinary channel and instrument of attaining them.—Barrow.

CHOOSE CAREFULLY.

Choosing a book to read at one's odd moments, or in a season of special leisure, is a matter of no little importance. At the best, no one of us can read in a lifetime one book in a thousand of those that are well worth our reading; yet our knowledge, our impulses, and our character, are largely dependent upon what we do read. What a mistake it is, therefore, to pass by a thousand books we would do well to read, and to take up one book that is worthless—or worse—to us! Every book that we read should be read for a special purpose; and unless we know beforehand just why we are to read a specified book, we are not likely to gain any good from its reading. With the little time that any one of us can get for reading, and with the vast number of books that we can wisely choose from, how important that we select the best books instead of the poorest for our reading at any time!—Sel.

A TRIP TO THE WEST.

(Continued.)

From there we went to Seward county and visited the Amish church at that place, in care of Bishop Joseph Schlegel. On account of the brethren not receiving our letter in time, there was no one at the station to meet us so we hired a conveyance to take us to Pre. Joseph Rediger, for the night. The next day (on the 2d) we visited at Pre. Joseph Schlegel's and other places. In the afternoon we went to a meeting appointed for the ministering brethren Jacob Roth and Joseph Schlegel of Colorado, but as we expected to stay with them at this place only one day, the brethren requested us to fill the appointment which we did, and they stayed with them several days longer. After church we went with Christian Stutzman and after supper he took us to the station. At 7 o'clock we boarded the train for Octavio, Butler Co., where we arrived on the 3d at 10 o'clock and stopped with Jacob Rutt. In the afternoon we visited among the brethren. In the evening we attended the meeting appointed at the Baptist church. These brethren desire to be visited by our ministers because they have no Pastor to teach them. On the 4th Jacob Rutt took us to Octavio where we boarded the train for Sioux City, and arrived at the same place at 10 P. M. Next morning we went to Tyndall, S. Dakota, by way of Scotland, and because there was no one there to meet us we were obliged to stay until the next day (the 6th) at 2 P. M., when we found conveyance with Benjamin Dirks who was in town on business. Bro. Peters stayed with Pre. Cornelius Ewert all night and I went with Bro. Jacob Smith. Next morning we went to their church, where many met for worship. Sunday school was first held, after which I had the privileges of opening the church services and was followed in the main discourse by Bro. Peters. Quite a number went with Bish. Benjamin Schmitt for dinner and in the afternoon many assembled to hear the word of God. After services I went with Tobias Becker's and after tea I stopped a few minutes with David Schulzen on my way to Jacob Schmitt where I stayed all night. This church is in Bon Homme county.

On the 8th J. Schmitt's son conveyed us to Tyndall. From here we went with Bro. Schmitt to Freeman, Turner county. Abraham Buller then took us to Bishop Friedrich Schwartzner's. On the 9th Bro. Schwartzner took us to Deacon Peter Fast's and Pre. Peter Becker's, thence to his church and after services to his home again. On account of arriving at this place in busy threshing time, not so many appointments were made at this place. On the 10th we visited, and met Pre.

John Wipf, and stayed all night with Pre. Christian Miller. Next morning we called on Pre. Pre. Christian Kauffman, and among other brethren Daniel Unruh. At this place I was made to think of Abram and Lot when I saw the shepherds coming along with about 3,000 sheep. In the evening we had services in a school-house.

After services we again went with Bro. Christian Kauffman, and the morning of the 12th he accompanied us to Pre. Joseph Kauffman's where we remained all day discussing many topics. In the evening we held services in his church, and after meeting we went with Brother Joseph Kauffman. Next morning he brought us to Bro. Peter Fast's, from which place we went to Pre. Abraham Willems and Pre. Peter Unruh's. The next place we stopped was at Pre. F. Scharnter's. On Sunday morning the 14th we went with Bro. Scharnter to church and after church with Pre. Carl Scharnter.

In the afternoon Bro. Friedrich Scharnter conveyed me to John Wipf's church, and Bro. Peters went to Willems church for worship. On Monday morning the brethren brought us to Peter Fast and he took us to Marion Junction, where we boarded the train for Parker. At this place we visited Henry Kunkel. On the 17th at 6 P. M. we left Parker, South Dakota, for St. Paul, Minn., at which place we arrived on the morning of the 17th. At 6:40 A. M. we left for Gretna, Manitoba, and arrived safely the next day at 11 A. M., and upon enquiry after Bro. William Esau, we were directed to his store. We were kindly received. In the evening he brought us to Pre. Henry Wiebe's in Edenburg.

The 19th was spent in this village (Dorf.) In the evening we attended services in Gretna. We lodged with Bro. Peter Siemen's. Next morning he conveyed us to Bish. John Wiebe, a distance of fifteen miles. After a short visit, we went to old Berghalt, expecting to stop with Bish. John Funk, but as he had gone to Edenburg to meet us the next day, we again returned with Julius Siemens.

On Sunday morning the 21st, we, with a number of brethren, met at Edenburg and had a pleasant meeting. After services we went with Pre. Henry Wiebe for dinner, where a number of brethren met in the afternoon to join us in edifying conversation. We spent the night with Bro. W. Esau, who on the following day took Bro. Peters across the Red River, a distance of sixty miles. As I did not wish to cross the river, I turned my face homeward. Taking the 1:25 train at Gretna I arrived at Chicago, by way of St. Paul, at 10 P. M. Wednesday morning, I expected to meet Bro. J. F. Funk of Elkhart here, but on account of a mis-

understanding he did not arrive until the following morning. We however had a pleasant conversation. At 10:10 A. M. I boarded the train for Philadelphia, going by way of Washington and Baltimore, and arrived at my destination Saturday at 11:30 A. M. I found my family enjoying good health. We feel grateful to God for His protection and the blessings bestowed upon us while away from home. I also feel myself indebted to the dear brethren I met on my travels who were so kind to me, while among them. The Lord reward the dear brethren for their kindness to us, that every thing may be to his glory.

I found temporal things above my expectations on my trip west, and especially in Manitoba. Our brethren live in a beautiful country and possess fertile land especially for wheat farming. One year they harvested as high as fifty bushels to the acre, but this was exceptionally good. Their crops seldom fail, as is the case further south, because it is not so hot in summer. By means of this advantage, and their industry, together with the blessing of God, they have been able to pay back the sum of \$134,000 which they borrowed when they first came to this country. Their settlement is between thirty-five and forty miles long and from twenty to twenty-five miles wide. They live in forty-five villages (Doerfer). Their crops this year were pretty good. The harvest in Dakota was also pretty good. I learned that several threshed from 900 to 1000 bushels of wheat and the same amount of oats, and their corn will be about half an average crop, so that there will be enough for man and beast. Some one might ask, why do they not pay their debts? I believe that if we exercise a little more patience, and God will continue to add his blessing, many of them will yet pay.

In Nebraska there was considerable drought, but in many localities they will still harvest about half a crop. In other places the yield will be less. In Iowa, Illinois and Indiana it was quite dry, so that the corn crop will be light in many places. Still the people should not forget to thank God for what he has provided them with, for they have bread to eat and also enough for their cattle.

Dear brethren and sisters, I must again heartily thank you all for the many favors you showed me upon my journey. May God reward you all.

One word more of admonition to our traveling ministers. In returning our thanks to the brethren and sisters for the kindness they have shown us we should do so to them all, not, as I have sometimes read in the HERALD, where this or that one was named in particular and received all the thanks, while others, who may have meant to do just as well, were ignored. This might puff up some and

grieve others. Let us all be careful in all our works and ways, so that everything may redound to his honor and glory.

One word more, concerning the spiritual condition of the churches; I would say that we found everywhere a great work to do, but so few to do it. Dear brethren and sisters, let us pray the Lord of the heaven to send more laborers into the harvest field, for the need is great.

A. S. MACK.

(Conclusion follows)

ITEMS.

—Mrs. Booth, wife of "General" Booth, the highest officer in the Salvation Army, died in London, England, on the 4th of October, 1890.

—The total amount of fall wheat harvested in the United States in 1890 is computed at 250,029,000 bushels, or 82,214,000 bushels less than last year; Spring wheat, 152,021,000 bushels against 158,317,000 bushels in 1889; Corn 1,638,000,000 bushels against 2,112,892,000 in 1889. These figures show a large decrease in these staple products compared with those of last year. Potatoes show almost the same ratio of decrease.

—The Chinese count this year as the 7,910,341st of their chronology.

—On the 23d of October two slight shocks of earthquake were felt in Missouri.

—In Constantinople thirty Armenians were arrested for conspiring against the government.

—Three locomotives, built in America, recently arrived at Joppa, Palestine. They will be used on the new railroad, now being constructed between Joppa and Jerusalem.

—Postmaster Ritchie of Leavenworth, Kansas, has for the second time refused to pass the *Leavenworth Times* through the mails because it published the result of a lottery held at a Catholic church fair. Postmaster General Vannaman sustains Mr. Ritchie in his action. The new lottery law makes all publication of such things illegal.

—The census returns for 1890 places the population of the United States at 68,480,540.

—The Indians in the Northwest have lately become somewhat turbulent in consequence of the actions of some of their chiefs. The idea prevails among many of them that the time is drawing nigh when they will occupy the earth and the whites will be exterminated. Kicking Horse, a Sioux chief, is one of the main supporters of this belief.

—On the 24th of September the Mormons at a conference of their Apostles, Bishops and Elders, at Salt Lake City decided to come under full allegiance to the Government and to submit willingly to its authority. Practically this means that the Mormons have abolished polygamy, and henceforth the country will be free from this curse which was so long a crying shame to our land.

"If thou art rich, show the greatness of thy fortune, or, what is better, the greatness of thy soul, in the meekness of thy conversation; condescend to men of low estate, support the distressed and patronize the neglected."

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITORS.
A. B. KOLB,

November 15, 1890.

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Contents of this Number.

| Contents of this Number. | Page |
|---------------------------------------|------|
| <i>Grow Thru in Me.</i> | 337 |
| The Kingdom of God. | 337 |
| Quench not the Spirit. | 337 |
| The true foundation. | 337 |
| The oath and its abuses. | 338 |
| Bible verses. | 339 |
| Gambling. | 339 |
| Past days. | 339 |
| Why not afraid. | 339 |
| The judgment day. | 339 |
| Temperance. | 340 |
| Let us trust. | 340 |
| <i>He Caroth.</i> | 341 |
| How a Quaker punished a thief. | 341 |
| Walking with God. | 341 |
| The new catechism. | 342 |
| Mental Activity. | 342 |
| Choose carefully. | 342 |
| A Trip to the West. | 342 |
| Items. | 343 |
| Editorials. | 344 |
| Correspondence. | 345 |
| Report of Kansas and Neb. conference. | 345 |
| Conference Report of S. W. Pa. & Md. | 349 |
| Our trip to Conference in Neb. | 349 |
| Marriages and deaths. | 350 |

Send for a Mennonite Family Almanac at once. Price 8 cts. Sent prepaid by mail.

THE HERALD OF TRUTH for one year costs \$1.00. WORDS OF CHEER 25 cts. Herald of Truth and Words of Cheer together in the same family costs \$1.15. Subscribe for them.

THE PROSPECTUS AND PREMIUM LISTS for the HERALD for 1891 will be sent with the next issue. In the meantime let every reader make a special effort to gain at least one new subscriber.

AGENTS WANTED.—For the "Geschichte der Mennoniten," by Daniel K. Cassel, Philadelphia, Pa. The book contains about 600 pages, numerous illustrations and costs in Cloth \$3.00. For agent's outfit apply to Mennonite Pub'g Co., Elkhart, Ind.

HERALD OF TRUTH AND RUNDSCHAU.—THE HERALD OF TRUTH AND RUNDSCHAU, when taken together and paid in advance will cost \$1.50 per year. In order to get it for this price however it must under all circumstances be paid in advance.

THE NEW CONFESSION of Faith and Ministers Manual is ready to deliver and a number of orders have already been

filled. It is a neat and useful little book and should be in the hands of every minister and member. Price by mail 35 cts. It is the only book published in the English language that contains the Forms for the different services of our church.

BRO. SAMUEL BRUNK, of Harrisonburg, Rockingham Co., Va., is authorized to take orders for books and also subscriptions for the HERALD OF TRUTH, WORDS OF CHEER, &c., to collect dues for the Mennonite Pub'g Co., &c. All business entrusted to him will receive prompt attention, and we refer the brethren and others in Rockingham County, Va., who desire to purchase books or pay for the HERALD, to Bro. Brunk.

HOW TO WRITE.—In writing for the HERALD OF TRUTH or any other paper, use white paper and black ink. Do not write with a lead pencil if it can possibly be avoided. We have no objections to the paper being written on two sides when the broad fold or single sheets are used, but the legal-fold paper is very inconvenient for the printer to handle and should be discarded. When you do write on two sides always turn the sheet over the side, not over the end. When your article ends with a few lines at the top of the next sheet, do not tear it off and send the little scrap, but send the whole sheet, the little scrap is apt to drop out and get lost, and your article will be incomplete. Write plainly and distinctly. By observing these rules you will save the printer a great deal of hard and tiresome work.

FROM ONE OF OUR AGENTS.—One of our agents who has been selling books for the Mennonite Pub'g Co., and trying to obtain subscribers for the HERALD writes us as follows: "I have been trying to get all the subscribers to the paper possible. Some claim they are too poor; others do not care to read anything but a worldly paper. In some houses the tables are covered with political newspapers, but the HERALD is discarded, and the Bible lays undisturbed until covered with dust, and if you ask them to subscribe for the HERALD OF TRUTH, they decline to do so." We think every Mennonite family should have the HERALD. It will be a great encouragement for the parents, and a great benefit for

the children. It costs only one dollar a year, and for that small amount, certainly no family can afford to be without it. Do not fail to take your own church paper during the year of 1891.

OUR SUBSCRIPTION LIST.—The year is drawing to its close, and it is now again the time that many of the old subscribers will renew and new ones will be gathered in. We ask our friends to help us all they can in this direction. The paper is becoming every year more indispensable in our church work. It is also becoming more interesting, as the work of the church progresses, it is also an important means in educating the people in our doctrines, and the plain truths of the word of God. It indeed deserves the warm support, and encouragement of our people. We call the attention of ministers to this fact. We notice that in all the neighborhoods where our ministers take an interest in the paper and encourage it, there are large lists of subscribers, and the paper is taken and read in nearly every family. This shows that the minister can do much toward circulating good reading among his people if he takes an interest in the matter. We ask the help of both ministers and people. There are still many families who do not read our paper. Let us try and see if we cannot increase our list quite largely with the beginning of the New Year, and so extend our influence for good among the people, and for the promotion of the cause of Christ.

BRO. J. P. SMUCKER and wife, of Napanee, Ind., are at present visiting the churches in Bureau Co., Ill.

BRO. JOSEPH BUERCKY of Tiskilwa, Bureau Co., Ill., has returned from his evangelizing trip to Nebraska. The report of his journey will likely appear in the next issue.

CHANGE OF ADDRESS.—BRO. J. B. Shoup wishes us to state in the HERALD that he has changed his address from Winesburg, Holmes Co., Ohio, to Columbiana, Columbiana Co., Ohio.

THANKSGIVING DAY.—President Harrison has appointed Thursday the 27th of November as a day of national thanksgiving to the Giver of all good for the blessings he has bestowed upon us as a nation.

BRO. J. S. COFFMAN, who is at present on an evangelizing tour to Kansas and Missouri is expected to return about the 17th of this month, and after a few days' rest will go to Kent Co., Mich. to labor in the churches at that place.

ANOTHER "EVERGREEN S. SCHOOL."—BRO. W. BRUBAKER of Freeport, Ill., informs us that they have decided to continue their Sunday-school through the winter, and asks us to continue sending the Lesson Helps as before. We would like to hear the same encouraging news from many other schools.

WE WOULD AGAIN call attention to the fact that all communications sent us for publication must be sent early to insure publication in the number for which they are intended. Thus items intended for the number issued on the first of the month must be sent so as to reach us not later than the 25th of the preceding month, while those intended for the number on the 15th must be on hand not later than the 10th.

DIED.—PRE. HENDRIK KOEKEBAKKER, Jr. editor of "*De Zondagsbode*," published in the interest of the Mennonite churches in Holland, died in Zwartsluis, Holland on the 8th of October, after a lingering illness, aged forty-three years. He had been a minister of the church at Zwartsluis since 1866. He was an earnest and devoted worker in his church, and was well fitted to undertake the task of launching the "*Zondagsbode*," now in its fourth year, on its mission. He is succeeded by Pre. G. ten Cate of Walgeva. In the death of Pre. Koekebakker the church has sustained a heavy loss.

A FRIEND OF THE EVANGELIZING WORK asks us if it would not be a good plan for the churches to hold collections for the Evangelizing fund on the day when Thanksgiving services are held. The plan certainly is a good one and we recommend it to all the churches, especially those who do not as yet hold quarterly collections for that purpose. Moreover, on account of repeated calls for funds recently, the treasury has become almost empty. Such a collection would give every member in every one of our churches an opportunity to give for the support of the evangelizing work

according as he or she has been blessed and feels called of God to give.

PASSED AWAY.—As will be seen in the obituary notices of this issue, our young sister, Lydia Brennehan of East Union, Wayne Co., Ohio, has gone to her long rest. Her articles written for the HERALD showed that she possessed a deep desire after spiritual things and an experience of the Christian life not usually found in one so young. May her bright example and the words she wrote continue her work here, even though she has passed from our midst, and may God comfort the sorrowing parents and friends with the consolation that the rest promised to the Christian is better and sweeter than anything we can enjoy or even conceive of here.

CENSUS REPORT.—With the census reports of the present year, it is required also that a report of all the religious denominations be made. The undersigned has received from this branch of the census department the commission to collect the required statistics of the following branches of the Mennonite church, viz:

Mennonites,
Anish Mennonites,
New Mennonites,
Reformed Mennonites.

In a few days I will mail to some person in each church or conference district, circulars containing the necessary instructions as to what they shall report. These reports are simply for statistical purposes, and no one need hesitate to give them. I herewith ask all who receive these circulars to do me the special favor to fill them out at their earliest convenience, and return them to me. Use the envelopes enclosed. These envelopes are official envelopes and need no stamp.

JOHN F. FUNK.

CORRESPONDENCE.

FROM CULLOM, ILL.—On Wednesday the 5th of November the brethren Daniel S. Brunk of Ohio, and Peter Y. Lehman of Goshen, Ind., came to this place from Gridley and Flanagan Ill., and preached in all five sermons. They left on the 9th, Bro. Brunk for La Salle Co., and Bro. Lehman for Sterling, Ill. May God bless the effort made for the upbuilding of his kingdom.

CORR.

A CORRECTION.—The membership of the church here at Stuttgart is about 70 instead of about 35 or 40 as was incorrectly stated in the last number of the HERALD. I am sorry that the error occurred as it did. M. S. YODER.
Stuttgart, Arkansas.

FROM ADAMS CO., NEB.—Pre. Joseph Buerckey, of Bureau Co., Ill., came into our midst on the 27th of October, and preached two impressive sermons on Tuesday afternoon and evening. On Wednesday morning he left for Hamilton county, Neb. COR.

FROM DANVERS, ILL.—On the 18th of October 1890, the writer went, at the request of the brethren and sisters of the church near Flanagan, Livingston Co., Ill., to that place to hold communion with them. On the 19th quite a number met in their church and we commemorated the sufferings and death of our Lord and Savior Jesus Christ. On this occasion one of the brethren was called to the ministry. The lot fell upon Bro. Joseph Zehr. May God bless him that he may prove a diligent laborer in the Master's vineyard. JOSEPH STUCKEY.

FROM MAHONING CO., OHIO.—Communion was held at Oberholzer's church on Sunday, Oct. 20th, at which time about 150 members partook of the emblems of our dying Savior's love. Although our church lately passed through some severe trials, we rejoice that harmony and peace have again been restored. Several applicants were also received into the church through baptism on Saturday Oct. 25. Our Sunday school closed for the winter on Sunday afternoon, Oct. 26.
Pre. Jacob White, of Newton, Kansas, was with us on the 19th.

ALTOTA, INDIANA, NOV. THE 2d, 1890.—In the evening of October the 23d, we had a short visit from Bro. D. S. Brunk, of Allen Co., Ohio. As his time was limited he only held services in the evening of his arrival. He spoke from Hebrews 2. "How shall we escape, if we neglect so great salvation?" On account of the rainy weather the attendance was small but they seemed very much interested. Bro. Brunk was expecting to preach the next evening but on account of no train leaving in time to meet his previous appointment at Clay City, Indiana, he could not do so. In the evening of the 24th, after kindly admonishing us he boarded the train at Mentor for Clay City, by way of Oakland City. He intends to visit several churches in Illinois. May the Lord be with him. May his journey be for good and the upbuilding of the church. ANDREW CROOK.

FROM HOPEDALE, ILL.—On the 26th of October, sixteen young persons were received into our church by baptism on confession of their faith. May they put their whole trust in God and remain faithful, so that at the end of their pilgrimage they may receive the crown of glory which the Lord will give unto all the righteous.

On the 27th the communion services were held in commemoration of the bitter sufferings and death of Jesus Christ our Lord by which we were reminded anew of the great love of God for mankind in this that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

On Sunday the 2d of November our Sunday-school was closed for the winter. The average attendance in the junior classes was about 45, for the senior classes 120. Each of the latter was presented with a copy of the "geistliche Irrgarten." The school was dismissed with the benediction by the superintendent Joseph Egy.

CORR.

WASHINGTON, ILL., NOV. 3, 1890.—The ministering brethren Peter Y. Lehman, of Elkhart county, Ind., and D. S. Brunk, of Allen Co., Ohio, spent several days here. They held three meetings in the Union meeting-house, filled one appointment in the Partridge and one in the Metamora church. All these meetings were well attended, and much interest was manifested and we have every reason to believe that the labors of the dear brethren were not in vain but that some deep impressions have been made in the hearts of some dear souls never to be forgotten. Such are seasons of refreshing for the weary pilgrims that will encourage them to press onward on that narrow path, looking forward for the day that will safely land them in the haven of their eternal home. We desire that when our ministering brethren are traveling through this way to remember us and lend us their help in working for the cause of Christ and for the furtherance of his Kingdom and the upbuilding of his Holy Zion.

CORR.

FROM THE SUGAR CREEK CHURCH, WAYLAND, HENRY CO., IOWA.—As nothing has appeared in the HERALD from our church for some time I will make a brief report.

In the first place we are as a general rule, enjoying good health, for which we at all times owe thanks to God the giver of every good and perfect gift; for health is a precious gift of God, one which we often fail to prize until sickness comes.

On Sunday the 2d inst. our Sunday-school was closed for the year. A large number of scholars as well as brethren and sisters assembled on this occasion. It gives me pleasure to report that the scholars attended very regularly this summer. The average attendance was 118.

Many of the scholars were very diligent and, besides studying the lessons well, committed verses to memory, for which they received prizes at the closing day of the school, to the evident delight of all. I believe the Lord was with us with his Spirit and blessed us spiritually. To him be praise and honor for all the good that has been done.

CORR.

FROM ELKHART, IND.—On Sunday the 2d of November one person was baptized and received into the church membership in Elkhart. May God bless and strengthen our sister to stand firm and steadfast in the faith she has professed. It required much courage on the part of the sister to take this important step, as her husband is very indifferent in matters of religion, but we believe she has fully counted the cost and has become willing to stand up for Jesus. May her husband also be speedily aroused from his careless condition and from his sleep of sin into the life and activity of the child of God, and may many others be encouraged by her example to come out on the Lord's side, even though it cost a severe trial. The Lord will always bless the effort and lend his aid and support in all times of trouble and need.

On Sunday the 9th of November communion services were held in the Elkhart church, at which the brethren Henry Shaum and J. F. Funk officiated. On account of bad roads and unpleasant weather the attendance was not so large as at other times on similar occasions, yet we enjoyed a rich spiritual feast and our hearts rejoiced in the love of God. May God bless his work everywhere.

CORR.

FROM MCALLISTERVILLE, JUNIATA CO., PA.—We had communion services at the Lost Creek Church on Monday and Tuesday the 20th and 21st of October. The services were largely attended. There were also three persons received into church membership by water baptism on confession of their faith, and another one received from another denomination on confession of faith.

On the 22d and 23d the communion season was held at Shelly's Church west of Richfield. These meetings were not so largely attended on account of rainy weather.

On Friday the 24th a minister was ordained in the Delaware Church. Seven brethren were presented, and the lot fell on Bro. Samuel Leiter. May God be mouth and manner unto the dear brother, that he may go forth in the discharge of his solemn duty and preach the gospel in all earnestness and thus lead many souls unto Christ.

On Sunday the 26th of October, we had services for the first time in the new Susquehanna Meeting-house in Snyder

Co., Pa., Bish. Jonas Martin, Pre. John Zimmerman and Bro. John Shank, of Lancaster Co., were with us on this occasion, and the two ministering brethren conducted the services. Our bishop Jacob S. Graybill was unable to attend on account of feebleness. We hope he may soon be restored to better health.

Pre. Jacob Winey and wife of Peabody, Kansas, are at present visiting friends in Pennsylvania.

CORR.

FROM THURMAN.—Sister Catharine Graber, wife of Joseph Graber, came recently with her sick son from Jefferson county, Iowa, to Thurman, Colorado, to visit her son-in-law, Joseph Rich, with the expectation that with a change of climate, her son's health might improve. But instead of improving, he continued to grow weaker, and often expressed himself that he would not recover. He was also led to see by the grace of God, that he could not meet his God in peace without being reconciled with him through the merits of Christ, and becoming obedient to his commands. Bish. Joseph Schlegel, of Seward county, Neb., was sent for, and in accordance with his request he was baptized and received into church membership. He bore his suffering with Christian forbearance, and died on the 13th. There were also six other persons baptized during the time that Bro. Schlegel remained here, and two persons restored to church membership. We had two communion meetings, once in the meeting house, and once with the aged sister, widow Roth. We had besides these a number of other meetings for Bro. Schlegel. We feel thankful for the privileges and blessings which we enjoyed, and if we carefully observe the teachings which we received, they will prove to us a great blessing. Brother Schlegel left here on the 20th, intending to visit with a number of churches in Kansas before his return home.

"Seek the Lord while he may be found; call upon him while he is near." Isaiah 55: 6. JOS. SCHROCK.

Thurman, Arapahoe Co., Col.

NEW YORK CITY, Nov. 3d, 1890.

To the readers of the HERALD OF TRUTH: I have paid my passage from this city to Monrovia, Africa. To-morrow, God willing, I shall sail to cross the ocean, 4000 miles, in my sixty-eighth year, as a missionary, working for the welfare of the posterity of Ham, where there are still some starving from the want of the bread of life. What a pity that in our own country there are still so many that are neglecting the salvation of their souls. O! ye preachers of the Gospel, let it be your heart's desire to be faithful in your calling. We are called to watch over souls for whom Christ died, and how careful, earnest, and sincere we should be,

knowing that our time is short, and we soon must give an account of our stewardship. It requires much self-denying grace to take the parting hand of dear friends, and go to a heathen land for the purpose of preaching the Gospel to the perishing people there.

I will not write much at this time. I ought to write at least 25 letters this evening and to-morrow morning before the vessel sails. I expect the voyage will require about forty days. Pray for me all ye earnest people of God.

EUSEBIUS HERSHEY.

REMARKS:—The above announcement from our friend, E. Hershey, will no doubt be a surprise to the large circle of his acquaintances throughout this country. He has been traveling through many different states, both East and West, and now at the advanced age of sixty-eight years, he is willing to undertake a journey of 4000 miles across the ocean into a heathen land to do missionary work among those who have not the advantages of education, and the privileges of the Gospel as our people here in America have. The courage and zeal and devotion manifested by him is certainly commendable.—[EDITOR.

FROM SOMERSET CO., PA.—Bishop John N. Durr, of Fayette Co., in company with Bro. Lowry Johnson visited us, and Bro. Durr preached in the Weaver church, Cambria Co., on the evenings of Oct. 14th and 15th, and on the 16th at 2 o'clock, conference commenced. It was held in the Stahl church, in Somerset county. The following bishops were present:

John N. Durr, of Fayette Co., Jacob Snyder, of Blair Co., Herman Snyder, Bedford Co., and Jonas Blough, of Somerset Co. Ministers present were as follows: Samuel Gindlesberger, Simeon Lehman, of this place, H. H. Blough and D. H. Bender from the southern part of Somerset county.

In the evening Bro. Bender preached from Judges 16: 4. His theme was: "Samson loved Delilah." On Thursday the house was filled with attentive listeners to the deliberations of conference. In the evening Bro. Herman Snyder preached from Jude 3. On Saturday the 18; preparatory services were held in the Blough church by the brethren H. H. Blough and J. N. Durr from Matt. 6.

Nine precious souls were also received into the church by baptism. In the evening Bro. Bender preached from Eccl. 12: 1. On Sunday the Communion of the Lord's Supper was observed. Services were conducted by the brethren Blough, Durr and Snyder. In the evening the brethren Blough and Durr preached in the Tirehill church. On Monday the brethren Herman Snyder and J. N. Durr left for home.

The Amish brethren, Samuel Stutzman and J. D. Kauffman and their wives, of Elkhart county, Indiana, were with us. J. D. Kauffman is the well-known sleeping-preacher, and spoke in the Blough, Stahl, Kauffman, Weaver and Miller churches. His preaching was a wonder to all who heard him.

On this occasion there were also brethren with us from Bedford county, and the south of Somerset Co., also from Indiana and Michigan.

On Sunday, Oct. 26th, the Amish brethren had their communion services in the Kauffman meeting-house, near Davidsville. May God add his blessing to all these meetings and to the good instructions which were given us by the brethren, and may the work of the Lord prosper everywhere.

LEVI BLOUGH.

Johnstown, Pa.

FROM CUYAHOGA CO., OHIO.—A brother in Allen Co., Ohio, asked me if the so-called "General Conference of Mennonites," which in Pennsylvania are called "Oberholzer people," are really non-resistant or not. In No. forty-three of their church paper, the "Bundesbote," published in Berne, Indiana, I notice that at their general Conference, held at Childstown, S. Dakota, on the 16th of October 1890, eight Swiss congregations, that is, congregations living in Switzerland, Europe, were represented by J. A. Sprunger and J. A. Sommer. In many of these congregations in Switzerland service in the army is allowed, and many of the Swiss Mennonites have, as Mennonites, been soldiers without any objection being raised by the church, much less expelling the said members from church fellowship. The so-called "General Conference of Mennonites," has thus included congregations which are no longer non-resistant. Many of their congregations in America, moreover, are likewise no longer non-resistant. Some of their members with whom I am personally acquainted would not have the least conscientious scruples about taking part in war; more than that, they consider it their duty, when commanded by the government, to enter the army. There are other points in which they have departed from the old Evangelical principles.

I am grieved that the General Conference is making efforts to induce such congregations who are still non-resistant to unite with their conference, and that they should send their traveling ministers to non-resistant congregations, and that these are received as ministers of their own churches. Thus the churches are drawn over into their "General Conference," just the same as many of our congregations would soon become Baptists or Methodists if we had Baptist or Methodist ministers (among whom are many eloquent men).

The Amish and Mennonites who are still holding to the non-resistant principles, as well as the remaining non-resistant Mennonites who are not in unity with the "Bundesbote people," feel the need of a "General Conference of Mennonites." The "Bundesbote people" have no cause for being offended at us, and hence they should not place any hindrance in the way to prevent the fulfillment of our intentions, as we leave them unmolested and do not crowd ourselves into their congregations. COR.

CASS COUNTY, MO., NOV. THE 3D, 1890.—On the 5th of May, 1890, the aged ministering brother Christian Nafziger and wife, of Pretty Prairie, Indiana, left their home for a protracted visit among their relatives and friends in Cass county, Missouri, among whom are several of their daughters and a brother of Sister Nafziger.

Bro. N. has been laboring in the cause of Christ with the church here during the summer, with that disposition, zeal and brotherly love manifested for our spiritual welfare, so characteristic—not of man's traditions and doctrines; but—of the inspired apostolic precepts, and with that ring of true godliness which directs the soul to Jesus, where alone full and free salvation purchased by Him upon the Cross, can be obtained. And may we never forget, or neglect to profit by the many wholesome admonitions delivered by Him while he was among us.

On the 10th of Oct., Bro. N. was a partaker with us of the emblems of the broken body and shed blood of Christ. On the same day a large number of brethren and sisters were present. He also visited the churches in Johnson and Hickory counties. The dear brother and sister intend to leave to-morrow, November 4th for Bloomington, Ill., where they expect to remain until about the 15th, and from there return home. It is but natural that we will feel a sense of sorrow when we miss the silvery headed form on the rostrum in our place of worship, and the face and voice, which has grown so familiar to us during the past five months. But such is our lot in this life. May God abundantly bless his ministerial labors performed here, and give him grace to continue faithful to the end in his precious calling, then reward him with that glorious "Crown that fadeth not away."

While it is true, the churches here, as well as many others, are well supplied with able and efficient ministers. Yet experience teaches us that as our natural bodies sometimes become dull and inactive whatever diet may be used to sustain it. Even without any apparent cause, and that a change of diet, or even a change of preparation of the same kind of food, often appears more palatable and refreshing,

thus infusing new life and energy. So also it is with the church congregations, both the strong and the weak ones. Not only the members, but even unprejudiced ministers themselves acknowledge that they are encouraged and strengthened by hearing the gospel preached by others, as they preach it themselves. It appears to me that such visiting, by unbiased ministers, prompted by the love of God only and having the salvation of the souls of men at heart, is too much neglected, and not generally appreciated as it should be.

In the HERALD OF TRUTH, September 15th, page 281, appears an item from Cass County, Mo., stating that during the summer thirty-five persons were received into Bro. Jacob Kenagy's church. It is true, that number were baptized by Bro. Kenagy in one day, but seven of that number belong to the church in Johnson county, of which Bro. Kenagy, as Bishop, has the oversight, and where David Morrell and Andrew Miller are the home ministers. K.

LEONARD, SHELBY CO., MO., OCT. 30TH, 1890.—I will give a short sketch of the work in Chariton Co., near Mendon. The brethren John Brubaker, Michael Hershey and Levi Mishler, and sisters, Lizzie Brubaker, Maria Lapp, and Mattie Hershey, all of Shelby County, arrived at Mendon on Saturday evening the 18th, having going the seventy-five or eighty miles by private conveyance. On account of a late train I did not arrive till Sunday afternoon. We had our first meeting on Sunday evening. Only a few meetings had ever been held in this vicinity by our ministers. The people here had much curiosity to learn what our teachings are and wherein our forms of doctrine, and our practices differ from other denominations.

Bro. J. L. Kreider, and Bro. Fred. Brunk, whose families include the five only members we have at this place, had well advertised the meeting; and the large meeting-house—of which Brother Kreider is the half owner—was crowded with attentive hearers. The brethren from Shelby county remained until Tuesday, Bro. Brubaker assisting in the meetings on Sunday evening and Monday evening, but the sisters remained a week longer.

On Friday evening we had no meeting on account of Dr. Ditsler, of the Methodist church south having an appointment at New Mendon near by. He continued till Sunday evening. By the kind offer of the people at Zion M. E. Church, about six miles southeast we held meetings in their house on Saturday evening, Sunday and Sunday evening. We had meeting again at Old Mendon on Monday evening, Tuesday and Tuesday evening. The meetings were all largely attended, the house being well filled or

nearly so, except the day meeting on Tuesday.

During the meetings nine persons expressed themselves willing to confess Jesus as their Savior, and give their hearts to God, and live for Him. Only two of these had been brought up under the teachings of our people. Several of them having been brought up in the M. E. church, and their friends having their church home there, they will likely unite with that denomination. The rest have expressed their intention to unite with the Mennonite church. Among this number are a father, mother, son and daughter in one household. If thus one family was helped into the right way, to forsake the life of carelessness and sin in which they have been living, to find pardon of sin and salvation to the soul, thereby securing happiness in this world, and eternal life in the world to come, was it not well worth the labor of a few meetings, a few hours turned away from worldly pursuits, a few hours of prayerful pleadings with God? Yea, it is worth a thousand times more than the labor of a lifetime.

In these new places, where we have but few members, several things are very apparent. (1) That a number of meetings must be held in succession to get the minds of the people concentrated on the truths of the Scripture, and to hold them there long enough to enable them to form correct conclusions. Very much has been lost to our congregations by making our work too short, and our special efforts too scattering. (2) That when we make continued effort at one place, even where our teaching is not known, and show somewhat intelligently the doctrines of the Bible as we teach them, there are numbers who are willing to accept the truth at the present day as well as in the days of Conrad Grebel, and Felix Mantz, and Menno Simon and Dietrich Phillips, and George Blaurock. (3) That where we have only a few members who firmly stand up for the simple truths of the Bible as we teach them, even though they must sometimes hope for years almost against hope, that their lives will be living epistles known and read of all men, and will be a power among their neighbors to inspire confidence in our teachings when at last we make a continued effort.

If some of our people in the east who have some means, and yet not enough to purchase comfortable homes in the neighborhoods where they now live, only knew it there are some good reasons why they should seek a home in the west, yet not too far west, even if the lands cost more than in dryer regions of the far western regions, where the lands cost almost nothing, and yet cost all that they are worth. Chariton county, Mo., has an excellent soil, very good average seasons, and the lands, though they are higher than in some other parts of the

state and the states farther west, are much cheaper than lands of the same productiveness in the east. And what is of more importance the society for quietness, morality, and Christian conduct cannot well be surpassed anywhere east or west. Besides this there is a good prospect of building up a congregation of our people here. If two or three families of our people, from some of the eastern churches, where their help is not so much needed, would locate here, they could be a great help in advancing the work and interests of the church at this place. I can assure all that would locate here that they can be assured a warm reception on the part of the brethren here, and a hearty welcome from their neighbors. J. S. COFFMAN.

REPORT OF THE SEMI-ANNUAL CONFERENCE FOR KANSAS AND NEBRASKA.

The Semi-annual conference for Kansas and Nebraska met at the Roseland M. H. near Roseland, Adams Co., Neb., on Friday October 3d, 1890 at 10 A. M.

The following brethren were present: Bishops:—Albrecht Schiffer, B. F. Hamilton.

Ministers:—M. Coopriders, David Weaver.

Deacons:—Jacob Erb, Samuel Lapp, G. B. Landis, Abraham Shellenberger. A number of brethren and sisters from a distance were also present.

Bro. M. Coopriders opened conference with short and earnest remarks on the words, "For other foundation can no man lay than that is laid, which is Jesus Christ: 1 Cor. 3:11. Bro. Hamilton followed by reading and making comments on John 10.

After the opening exercises Conference assumed regular business by electing Bro. R. J. Heatwole, Moderator, J. M. R. Weaver, Secretary and D. Burkhart, Assistant Secretary.

The following questions were presented and freely discussed. Good feeling and love prevailed throughout all the deliberations:

QUES. 1.—Resolved, that we limit the time of the speaker on any subject to five minutes.

QUES. 2.—Is it scriptural to excuse a regularly ordained minister from making a proper confession before the church, if he does not, and never did try to preach. After freely discussing this question it was resolved, that he shall make a confession before the church.

QUES. 3.—Is it right for a brother to receive pension for past services in the war? Resolved, that it is right to receive pension. Soldiers to receive a home from the Government (160 acres of land) and if such a soldier would become a Brother in the

faith, we would not think of asking him to give up his home. The United States government of its own accord has obligated itself to give pension, and if a pensioned soldier accepts the faith, we have as little right to deprive him of his pension, as we would have to prevent the other from keeping his home.

QUES. 4.—Is not the church conforming to the world and doing wrong by singing more than one part in music, and the new tunes for the gratification of the sense of hearing?

Resolved, that it is not wrong to sing more than one part in music, for the reason that our Creator has seen fit to give a variety of voices; and for us to restrict our members to sing one part only would hinder some from worshipping God in song, because some of the brethren cannot well sing anything but base, and some of the sisters cannot well sing anything except alto, hence we would either have to compel them to sing soprano or not sing at all, which thing would be wrong. The essential thing for us to keep in mind is to sing "with the spirit, and with the understanding also".

QUES. 5.—What is the relation of an excommunicated member to the church? After discussing the question for some time it was "laid on the table."

QUES. 6.—What position should our members take with regard to the Prohibition Amendment? The subject was well considered *pro* and *con*, in good feeling, but the question was laid over for the next conference.

QUES. 7.—Is it scriptural for a sister to have her head uncovered during prayer or church services?

Resolved, that it is not scriptural for a sister to go without a head covering at said services, because of violating 1 Cor. 11, and because Paul says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord: 1 Cor. 14:37."

QUES. 8.—Shall adopted children be so bound to a church member that they cannot be released without the consent of the Court?

Resolved, that a child be not thus bound to a member.

QUES. 9.—Are all the churches supplied with ministers as they should be, and if not, is it advisable to have them supplied?

Resolved, that they are *not*, and the bishops therefore should see to it that ministers are ordained wherever it is desired, because in Rom. 10:12—15 it is written, "For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have

not heard? and how shall they hear without a preacher?" And in Luke 10:2, "Therefore said he unto them, The harvest truly is great, but the laborers are few, pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

QUES. 10.—Does this Conference deem it advisable to have the proceedings of all the conferences held in Kansas and Nebraska printed in a pamphlet?

Resolved, that since there are continual additions to the church, and since there are those who have not read the Herald of Truth in which the reports were printed, and that these therefore do not know the past proceedings, we deem it advisable, and do therefore appoint a committee of three consisting of Deacons Samuel Lapp of Ayer, Nebraska, Jacob Erb of Newton, Kansas, and Jonas G. Wenger of Harper, Kansas, to gather the said proceedings and have our Publishing House at Elkhart, Ind., print the pamphlets at the earliest convenience. The above was adopted on Saturday the 4th of October, 1890.

Meetings were held on Thursday and Friday evenings and Saturday afternoon, communion on Sunday forenoon and meeting in the evening.

This closed a season of great refreshment to our souls. May our little flock enjoy many more similar blessings. To God be all the praise. SEC'Y

CONFERENCE REPORT.

The Annual Conference for the district of Southwestern Pennsylvania and Garrett County, Maryland, met at the Stahl M. H. in Somerset County, Pa., on Friday, October 17th, 1890, at 9:30 A. M.

The following Bishops, Ministers, and Deacons were present:

Bishops: Jacob Snyder, Herman Snyder, Jonas Blauch, and John N. Durr. Ministers: H. H. Blauch, Samuel Gindlesperger, Simon Layman, and D. H. Bender.

Deacons: Jacob Faust, Tobias Layman, and Joseph Gindlesperger.

Conference was opened by singing, and an exhortation and prayer by Herman Snyder.

The regular secretary, Herman Snyder, having resigned, D. H. Bender was elected to fill the vacancy.

J. N. Durr then read a part of the 2d chapter of the Acts, after which he, at some length, set forth the duties of bishops, ministers, and deacons, and also all others who have the responsibilities connected with the care of the flock of Christ, resting upon them. He was followed by Jacob Snyder in the English and Jonas Blauch and H. H. Blauch in the German.

The different congregations were then reported as being at peace and all had

either held or arranged to hold, the Fall communion.

The Conference Discipline, as adopted in 1882, with the amendments since made, was read and it was agreed to readopt all with the exception of Article 20, relating to the wearing of beards, which was reconsidered; and after some discussion Conference agreed to adopt the article with the amendment made in 1884, viz., Brethren are not allowed to keep clipped off closely, but are required to keep clipped off closely, or shaven, the hair on the upper lip unless worn for conscience' sake, a just reason assigned, and their walk and deportment consistent.

After consideration and discussion the following resolutions were adopted during the session.

Resolved, that no member is allowed to hold a license to sell spirituous liquors except for medical use, neither shall any member become bondsman, nor sign a petition for such a license.

Resolved, that all members shall be urged to attend the counsel and inquiry meetings.

Members not in attendance without a just cause shall abide with all decisions then made.

Resolved, that we favor the establishing of a General Conference.

Permission to ordain a minister in their respective districts was requested by Jonas Blauch and Jacob Snyder, also permission to ordain a deacon, by H. H. Blauch. The requests were all granted by Conference.

The regular work of Conference now being finished, the following resolution was adopted.

Resolved, that the next Annual Conference meet at Stonerville, Westmoreland county, Pa., on the third Friday in October 1890, at 9 A. M.

After prayer by H. H. Blauch and singing the hymn entitled, "The Solid Rock," the session of Conference closed by the benediction at 4:30 P. M.

Secretary.—D. H. BENDER.

OUR TRIP TO THE CONFERENCE IN ADAMS CO., NEB.

On the 1st of October fifteen of us boarded the train at McPherson, Canton, and Newton, for Adams Co., Neb., where Conference was to convene on the 3d. We all came together at Strong City, where we all boarded the same train at 4 o'clock P. M. On the train we had a good feast in talking from the word of God, which was very edifying as well as beneficial. By and by Bro. R. J. Heatwole suggested that we would sing some out of the Hymn and Tune Book, which we did. At first there was considerable giggling in the car where we were. But soon some of those who at first were making sport of us joined us in singing the

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Lake Shore & Michigan Southern R. R.

Passenger trains after June 15th, 1890, depart at Elkhart as follows standard time:

GOING WEST, leave.

No. 21, Toledo Express..... 8.00 A. M.
No. 9, Pacific Express..... 8.45 "
No. 27, Chicago Acc..... 7.25 "
No. 3, Special Chicago Express..... 8.05 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.00 "

GOING EAST—MAIN LINE, leave.

No. 14, Fast Mail..... 11.15 A. M.
Carries Passengers daily to points where it stops between Elkhart and Cleveland.
No. 12, Night Express..... 8.50 A. M.
Grand Rapids Express..... 11.45 "
No. 22, Mail..... 1.23 P. M.
Grand Rapids Express..... 1.23 P. M.
No. 6, Fast New York Ex..... 6.15 "

GOING EAST—AIR LINE, leave.

No. 2, Special New York Express... 1.00 P. M.
No. 4, (Limited) Pass. for Buffalo... 8.25 "
No. 28, To Goshen only..... 8.35 "
No. 8, Atlantic Express..... 11.40 "
Train G to Goshen only..... 7.45 A. M.
" E to Goshen only..... 8.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

Train F from Goshen..... 11.30 A. M.
" H "..... 5.45 P. M.
" B " Grand Rapids..... 12.40 Noon
" D "..... 7.40 P. M.
No. 25, Michigan Accommodation... 2.55 "
No. 24, Acc. from Chicago..... 8.10 "
Goshen Passengers change to No. 28.
No. 27, from Goshen..... 6.50 A. M.
Passengers change cars at Elkhart if going West.

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TIME TABLE.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after May 18th, 1890, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave.

No. 2, Mail and Express..... 5.00 P. M.
No. 4, Cincinnati & Louisville Ex..... 8.45 A. M.
No. 6, Ind. & St. Louis Express..... 4.44 A. M.

GOING NORTH, leave.

No. 1, Mail and Express..... 10.44 A. M.
No. 3, Michigan Express..... 5.00 P. M.
No. 5, Grand Rapids Express..... 12.15 A. M.
No. 9, Way Freight, arrives..... 11.45 P. M.

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A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 27.—No. 23.

ELKHART, IND., DECEMBER 1, 1890.

Whole No. 432.

"THE NARROW WAY."

BY JACOB FRANTZ, WASHINGTON CO., MD.

The narrow way to know is bliss,
The way to fairer worlds than this
Where all is pure, no gloom, no night,
No morn, nor eve, and God the light.

It is the way of holiness,
The way to endless happiness,
Trod by the patriarchs of yore
And holy prophets gone before.

They kept the faith, and gained the prize
Where pleasure never, never dies;
Then why should I, a pilgrim lone,
Not bear the cross and follow on.

While earth remains, and waters flow
And generations come and go,
The narrow way found by the few,
Still other pilgrims shall pursue.

There is a road that leads to death,
For so the holy scripture saith,
Then Oh! dear reader, watch and pray,
While in the good old narrow way.

Bound for a city out of sight,
Your armor bear, keep to the right;
Strive lawfully to reach the shore
Where saints shall live to die no more.

Opposed by friends, fresh courage take,
Through trials pass for Jesus' sake;
Go bravely onward through the strife,
The race is for eternal life.

The way is narrow, and the gate,
We find in holy writ, is strait,
The promised crown is only sure
For those who to the end endure.

How sweet the hope of sacred rest,
What comfort to the soul distressed
To think of that divine abode
The heavenly paradise of God.

Eye has not seen what is prepared,
Where many blissful mansions are,
And mortal tongue can never tell
The grandeur where the Angels dwell.

The holy city bright of old,
Whose streets are paved with shining gold,
The splendor bright of Heaven's dome,
And God Himself upon the throne.

When shall I see that happy place,
When shall I see my Father's face,
That I may lay my armor down,
And free from war, receive the crown?

For the Herald of Truth.

HISTORY OF THE MENNONITE CHURCH.

(Continued.)

After they had been driven from their homes by the soldiers, the brethren were not allowed to settle down anywhere. No one was allowed to give them food or shelter. When they were refused food and even water to supply their needs, they were finally compelled to separate. They were divided into little bands of eight or ten, and every brother and the little company entrusted to his care was faithfully and earnestly exhorted to interest themselves in each other's welfare, and not withdraw from each other, neither should any one leave for another company without consulting with the rest.

It was a sad parting, and with many tears they took leave of each other, like Abraham, not knowing where God would give or show them a place to live. Thus they wandered nearly a whole year in great tribulation and misery. As there was at that time but little hope of obtaining an abiding place in Moravia, Leonard Sailer and the little band under his care went to Steinbrunn in Austria, near the Moravian frontier, where they were employed by Hans Fuenkircirer to perform labor in the harvest field and at other things, and thus they remained there for some time and organized a church at that place. At other places also, such as Pudesnitz, Austerlitz, Popitz, and Heroltitz the brethren succeeded in obtaining shelter and founding churches.

The priests and false prophets however were mortified that God should thus gather his people and build his church. In their envy and ill-feeling they went to their king Ferdinand and continued to pester him with false accusations against the church of God until he acceded to their request and sent out his marshal from Vienna, several provosts and a detachment of cavalry.

These came unexpectedly to Falkenstein, where they gathered around them a mob of worthless characters, and on the night of the 6th of December 1539 fell upon the church at Steinbrunn. They first imprisoned all the men whom they found together into one room, and then they did the same to

the women and maidens. The captives looked forward to the sacrifice of life and body by fire or sword for their God, and thought of nothing else than perishing in this misery. The provost and those under him however took only 150 brethren captive and led them bound to the castle of Falkenstein. There for the sake of divine truth they lay in bonds upwards of six weeks.

It was the special aim of the enemy to secure the custody of the bishops or ministers of the church in the hopes of obtaining large sums of money, so that their poor members should be deprived of the means of obtaining food, but God delivered them by his providence, so that not one minister was apprehended.

While they were still in Falkenstein castle, king Ferdinand sent his marshal and several doctors and priests, also the hangman to assist them. At Whitsuntide, which it is the custom in all lands to commemorate, they began with great craftiness to examine these witnesses for the truth, some even upon the rack, about their doctrines, their hope and to find where their treasures and money were. They unanimously declared Christ as their Lord and Savior and their only comfort, hope, and their dearest treasure, their protector and better portion, in whom they had received the favor and grace of God. They (the priests, etc.) also discussed other articles of doctrine with them and tried to teach and instruct them and convert them; especially in the matter of the sacrament telling them they ought to believe that the flesh and blood of Jesus Christ was present in the same and was, as they said, their Lord; but the brethren answered them that the same was a dumb idol, and that the Lord's Supper had a very different signification from what they in their perversion claimed for it. With these and many other testimonies the king's messengers returned to Vienna, while the brethren in Falkenstein castle were kept well guarded.

The brethren were finally sentenced to be sent as slaves on the galleys (ships of war). Hence in the beginning of the year 1540 the king's marshal, together with the provost general and a band of cavalry, came and further questioned the imprisoned brethren, each one separately, and all those who did not agree with their

views, but remained steadfast to the truth, they immediately put in chains, and fastened them together two by two, by the hands. As they were about to be taken to the sea many of the sisters came to the castle, many of them being the wives, others the friends and relatives of the captive brethren. Then they all knelt down together in earnest prayer to the most high God imploring him to protect them from all unrighteousness and sin, and that he would be with them on the sea as well as on the land. After this prayer the captain in command gave orders that each one should prepare for departure. Upon this they one and all began to take farewell of each other with many tears admonishing each other to remain steadfast in the truth they confessed. After individually commending each other to the care and protection of almighty God, husband had to part from his wife, leaving his little children. This leave-taking was so lamentable and touching that the king's marshal and others like him could not refrain from weeping.

After all things had been set in order and the leaders having arrived, this devout company, trusting in God that he would stand by them and give them deliverance, passed by two out of the gates of the city, about ninety in number, after having lain in Falkenstein for five and a half weeks. The sisters however had to remain in the castle, and from the walls they gazed after their loved ones with heavy sighs and deep sorrow, as long as they could be seen. After this the sisters were permitted to return home, but those of the brethren who on account of their sickness or youth were not desired on the sea were retained as prisoners in the castle. Several young boys were given, now and again to Austrian lords for their own. These however, with but few exceptions returned to the church; while the others remained in the castle until God also graciously brought about their deliverance.

The reason of all this great persecution of the church of the pious was because they testified against the pope and priests and the whole idolatrous concern and against all sinful, unrighteous living. For this reason king Ferdinand gave the priests authority over the church (but even without which the priests longed to murder); they soon deciding that they (the brethren) were guilty of death, and their cry like that of the pharisees and high priests was, "away with him!" They were no longer to be tolerated on the land, but were to be sent to the galleys, there to end their lives in great misery and want, and to be brought in the Armada to fight against and plunder the Turks and other enemies. And although they declared to the king's messengers that they would countenance evil no more on the water than on the land, or sin against God in heaven be-

cause they were opposed to it and detested it in mind and heart, and that they would not perform any military service on board ship, these witnesses for the truth were nevertheless taken there.

To be continued.

For the Herald of Truth.

BATTLES AND TRIUMPHS OF LIFE.

Encouragement and help are seldom received when they are most needed, but when everything goes well then you are apparently everybody's friend and everybody your friend. Usually encouragement is received when it does us no good whatever. This fact is especially predominant on funeral occasions. Ministers and others who never comfort the deceased, never offered a helping hand in time of need, and never spoke consoling words in moments of despair seem quite willing to picture a bright life before the people after the soul's departure. This is the wrong time to speak much of the departed one as the sympathies of the people are greatly excited and man is apt to misrepresent the one so rudely taken from among us. Many souls have been made careless and reckless because they heard this or that one which they knew just as well, and probably better than the minister who spoke so well of him at the funeral. If we wish to do good to others, let us do so when our help is most needed.

Our duty is to save the people and do them good when the battles of life are raging and not wait till they have passed from our reach. Another imprudent way of assisting our friends to overcome temptations is for us to take a lofty position ourselves and look down upon those we wish to help. This point was clearly proved to me at a Teacher's Institute, several years ago, where one of the teachers discussed the question: How shall we teach temperance. He began by telling his own experience as follows: "When I first started out into society, I felt the dignities of manhood, but, like all boys of that age, having a false idea of what true manhood really is; soon found myself in a company of boys that loved to have a good time, and naturally having a taste for rum, I soon found it practicable to carry my bottle with me. One Sunday while in society with two young ladies one a cousin, the other a friend who had been informed of my bad habits, determined to persuade me to give up drinking. And this is the way they came at me: Mr. —, we heard you were again induced to drink, and you well remember that we told you some time ago, not to drink any more and if you did, we would no more be seen in your company. We will however ask you this time to pledge yourself

never again to taste strong drink, but if you do we will not disgrace ourselves by being seen in your presence again. Will you promise? Yes, was the prompt reply, but just then taking a drink in their presence. They began anew to plead with me in that independent, exalted way but all in vain. I did this because they approached me in the wrong way. They should have reasoned with me from the footing upon which I stood, for in their way I would never have been rescued from a drunkard's grave although I was aware of the wrong I did, and that I was destroying an otherwise bright life. Fellow teachers, never try to lift one out of a pit with a string, but go down and lead him out, or at least in a way that you can be trusted. That is the way I was brought out."

You and I need not become drunkards or even taste a drop of liquor, in order to save the same, but we do not want to approach them upon the footing of humanity and show them by words and actions that we are seeking the good of their souls, and that they have the same opportunity we had to be saved. Christian people are entirely too proud and independent to reach the low and outcast of our land. "But (Christ) made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Phil. 2:7. Even as Christ descended from the Holies of Heaven into this dark and forsaken world, not to partake of the wickedness of the world in order to save them; but to teach them a better way and prove to them beyond a doubt that a holy life can be lived, and that in a rebellious world. A follower of Christ is never to become so pure that he feels himself too good to go into the God-forsaken places and lead the wanderer home. Paul says: "I have become all things, that I might by all means save some." 1 Cor. 9:22. But at present the doctrine, "I will not preach for you until you all have become and believe as I do, that I by all means need not change my belief," is practiced more frequently.

Brethren, if we are going to be of any use to the Master, we must confront and teach those who are opposed to us. So long as we drit with the current, teach those things people love to hear, no battle is to be won. The battle for Christ or the world is at stake and you are in the field. If you are on the side of the world, you are allowed to do as you please in this life, but pledge your soul to spend eternity in an unknown world. But if you are on the side of Christ you are asked to live the yoke upon you, protect yourself from all the fiery darts of Satan by the shield of faith, to overcome the temptations of the world, to demolish the devil's strongholds, to come out a conqueror at the end, and reign triumphant with him in the Heavens. Rom 8:37-39.

M. S. STEINER.

For the Herald of Truth. CHRISTIAN DILIGENCE.

In the sixth chapter of Paul's epistle to the Hebrews the Apostle says, "And we desire that every one of you do show the same diligence to the full assurance of hope unto the end. That ye be not slothful, but followers of them who through faith and patience inherit the promise." Dear Christian readers, are we really showing diligence as workers in the church? Are we really a light to the world and a salt to the earth? Are we doing all we can, or are we neglecting many duties which might prove a blessing to the church. God demands more of us than to be simply churchgoers. He wants us to be energetic Christians, diligent laborers, bright and shining lights, and as witnesses that Jesus Christ is the Son of the living God. We must believe with the heart, and with the mouth confession must be made unto salvation. It is strange that by many church-members the mouth is so little used for God's glory and for Christ's cause. When asked to speak a few words for Jesus they excuse themselves, as it seems almost a burden. This is indeed very sad, as we all know that with God's aid they would succeed, providing He is called upon to extend His loving help and divine grace. It is evident that if we desire His grace and love we shall receive it, for we have the promise,—"Ask, and ye shall receive", also, "Blessed are they that hunger and thirst after righteousness; for they shall be filled."

If we are "born again" and have received that Holy Spirit which teaches us living faith, we cannot help letting the divine light shine out, which reveals that Jesus Christ dwells within us; we cannot help living, and working and speaking for Jesus; we cannot help seeing the many good opportunities neglected by the church; we cannot help seeing that THE CHURCH LIES DORMANT AND NEEDS AWAKENING! O, if every member would but strive to let his or her light shine! What a brightness there would be, if every member would but strive to win one Soul for Jesus. If we would all attend to these "neglected duties" and strive to live and work and speak for Jesus, the church would then be as a brilliant light to this sinful world, yea, be as it were, a "light-house" standing in the midst of the *force* and raging *waters*, to lighten and direct many a sailor's pathway on his course to the *goal*.

Of what use are we in the Lord's vineyard if we do not work and use our influence for good and be Christians in word and deed? Let us remember the lesson the Bible teaches us regarding the slothful servant. God has no use for such in His vast field of labor. Dear Readers, I must express to you that I feel so impressed by the Spirit of God which compels me to solicit your zealous prayers that the church

may be awakened to the fullest sense of her duty, that each member may aim to live an active christian life. May we all work hand in hand and determine by the help of God to be pure in mind and heart and life. That we may so live and think and act as to continually have the presence of Jesus in the Soul, and be a help to somebody every day of our life; then when our course here is completed and the chief Shepherd shall appear to call the redeemed to dwell with him, may we be ready to go. O, that none of the lost opportunities may present themselves to our minds, as they did to the young man that spent but a month of christian life, and nearly all of it on a sick-bed; how very sorrowful, indeed, to have all the "lost opportunities in working for Jesus" present themselves to his mind when it was forever too late, which caused him to realize—must I go and empty-handed." Readers, will you strive to win one Soul for Jesus?

Hand to hand united, heart to heart as one,
Let us still keep marching, till our journey's done,
Till we see the Angels come in glory down,
With the shining garments and the victor's crown.

LENA N. GINGERICH.

For the Herald of Truth.

THE MUSTARD SEED.

A definite knowledge of the immortality of man, found in the centre of idolatry and heathenism.

A missionary who has lately returned from that portion of Africa known by the name of Western Soudan gives quite an interesting account of the knowledge that the people of that remote part of the earth possess concerning the immortal soul of man.

He sailed up the great river of that region, landed, and, with some difficulty secured a guide for his inland journey. To do this he was obliged to carry as little baggage as possible, taking only the clothes he wore and provisions enough to last until he could adapt himself to such food as he would be able to secure throughout the country, and an abundant supply of cloth, for that was the currency; and to carry all this twenty-seven men were employed, carrying from sixty to seventy pounds each.

The people of Western Soudan worship idols, reptiles, wild beasts, etc., yet have an intelligent expression, but are very suspicious of a stranger. They have unsettled ideas in regard to the white man. They think him exceedingly rich, and, what is worse, they believe the devil to be white instead of black as he is generally described to the American. Their manners are very polite and obliging.

In every village there is one hut set apart for the traveler who may be passing through. Though this may be built of

clay, it is one of the best the village affords. They have no books or written laws, yet every ordinance is kept with the utmost punctuality. In America the adventurer followed the path of the savage, but in Soudan he must first obtain the right from the ruler over whose province he is about to journey, often paying a good price for the privilege.

The missionary says the highest price he had to pay was about 16 or 18 yards of cotton cloth.

When the missionary questioned one of the chiefs about God he rose and with tears in his eyes made signs of great emotion and said, "So old am I and have not seen God. Are you come to bring me a book?" Then he sank down upon the ground weeping bitterly.

The greatest king of Soudan, who was noted for his cruelty in warfare, was asked to explain his ideas of "Missnau God," which he did in the following manner, Drawing a line in the sand he placed himself on one side and said, "Man stay here, man do that, man die," then dropping his robe he crossed the line saying: "Man go here." "Missnau look out." "Missnau see bad man come up, Missnau go out and say Shawen Shanee" (an expression of extreme disgust). Returning and putting on his robe he said, "Man stay here, man do good, man die." Dropping his robe he crossed the line and said: "Man stay here, man do good, man die. Missnau go out and say: 'Come, come, Missnau take good man in house, live long, long.'"

The following scene took place in a small town of Soudan.

Whenever the missionary stopped at any village he would have the people called together so that he might tell them the story of the cross. Scarcely had he told them who he was and why he had come among them, when they began hand shaking and making every possible expression of their joy, but when he demanded of the governor why he was thus insulted the governor explained, after silencing the people by telling him that for several months they had met every evening for the purpose of praying to God that he should send his man to bring them the story of the cross and the abomination of idolatry the whole congregation of about eleven hundred came and shook hands with him and departed.

All night the work of breaking idols was continued. Space will not allow or I might give many more beautiful illustrations of the almighty power of God which will preserve even in the most wretched and degraded, a speck of faith even like the mustard seed which may be cultivated so that it will grow to be a great tree, so that the birds of heaven may dwell beneath its boughs.

C. D. KAUFFMAN.

For the Herald of Truth.

THE LOVE OF GOD.

"Love not not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lusts of the eye, and the pride of life, is not of the Father, but of the world." 1 John 2:15, 16.

To love God, is to hate sin, and to reprove and rebuke it. The love of God is not agreeable to the carnal mind, neither does it adapt itself to the will of the flesh. It cannot, because it is enmity to God. Neither does it work in the oldness of the letter, but adapts itself in spirit and in truth. To possess the fullness of love is of greater worth than the whole world with all the alluring enticements, the carnal gratifications and glittering wealth it contains or affords. If we know what it is to have our hearts filled and satisfied with the love of Christ, we do not seek satisfaction from the amusements of a world which has crucified Jesus; for Paul said: "The end of these things is death; but now being made free from sin, and become servants of God, ye have your fruit unto holiness, and at the end, everlasting life;" and Jesus said "Ye cannot serve God and mammon." Some might say: "I know I am saved, but I can enjoy these things too." If we can, we are very unlike Christ, for He could not, and he satisfies us without such things. Let us prove ourselves whether we know of the Christ who first saves and then satisfies us, or whether our hearts are bound up with some earthly love, or in some cherished home, to the exclusion of Christ. All these things shall pass away, and then we will be left desolate if we have no Christ, for there is nothing real or lasting, or abiding besides Christ and his love. Let us not rest by saying, "I am saved, but not satisfied," for the Christ who saves, can also satisfy, and will satisfy us if we give him our undivided affection.

We cannot have Christ in one hand and the world in the other. If we must have the world we must have it without Christ. If we have him not, let us, without delay, come to him as lost sinners, and he will surely receive us. Jesus said: "Blessed is he whosoever shall not be offended in me." But some of his own disciples were offended at him, accused him of hard sayings, and walked no more with him; yet all his actions and teachings were *Love*. But as with them, so it is with us. Our conceptions of the operating power of love, of the mysterious magnitude of its greatness, are too dim in the human mind for us to comprehend it in the full extent and true light of its relative bearing to the spiritual welfare of man. The love of God is an element of such a holy, refined nature, of such sanctifying influence and resistible power against evil,

that language fails to express, and human conception to appreciate its majestic magnitude. To obtain possession of this and its active virtual manifestation towards God and man, is the noblest of all objects man can aspire to, and upon it depends our weal or woe through all eternity. With it we are able to surmount every obstacle, and gain all. Without it, all our accomplishments, through the power of all other gifts, even all faith shall vanish away, and will profit us nothing. It is well for us if, with Paul we could say: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Love alone never fails, but outlives all other graces. It alone enters heaven with us. At death, faith is swallowed up in sight, and hope ends in possession. Let us have fervent love to all the members of God's holy cause, whether they be friends or careless enemies. Let us ask God to give us a heart that is full of Christian meekness and charity, that we may willingly forget the evil done to us, and to always be disposed to do good to others; that when evil is spoken of us, we, being innocent, may pray: "Father, forgive them."

In the heart, where love is the ruling power, there is a manifest desire for righteousness in which it rejoices, bearing, believing, hoping, and enduring all things for Christ's sake. If all selfish preferences were sacrificed, so as to enable all in love and with honor to prefer one another, how soon could these barriers to harmony be surmounted, and all in sweet communion mingle in worship in the love of God and the Savior. If we do not strive to this end in this life, what, when, or where will we be? for whatsoever a man seeth, that shall he also reap. A. M. C.

For the Herald of Truth.

THE HIDDEN LIFE.

"Hid with Christ in God." Col 3:3.

"My life is hidden, Lord, with Thee,
With Thee once nailed upon the tree,—
Who loved me so;
Oh fold thy child within thy breast,
And give to me Thy promised rest,
Nor let me go."

What a safe hiding place for the soul, hid along with Christ, whose members we are, in the bosom of the Father. It is then safe from all the assaults of wicked men and evil spirits, invisible to the natural eye, so that the world knows us not as it knew not Christ in his humiliation.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, no more can ye except ye abide in me. As the Father hath loved me, so have I loved you; continue ye in my love." If our souls are

cleansed and purified in the blood of Jesus, and our lives are hid with Christ in God, then our lives will be holy. In Jesus we receive our strength and substance, completed in him who is the head of all. "As ye have therefore received Christ Jesus, the Lord, so walk ye in him, rooted and built up in him and stablished in faith according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love," lost in his love and filled with his Holy Spirit.

Hid away from the power of Satan, what a precious hiding place!
"I could not, Savior, stand alone,
But Thou, my precious 'corner stone,'
Art sure and true.
Thy words of promise cannot fail,
Thine own great love must still prevail,
In Thee I hide.
Oh, Master, how can heart conceive,
And how can mortals e'er believe
Thy faithfulness?
I only look to Thee in prayer,
And wait for what Thou dost prepare
And thou dost bless."
ELLEN PLANK.

For the Herald of Truth.

"YE CANNOT SERVE GOD AND MAMMON."

"No man can serve two masters, for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." Matt. 6:24.

Here we have Christ's own words spoken in his sermon on the mount. It would not seem prudent, if we should say we do not understand these words. It is evident that they were spoken to those who have been hired to work for their master, those who have learned to love their master Jesus, and hate the other—the enemy of souls the Devil. We see that we cannot serve both at the same time, for Jesus has told us so. Yet what a great mistake we often make, forgetting that our actions betray us and show the world where we belong. If we examine ourselves by these words, we can see whether our fruits are unto holiness; "for his servants ye are, to whom ye yield yourselves servants to obey." The service of the one is just the opposite of the other, consequently light and darkness cannot dwell together, neither can we serve God and mammon. We are told by the same one, "If ye love me keep my commandments." Now then, how does our walk, conduct and conversation correspond with our profession, are we holding to the one and despising the other? How careful we ought to be that we despise not the erring one.

"So let our lives and lips express,
The holy gospel we profess;
So let our works and virtues shine
To prove his doctrine all divine."

A SISTER.

For the Herald of Truth.
DRUNKENNESS.

"Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. 6:10.

The kingdom of God is something that every one wishes to possess after his days on earth are at an end, and yet there are so many that are far from this kingdom. One of these is the drunkard. He too, when he has his right mind, and is not under the influence of strong drink, sometimes longs for that happy life beyond. But can he inherit that kingdom as long as he does not free himself from this curse that has enveloped him? The above passage answers this question very plainly. It is utterly impossible for him to enter into the kingdom of God as long as he leads such a degraded life. A dreadful curse it is under which he has fallen, and yet so many young men follow his example. They do not stop to think of the woe and misery that has been caused through the use of strong drink; they do not think how many young, bright and intelligent men have been led by evil companions into unbidden paths, have made their whole life one dark blot, and at the end have filled drunkards' graves. What a terrible thing to think of; the many homes that have been made desolate, the innumerable murders and crimes of every imaginable description that have been committed, how the holy commands of the most High God are trampled under their feet at almost every step they take, and all on account of this curse, "Drunkenness." Should not all possible means be used to blot out this source of wickedness? Certainly there should. It is the duty of every Christian to do all in his power to keep the enemy of souls in check, and build up the cause of Christ who came to this world and gave himself up as a sacrifice, dying the death on the cross, and through his death prepare a way to that Home of Purity and Happiness where sin and unrighteousness are known no more.

If every Christian would take upon himself the duty of checking the enemy in every way possible, and try to annihilate this curse, how many sorrowing wives and mothers and children might be cheered, when they would see that the father, the head of the family, their supporter, had changed from his wicked life to a life of Godliness, and was trying to be a shining light to the world, and pushing on toward the mark of the high calling of God in Christ Jesus. Would there not be great joy in those desolate homes, and not only in those homes, but even joy in heaven? for if these men would wish to live a life for Christ, they would first have to repent, and if there is joy in the presence of the angels of God over one sinner that repenteth more than over ninety and nine just persons that need no repentance, how

much joy there would be when all these men would come to the feet of Jesus and implore his mercy! Yes, there would be exceeding great joy, both in heaven and on earth. And why is there not such joy? Because Satan is allowed to lead these men farther and farther unto destruction through the curse of strong drink there being so few to check him. And who is it that is to check him? It is he who has made a vow with God to do His will, and to do all in his power to build up the cause of Christ, and help to keep in check the overwhelming power and influence of Satan. Now, who will take hold of this important work, and help these poor drunkards to a better, a purer and a holier life? It appears to me the duty of Christian people becomes a plain one in this case, and above all things, does it behoove a Christian to keep himself free from all appearance of evil, not only in drunkenness, but in all the other things mentioned in the text, viz., theft, covetousness, reviling and extortion.

A. C. K.

For the Herald of Truth.

CHRISTIANITY THE SOURCE OF TRUE PLEASURE.

Christian piety is the foundation of all true pleasure, and none but Christians are able to follow the injunctions of the apostle to "Rejoice evermore." This does not apply to all professors of religion, but only to those who have Christ enthroned in their hearts, and are truly rejoicing in his love. Forsaking sin and turning to God seems, to the world, like leaving all pleasures behind and entering a life of trials and persecutions; and the actions of Christians often give them a reason for thinking thus. 'Tis true, when a sinner turns to God he *must* forsake his sins and the pleasures of the world, but that will not make his pleasures less. If he is truly converted he will enjoy what once seemed of little interest or pleasure to him, and what he once indulged in with pleasure he will now consider to be foolishness.

How can a sinner be happy when he knows he is living contrary to the will of an All-powerful God, has no promise of happiness in eternity, but is drifting with a tide that will carry him to destruction? Or how can the Christian be sad or gloomy when he knows he has a loving Savior to help him in every time of need, and the promise of joy and pleasure in eternity? The pleasure there is in knowing that Jesus has saved us and is able to carry us safely through every trial and difficulty, is greater than the pleasures of the whole world. Oh! that we all could say with the poet.

"I would toil in the field,
Where he calleth me to go,
Though lonely the path might be;
Though the way be hard,
'Tis sweet enough to know
'Tis the way my Lord leadeth me."

A true child of God will not waste time in thinking about the needs and dangers of the future, but will diligently attend to the duties of the present. The proverb says "Be faithful to the duties of the present, and God will take care of the future."

The sinner has no blessed consolation of a home in Heaven—no peace in his soul—but often feels guilty and longs for that rest which, none but Christ can give. Dear unsaved soul I implore you to forsake the world and its sinful pleasures and enter that higher life where are purer joys and nobler pleasures than the sinful world is able to give. You will never have cause to regret such a step, for it is a step from darkness to light, or out of destruction into safety.

Let not the sacrifices you will have to make, hinder you from coming to Jesus, the foundation of life; for what will be the sacrifices here compared with the losses of your soul if you do not come and make your peace with God while you have the opportunity.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."
CLARA M. BRUBAKER.

BISHOP WILBERFORCE'S WAY TO HEAVEN.—A friend of my own, a clergyman, was with Bishop Wilberforce in a carriage at the railway station, at no great distance from Brighton, when one of those bluff, boisterous characters we will run up against from time to time, was heard immediately beneath the carriage window exclaiming, "Ah, Master Wilberforce is somewhere in the train; I saw some of his luggage at the station; that's a gentleman I've often thought I should like to tackle; I should like to put a question or two to him; yes, yes, I should like to see what he'd say."

The Bishop's head was out of the window in a minute. "Now is your time, then," said he, "here he is. What is the question? There are many questions I can't answer, but I never heard the question I couldn't learn something from."

The person to whom he spoke was, as such persons usually are, perfectly astounded. At last he blundered out, "Well I'll ask you a question as you be here; now you're a Bishop, and I would like to ask you a question I don't think you'll find it easy to answer."

"Well, well, but what is it?"

"Why this," said the man, with a triumphant chuckle, "Which is the nearest way to Heaven?"

"Why," said the Bishop, "that is very simple, I should have thought you knew that. I learnt that when I was a very little boy; don't you know? Take the first turning to the right, and keep straight on."—*Pavilion Hood.*

HOW CAN I PREPARE FOR HEAVEN?

I ask thee not for thy golden dust,
As a boon to my poverty given;
For this I know would but weaken my trust
In the arm of my Father in heaven,
I ask thee not where the Jewels are,
In whose search anxious mortals have
striven;
For these I well know will never compare
With the stars in the bright dome of heaven.
I ask thee not for the pleasant fields
Whence thou by thy mission wast driven;
I seek better fruit than earth ever yields
Mid the plains and bright sunlight of heaven.
I ask thee not for the trumpet of fame,
That my praise to the winds may be given;
I desire far more, that my worthless name
May be found on the pages of heaven.
But Oh! I am told in God's blessed word
That transgressions must all be forgiven;
That sin must be vanquished and passion subdued,
Ere my soul sees the mansion of heaven.
Oh! tell me, then, tell, thou herald of God,
How, when storm and temptation have risen,
The powers of sin under foot may be trod,
And my soul be thus fitted for heaven.
Set. by Mrs. J. G. ESHLEMAN.

WORKING FOR JESUS.

"Blessed are ye that sow beside all waters." Isaiah 32:20.
"What is working for Jesus?" It is simply striving to promote his religion by the constant endeavor to bring that religion into every-day practice through lives of Christian love and usefulness. It is not the readiness with which we talk about Jesus that is the true test of attachment to Him, but the manifestation in our spirit of the spirit and principles He inculcated, in the government of our daily doings, our social habits, our business and our pleasures. And whatever is done out of a pure purpose for the temporal or spiritual welfare of others is work for Him.

Whenever you are conscientiously studying in the little things of life to "please every one his neighbor for his good, to be kind and tender-hearted, to support the weak and be patient toward all men," you are working for Jesus.

Whenever you are permitted to help a struggling fellow-pilgrim on his way, or to raise up a drooping reminder of the love and care of an ever-present Friend; whenever you let fall a word of loving counsel to one who may gently touch it, and out of a full heart choose to do some chord which may vibrate to that touch (not in the tone of a Pharisee, but a brother), you are working for Jesus.

When in the dreary depths of winter you search out a comfortless dwelling, bearing with you some small gift, and by proffering the soothing word, the sympathetic inquiry, lighten the weary bosom of half its burden, you are working for Jesus.

When you enter the chamber where lies sick and helpless the child of poverty, and, caring first for his earthly necessities, speak to him of such cheering thoughts as may aid him to cast his care on God, lifting up by the lonely bedside a few words of fervent petition, not because it is expected of you to make a prayer, but because your own soul freely prompts the words of supplication which rise to your lips, you are working for Jesus.

Are you a mother? and, with a mother's love and a deep reliance on the Great Helper, are you seeking to guard your precious little ones from all that would contaminate their minds and indispose their hearts to receive heavenly visitations? In the cool and calm of the day do you try to lead their thoughts upward, teaching them by precept and example the love and practice of such virtues as our Divine Lord himself pronounced blessed?—you are working for Jesus.

Are you a teacher? and, amid lessons and studies multiform, are you sedulously solicitous, by the spirit and temper you carry into your instructions, to show your pupils that "all the treasures of the earth are not to be compared to the least virtue of the soul?" that uprightness, truth and purity are of infinitely higher value than all merely intellectual attainments or worldly distinctions; you, too, are working for Jesus, even though you did seldom bring into your teachings a direct mention of his hallowed name.

Every time you utter words of truth and righteousness in the social circle, and dare to maintain your Christian integrity and the simplicity of Christ, without reference to popular opinion, you are working for Jesus.

Every time you forego your own self-indulgence or indolence for the sake of ministering to others either in body or in soul; every time you try to strengthen in any heart a right purpose, and to show forth the religion you profess by unworldliness in your own life, you are working for Jesus.

But you must be well content to be "prized and loved by God alone," for your aims and purposes will so permeate your whole being that they who look not beyond the surface will be likely never to understand them at all. Those "busy busters" who imagine that "work for Jesus" can only be done by having perpetually on their lips his holy name, anywhere and everywhere, in season and out of season, will probably not recognize such quiet, constant, unobtrusive labor as of any value. Nevertheless, what is that to you? It is not for them you are working, but for God.

Oh! how many modest toilers in the small sphere of home, how many a life-long invalid on the couch of pain, will hereafter be recognized by their Lord as having been true workers for Him, while many who held themselves and were held

by others in high esteem as such may happily passed unacknowledged! Work on, therefore, ye who, year after year, are striving to do something, though it be ever so little, in his name. You need not blazon abroad your happy little experiences, for you are asking no earthly suffrage. But how inexpressibly animating is the thought that in whatever efforts you put forth for the diminishing of sin and misery, and the increase of happiness, virtue and piety, in this poor world, you are not only working *for* Jesus, but *with* Him! With him, whose life below was love continually, you are humbly, joyfully co-operating in your little measure to advance on earth the Kingdom of Heaven!

Then, seeing we have companionship so Divine and help so infinite, let each day bear up afresh from our souls the fervent aspiration, "Lord, what wilt Thou have me to do?"

And although the handfuls which here and there we glean for the heavenly Husbandman be few and small in comparison with what we desire, and although some days we may fear we have scarcely been able to bring even "two mites" into the treasury, yet let us not faint or falter, but be encouraged to go onward, nothing doubting but that the great Lord of the harvest will, in his abounding love and mercy, "accept our sheaves."—*Anne W. Maylin.*

For the Herald of Truth.

DO WE LOVE GOD?

He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and manifest myself to him. John 14:21.

Glorious promises of our Lord and Savior are given in the above passage to all that love him. If we love him, the promise is that both he and the Father love us. But if we love him, we keep all, and not only part of his commandments. How sad to see so many Christian professors willing to keep only the commandments suiting their taste. While they profess him with their lips, they fail to shed forth a sincere love for godliness; for when they are to love their enemies, and do good to them that despitefully use them and comply with the words; "For I have given you an example, that ye should do as I have done to you," they should do so. Dear brethren and sisters, I hope no such spirit reigns within us. If we love our Savior as we should, we will gladly obey his voice. Let us remember that we have no abiding place here, and that neither life nor death nor any other power should be able to separate us from the love of God.

My prayer is that the love of God may be manifested in every heart.

REBECCA F. HUBER.

A THOUGHT.

As the season of vegetation has ended, and the nights become cold and chilly, when the rough autumnal winds pass over us, the leaves fall one by one, the trees unclothe themselves; the flowers, that bloomed when the climate and the winds were more congenial, fade, droop and drop, the crops have all been gathered in by the diligent labor of man, and when the frosty winter season reigns as King of the year, we are not left destitute of our daily food.

In looking back upon the course of nature during the past summer, we saw the leaf, the blade, the flower, the fruit and the grain, all springing up before us in the same way they did in the many years gone by. What should this teach the images of the divine Creator? Gen. 1: 26, 27; 9: 6. Should not we from the dawn of our existence show forth, by our actions, by our works, and by our faith in God, that we are the children of God, and that we are submissive to him in righteousness and true holiness?

We, looking upon Christ as the pattern of our lives, should bear the same leaf, the same flower and the same fruit; for the autumn of *our* life is coming, the rough winds of old age will cause the strength and energies of our bodies to fade and give way one by one, and by the time winter lays its cold hand upon us, we are ripe for the grave. As the husbandman knows the plants of his garden by the leaves, and the fruit they bear, so does Christ know his people by the robe of righteousness and the fruit they bear.

God grant, that we may bear the image of thy dear Son of whom thou hast said: "This is my beloved Son, in whom I am well pleased; hear ye him." And by so doing we shall be gathered into the home of bliss singing the joyful song of Moses and the Lamb in sweeter chords than ever man sang.

JACOB B. HUNSBERGER.

FAITH AND SIGHT.

When faith gets a view of the unsearchable riches of God's grace in, by and through Jesus Christ, then the believer longs to be in heaven to behold the fountain head of all grace and glory. Faith longs to cease to be faith. This is a strange and strong desire in a believer. "Oh! when shall I cease to be a believer, and become a seer? When shall the glass be done away, and the full-eyed vision of glory succeed? When shall both faith and hope cease, and love fill their room?"—*Trall.*

"VIRTUE can never be attained without great pains and diligence; and if you cool and linger in this pursuit, the moment that you gain not ground you lose it.

SINKING SAND.

A superficial sadness for flagrant sins, when dying, or a little sorrow for great wrongs seems to satisfy some people that their dead friends are in heaven. They are easily persuaded that they are in Paradise, for they "relinquished the world," when death seized them, "they conversed so sweetly," or "promised to live a better life," or "wanted the preacher to pray with him," or some such death-bed evidences are deemed a sufficient ground of hope. No deep contrition, no penitent prayers, no soul sickness for sin, no talk of restitution, but a few promises of reformation prompted by fear of death, a few fair words wrung from the lips through terror of eternity, content the minds of some mourners, as to the destiny of their dead! Better say nothing at all, than to say there is hope of heaven, because the departed "paid something to the preacher" or "pitied the poor," or was "pleased with that sermon," or repeated some scripture," or "made a beautiful prayer!" We have heard of a highwayman and burglar, who was hanged for his horrid crimes. But in his dying address on the gallows desiring to set the minds of the multitude at rest as to his hopes of heaven, he said, "My soul receives great satisfaction from the fact that I have always taken my hat off when I entered a church." Some one once offered to run for a rector to administer consolations of religion to a dying sportsman, who was killed in a field frolic. But the dying man declined the services, saying, I attended my own parish church last Sunday!" Doubtless some hiring priest took for his funeral text, "Blessed are the dead that die in the Lord," and lauded him to the skies. Alas! what astonishment will one day seize upon the souls of myriads who build high hopes upon such sinking sands!

*Set. by J. H. McGOWAN.
Napfance, Ind.*

STRONG DRINK.

The history of strong drink is the history of ruin, of tears, of blood. It is, perhaps, the greatest curse that ever scourged the earth. It is one of depravity's worst fruits, a giant demon of destruction. Men may talk of earthquakes, storms, conflagrations, famine, pestilence, despotism and war, but intemperance in the use of intoxicating drinks has sent a volume of misery and woe into the stream of this world's history, more fearful and terrific than any of them.

Intoxicating drink is the Amazon and Mississippi among the rivers of wretchedness. It is the Alexander and Napoleon among the warriors upon the peace and good of man. It is an evil which is limited as to no age, no continent, no nation, no party, no sex, no period of life. It has

taken the poor man at his toil, and the rich man at his desk; the senator in the halls of state, and the drayman on the street; the young man in his festivities, and the old man in his repose, and plunged them into a common ruin. It has raged equally in times of war, and in times of peace; in periods of depression, and in periods of prosperity; in republics and in monarchies; among the civilized and among the savages.

Since the time when Noah came out of the ark and planted vineyards, and drank of their vines, we read in all histories of its terrible doings and never once lose sight of its black and bloody tracks. States have recorded enactments against it, ecclesiastical penalties have been imposed upon it, societies have succeeded societies for its extermination, but, like him, whose name was Legion, no man has been able to bind it.

It was strong drink that brought the original curse of servitude upon the descendants of Ham, that has eaten away the strength of empires, wasted the energies of state, blotted out the names of families, and crowded hell with tenants, Egypt, the source of science, Babylon, the wonder and glory of the world, Greece, the home of glory and of liberty, Rome, the mistress of the earth,—each in its turn had its heart lacerated by this dreadful canker-worm and thus became an easy prey to the destroyer.

It has drained tears enough to make a sea, expended treasures enough to exhaust Golconda, shed blood enough to redden the waves of every ocean, and wrung out wallings enough to make a chorus to the lamentations of the underworld.

Some of the mightiest intellects, some of the most generous natures, some of the happiest homes, some of the noblest specimens of man it has blighted, and crushed, and buried in squalid wretchedness.

It has supplied every jail and penitentiary and almshouse and charity hospital in the world with tenants. It has sent forth beggars on every street, and flooded every city with bestiality and crime. It has, perhaps, done more towards bringing earth and hell together than any other form of vice.

Could we dry up this one moral ulcer, and sweep away forever all the results of this one form of sin, we would hardly need such things as prisons, asylums, and charity houses or police.

The children of haggard want would sit in the halls of plenty. The tears of orphanage and widowhood and disappointed hope, would dwindle in a godly measure.

Disease would be robbed of much of its power. The clouds would vanish from ten thousand afflicted homes, and peace breathe its fragrance on the world almost as if the day of its redemption had come.—*Set.*

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J. S. COFFMAN, ASST. EDITORS.
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Contents of this Number.

| | Page |
|---|------|
| The narrow Way..... | 353 |
| History of the Mennonite church..... | 353 |
| Battles and triumphs of life..... | 354 |
| Christian Diligence..... | 354 |
| The Mustard Seed..... | 355 |
| The love of God..... | 356 |
| The Hidden Life..... | 356 |
| Ye cannot serve God and Mammon..... | 356 |
| Drunkennes..... | 357 |
| Christianity the source of true pleasure..... | 357 |
| Bish. Wilberforce's way to heaven..... | 357 |
| How can I prepare for heaven..... | 358 |
| Working for Jesus..... | 358 |
| Do we love Jesus..... | 358 |
| A thought..... | 359 |
| Faith and sight..... | 359 |
| Sinking Sand..... | 359 |
| Strong drink..... | 359 |
| Editorials and Church News..... | 359 |
| Correspondence..... | 364 |
| Report of Neb. Conference..... | 364 |
| Virginia Conference..... | 364 |
| A Trip to the West..... | 364 |
| Marriages and Deaths..... | 365 |

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HERALD OF TRUTH AND RUNDSCHAU.—THE HERALD OF TRUTH AND RUNDSCHAU, when taken together and paid in advance will cost \$1.50 per year. In order to get it for this price however it must under all circumstances be paid in advance.

OUR SUNDAY-SCHOOL LESSON HELPS FOR 1891.—During the last year our English Lesson Helps have been so well received and met with so much encouragement that they seem already to have become a fixed fact in the Sunday-school work, and we shall, by divine help, con-

tinue them during the coming year, improving them by adding new features which will add materially to their usefulness to both teacher and pupil. We will also publish them in the German language.

These Lesson Helps are prepared by Bro. J. S. Coffman, in the English language, and in future the German helps will be translated and published in the same form, including the same features and containing the same matter as the English; so that for the coming year our Lesson Helps in both languages will be uniform. They will be printed quarterly and have a neat colored paper cover.

Our last year's German lessons were not translated from our English helps, but were written up by another person, and were different from our English helps, the explanations and comments being less complete, as well as in some other particulars, they did not seem to give as good satisfaction as our English helps. Hence we have decided to make our English and German helps alike, and hope the friends of Sunday-school instruction will give us that earnest support which will enable us to make still further improvements in them.

The Sunday-school work is becoming an important feature in our church work, and a good German as well as English quarterly is indispensable, and will very much aid the work.

We ask the friends of Sunday-school work and especially teachers and superintendents of schools, to correspond with us and send us their addresses, and as soon as we have them printed for the first quarter of 1891 we will send them sample copies free. MENNONITE PUBLISHING CO. ELKHART, IND.

NO NAME OR ADDRESS.—Somebody sent us 50 cents enclosed in a blank sheet of green paper. Will the sender please send us his name and address and inform us what the money is for, and oblige.

SPIRITUAL WORK IN THE CHURCHES.

—We rejoice to see that among our churches the interest in mission work is continually increasing. We are glad to see that more and more of our ministers are putting forth greater efforts to visit the churches round about and preach the gospel unto them. A correspondent in the West writes: "Such visits are a decided benefit to the cause of our beloved

Savior, and especially to the mission which God has entrusted to our people, the so called Mennonites, to fulfill, namely, the proclaiming of His kingdom of peace, Isa. 52:7, 8, and to the removal from among us of false beliefs."

THE TITLE OF "REVEREND."—A few years ago we spoke a few words upon this now so generally used term used to distinguish this or that person as belonging to the ministry. Speaking upon this same subject recently, the well known minister, C. H. Spurgeon of London, England, said—"Peter and Paul were right reverend men, but they would have been the last to have called themselves so. No sensible person does reverence us one jot more because we assume the title. It certainly is in some cases a flagrant misnomer, and its main use seems to be the pestilent one of keeping up the unscriptural distinction of clergy and laity."

Continuing on this subject, he somewhat sarcastically remarks:—"We wonder when men first sought out this invention, and from whose original mind did the original sin emanate? We suspect that he lived in the Roman Row of Vanity Fair, although the "Rev." John Bunyan does not mention him. One thing is pretty certain, he did not flourish in the days of Rev. Paul, the Rev. Apollos, or the Rev. Cephas."

CHURCH NEWS.

FROM HOLMES CO., OHIO.—At the dedication of the Longenecker church near Winesburgh, Sept. 28th, a collection was taken up which amounted to \$66.60. The church membership at this place is small, but the above figures would far surpass the hat collections of many of our larger churches, and besides this too shows much interest on the part of the assembled congregation at that place. The prospects for building up Zion here are better than in many other localities. "Be not weary in well doing."

CORRESPONDENCE.

FROM LANCASTER, PENNA.—On the 2d of October, Bro. Theodore Forry of York Co., preached an edifying sermon to us, from John 10:11, at the Stone M. H. And on the 6th the brethren Jacob Mensch and Jacob Stauffer spoke for us from Luke 18:1-8. The Sunday-school was closed the same day at which many gathered in and manifested much interest.

FROM ALLEN CO., OHIO.—On Saturday November the 1st a meeting was held at the Salem church preparatory to communion services, which were held on Sunday following. Bish. M. Horst was present at both these meetings. It was encouraging to see that nearly all the members were present and participated in the communion. COR.

FROM AYR, ADAMS CO., NEBRASKA.—Pre. Joseph S. Lehman recently paid us a visit and preached seven very impressive sermons. We hope much good may result from it. From here he went to Butler Co., Neb., where there are some brethren and sisters of our faith without a preacher. They desire to be visited by traveling ministers. They live near Octavia, on the Chicago & Northwestern R. R. D. BURKHART.

ELBRIDGE, MICH., NOVEMBER 9TH 1890.—"Be not weary in well doing." I wish to say to those who write for our excellent paper, you have given us much encouragement. But how much good you are doing, how much comfort and encouragement you bring to weary Pilgrims on their homeward way, how much soul refreshment you bring to Christ's little ones, who are scattered around; you may not know till the reaping time comes. The prayer of one heart is: God bless the mission of our HERALD; may he likewise bless its contributors both in this life and in the life to come.

ISAAC ROSENBERGER.

FROM KENT CO., MICHIGAN.—On Friday the 21st of November, Bro. Samuel Yoder of Elkhart, Ind., came to the vicinity of the church in Caledonia, and filled a well attended appointment in the evening. The next day Bro. Yoder went to Bowne to be with the brethren there over Sunday, and attend their communion meeting. Bro. J. S. Coffman of Elkhart, came to Caledonia on Saturday, and held an instruction meeting in the afternoon, and a regular service in the evening. On Sunday seven young persons were baptized, and received into membership. May they be shining lights in the holy cause which they have espoused. COR.

FROM FLANAGAN, LIVINGSTON CO., ILL.—On Sunday the 10th of October we had communion services in our church. After the observance of foot-washing votes were taken for a minister. The majority of the votes fell upon Bro. Joseph Zehr. May God bless him, that he may fulfill his calling faithfully and be an example to his flock.

Tuesday the 4th of November the brethren Peter Y. Lehman of Elkhart Co., Ind. and Daniel S. Brunk of Allen Co., O., visited us. They held a meeting in our

meeting-house in the evening on which occasion they admonished us faithfully from the word of God. God bless the dear brethren and their work.

STEPHEN STAEHLY.

FROM CLAY CO., IND.—We had a very pleasant visit by the brethren Peter Y. Lehman, of Elkhart Co., Ind., and Daniel S. Brunk from Allen Co., Ohio. They came to Bro. Kilmer's on the 18th of October, and stayed till the 27th. They had a number of meetings in our meeting-house, and one meeting in the U. B. Church. On Sunday the 26th, there were three persons received into the church by baptism. May the Lord strengthen them that they may be shining lights in the church and to the world, and at last obtain a home in Heaven. We are very thankful to the brethren for their visit. They encouraged us very much in our pilgrimage to the heavenly land. We wish more of our ministers would follow their example. DANIEL ROYER.

WASHINGTON, ILL., NOV., 17, 1890.—Yesterday we closed our Sunday-school for the winter, with the intention of re-organizing again in the spring, although we yet have a lack of good zealous and well interested teachers, and our average attendance was a little less than last year, still we can say that we have had a good and prosperous Sunday-school, for we notice that the children are making progress in reading (in German) and also in the knowledge of the word of God, and we hope also in the wisdom that will lead them into all truth and righteousness, and if this should be the means of bringing only one precious soul to Jesus, then our feeble efforts would be greatly rewarded, and have a greater gain than all the treasures of this world. O how weighty how important! We also hope that all those who have children entrusted to their care will see and feel the great responsibility resting on them, and that they may use all possible means and especially such as the Sunday-school to bring them up for the Lord, that in the great day of judgment they can say, "Behold, I and the children which God hath given me. COR.

FROM FREDERICK CO., VA.—It has been some time since we had any news from Frederick Co., Va. We are glad to say that our Conference met in full on the 3d of October at the Kernstown church. It seemed all that were present enjoyed the conference very much. Some of the brethren from Pennsylvania and Maryland were with us at that time. Oh what a pleasure it is to see so many brethren and sisters meet from far and near, and all filled with love, one toward another! On Saturday afternoon we held our preparatory meeting. On Sunday communion

was observed. The brethren preached on Thursday night and also on Saturday and Sunday nights at four places. How sad we felt when the time came when all these dear brethren bid us farewell to go to their respective homes. Dear brethren, let us pray more for each other that we may continue to be knit together in love praising God daily for the glorious gospel privileges that he has so richly permitted us to enjoy. C. EBERSOLE.

FROM ORRVILLE, OHIO.—We have been greatly encouraged of late by the visits of a number of ministering brethren. Bro. Samuel Yoder and Amos Mumaw, of Ind., were with us and held a number of meetings. The ministers C. B. Breneman of Allen Co., Ohio, Tobias Bowman and Menno Cressman, of Ont., were also with us this fall. Truly we had a season of rejoicing. These meetings were highly appreciated. We trust their words of warning to the sinner will be blessed to the salvation of many souls, and the words of encouragement to the Christians may induce them to live a higher and holier life.

On October 5th, we held our communion at Martin's church. Quite a number of brethren and sisters from a distance were present. May all the ministers be anointed with the power of the Holy Spirit and be the means of accomplishing much good. When they sacrifice the comforts of home to build up the churches and save souls let us help them all we can. They need our prayers and our help. It must be discouraging to them when they sacrifice all for Jesus and his cause in traveling from place to place, and then see that some of the brethren take so little interest in the good work. Let us be more zealous in this noble work, and attend the meetings as much as possible, help all we can by the power of the Holy Spirit. We will not pass through this world again, what we leave undone will be undone forever. COR.

FROM MIFFLIN CO., PA.—Through the Lord's blessing, our communion meetings, this fall, at Mattawana, Belleville, and Allensville were held in love and peace.

On Sunday, Oct. 19th, Sunday-school of the congregation near Belleville, closed its work for the year. Bro. David H. Zook was superintendent, and was assisted by a number of faithful teachers. Bro. M. S. Steiner's visit and words to this school, in July, were well received. The Sunday-school, near Allensville closed its work, Oct. 26th, with Bro. Joseph Z. Kanagy as superintendent. It might be said here of all our Sunday-schools that if more of our older brethren and sisters would come; and with their prayers, counsel, and labors lend a helping hand to the few

who labor in the Sunday-school for the welfare of the young, they could hardly fail of gaining for themselves such reward as the Lord always gives for faithful laborers in the vineyard, and this reward would come in addition to the good they might do for our young people. Does the work seem too little, too unimportant to be noticed and rewarded by our Lord? Surely, he who noticed the widow's mite, and promised to reward the giving of a cup of cold water to one of His will not fail to bless and help those who strive to win and hold our children and young people to the fold of the Good Shepherd.

At Mattawana, the Sunday-school was closed, Nov. 9th. Counting those who superintend this school, with the teachers and scholars there were exactly one hundred in attendance in this school, during the last two years.

The tidings which come to us through the HERALD of Sunday-schools opening for the Winter has made some of us wonder whether we are doing all that we might and should do, seeing that Satan never ceases to work when Winter comes.

J. K. HARTZLER.

FROM MEDINA CO., OHIO.—Bishop Henry Nice and wife of Whiteside Co., Ill., made a friendly visit among their many friends, on their return home. Bro. Nice filled three appointments during this time which seemed to be much appreciated. It seemed as if each could say, "It is good for us to be here." May God bless them on their journey home. COR.

FROM MEDINA CO., OHIO.—Our Sunday-school which was held in the Guilford Mennonite meeting-house was closed on Sunday the 2d of November. It was a rainy and disagreeable Sabbath morning, still a goodly number were present, among others Bro. Kornhaus from Wayne Co., who had so kindly helped us to organize in the Spring and shown us the proper way to conduct a S. School. No school had been held at this place for some years, and we thought it needful that this neglected work should be by the help of God be built up and conducted in the principles of our faith as they are conducted by our brethren at other places. Bro. Kornhaus addressed the S. School and made appropriate remarks, and we feel thankful to God and the dear ministering brethren who so kindly visited us during the Summer and so kindly admonished us both in the S. School and church. May God bless them all for their kindness, and we also feel thankful to the older brethren and sisters who set such a good example by being at the post of duty and taking part in the S. School. Let us all work together in that good cause, for the harvest truly is great and the laborers are few, and Satan is putting in full time to lead astray the dear young souls. Let us therefore be very watchful, and pray to our God, that we enter not into temp-

tation and that he may help us set a good example to the dear young souls who are yet out of the ark of safety; for how can we gain the influence of those precious jewels of God's creation if we do not set a living example. The Psalmist tells us, "So teach us to number our days that we may apply our hearts unto wisdom," Ps. 90: 12.

H. R. N. & J. L. L.

YORK CO., ONTARIO, NOV. 19, 1890.—First I wish unto you all the grace and peace of God our Father, I can testify that God has not yet forgotten us. He has in the past summer given us bountiful harvests, so that almost everywhere the granaries are filled to overflowing. How sad though to see that so many received these bounties without ever giving thanks for the same, but on the contrary grumble because they did not receive more. If we had received what we deserved, we would have to starve.

On the 6th of November we had a harvest-meeting to return thanks for the blessings received, on which occasion Bro. Samuel Huber spoke from Luke 12.

There was another harvest in this neighborhood during the past summer, the harvest of death. Many have been taken from among us and are now awaiting the great day in which they shall all be gathered into the better world or be cast into the pit of darkness.

During the summer and fall we had several pleasant and edifying visits from ministerial brethren. Bishops D. Wismer and E. Weyer of Waterloo Co. were with us twice during which time they held a number of meetings for us and visited many of the brethren. On the 8th of November Bish. Amos Cressman and wife of Wilmot Twp., and Pre. Samuel Bowman and wife of Berlin, Waterloo Co., came into our midst and held several good meetings although there were not so many present, on the 9th on account of rain and a funeral at Wideman's M. H. On Tuesday we had a meeting at Weidman's, on Wednesday at Almira. The appointment for Thursday at Altona was canceled on account of another funeral. This left Friday for visiting the sick, and on Saturday the visitors returned home. May God richly bless the dear brethren for their kindness to us, and may the Lord also give us grace and courage to go on in the upbuilding of Zion.

It is the will of God that we should grow in grace, therefore it is necessary for us to watch, and pray the Lord to strengthen us that we may be able to withstand the evil times, for the Apostle says, "Redeem the time, because the days are evil." We must also be on our guard that the devil will not bring us into luke-warmness and by so doing bring our own salvation to naught. We rejoice that the brethren from a distance have paid us the pleasant visits during the

summer and would ask you to remember us in your prayers when it goes well with you, "for the fervent prayers of the righteous availeth much." Help us build up in the faith because many are almost crushed under the burden of tribulation. Stand by us until the time of refreshment comes, and the love of God reigns again. If we love not our brethren whom we see, how can we love God whom we have not seen, and if we say we love God and hate our brethren, we are liars. Therefore let us take new courage and labor with greater zeal in the Master's vineyard. I believe that every one can find something to do, if he is willing; if not away from home, he will find something unclean in his own heart that ought to be set in order.

Let us seek the Lord and not grow weary, and above all things let us see that love prevails. D. B. HUBER.

ELKHART, IND., NOV. 24, 1890.—By the request of many friends I have become willing to make a short report of the rest of my recent trip to Missouri and Kansas.

Whereas I gave a tolerably full description of the church and the country in Shelby Co., Mo., in the report of my trip in September, I will simply state that I had the pleasure of spending a few days—from Wednesday till the next Sunday evening Oct. 29 to Nov. 2—with the dear brethren and friends near Cherry Box. The meetings were well attended. The instruction to the converts, where the doctrines of the Scriptures as we teach them and the rules and usages of the church were explained, were apparently listened to with the deepest thoughtfulness by the church members and outsiders as well as the applicants. On Saturday, Nov. 1st, seven persons were baptized, and on Sunday the communion was observed. May God bless and prosper these dear Brethren that they may have a full measure of the life of Christ in their souls and continue to be shining lights in the world.

On Monday morning, Nov. 3d, I arrived at Olathe, Kansas, and remained in the vicinity nine days. In the meantime we had meetings in the Wesleyan Methodist Church in town and in a school-house near friend Eleazar Ernst's. The attendance was small, and, while the few members here are apparently in good earnest in the work, the minds of the outsiders appeared to be so much taken up with the things pertaining to this world that it seems next to impossible to interest them concerning their souls. This was just at the time of the late election. Here I was again convinced that our teaching, which advises all our members to have little part in politics, and if they vote at all to do so quietly, and keep their minds from becoming absorbed with political questions, is correct in practice as well as in accordance with the Scriptures. The

rainy weather was also a hindrance to the attendance at the meetings. Bro. and sister J. L. Kreider of Chariton Co., Mo., spent Sunday and Monday with the brethren. Sister Barbara Barr of Belton, Cass Co., Mo., was present several days, and Bro. and Sister A. J. Plank, Sister Solomon Byler, and Sister Etta Greaser of Garden City, Cass Co., Mo., were also present. On Monday we held a communion service in which all took part, and appeared glad to express a communion with one another as members of Christ's body. May God yet prevail upon some dear souls, who appear to be not far from the Kingdom of God, to give themselves fully up to the work of the Lord.

I made a short call, and met with the brethren in a few meetings, in Cass Co., Mo. Bro. L. J. Heatwole and his family are well, and like their new home among these people very much. Bro. H. is teaching a district school on week days, fills the regular appointments at Bethel every two weeks, and goes to Olathe, Kan., once a month and fills appointments on Saturday evening, Sunday, and Sunday evening. The members, with a few exceptions appear to be prospering in the spiritual life, and well interested in the good work.

I arrived in Morgan Co., Mo., on the afternoon of the 14th and staid three days. All this time the weather was so rainy and gloomy that not one of the meetings was well attended. On Sunday, 16th, seven young persons were baptized, which makes quite an encouraging addition to the church at this place. May these intelligent young people be successful helpers in gathering into the fold of Christ the many unsaved souls in their vicinity is the wish and prayer of their brethren and sisters in the Lord. On Monday evening I stopped on my way home, in Chariton county and held a meeting, and on Tuesday we had an instruction meeting at Bro. Kreider's house for the benefit of the converts at this place. I arrived at home on Wednesday, the 19th.

J. S. COFFMAN.

REPORT OF THE NEBRASKA CONFERENCE

HELD ON THE 20TH OF OCTOBER IN OPEN SESSION.

1.—As our church consists of different congregations which are located more or less distant from each other, it was deemed necessary to appoint a conference in order to give opportunity to discuss religious topics, as to the best ways and means of furthering the cause of Christ both in and out of the church. Compare Rom. 15:5, 6; 1 Cor. 1:10; Phil. 2:1—5; 3:15, 16 and 1 Pet. 2:5.

2.—In what manner may a church continue and advance in life and growth in

grace and in the communion with God and our Lord and Savior Jesus Christ?

Answer. God's word, as well as manifold experience teach that the simple preaching and hearing of a sermon does not suffice to advance the true divine life in the hearts of the members, but rather mutual deliberation upon the condition of the inner man, and in which mutual edification and seasons of united prayer are positively advantageous. Compare the passages Acts 9:13; Col. 2:6, 7; 3:16, 17; 1 Thess. 5:11; 1 Pet. 4:10; 2 Pet. 1:5—8; Heb. 10:10, 23—25 and Jude 20, 21.

3.—How should members of a church conduct themselves in order to win the largest possible number of souls to Christ?

Answer.—They must show, in their whole walk and conversation, of which Spirit they are children, abstain from every conformity with the world, such as encouraging haughtiness, the lust of the eye, the lust of the flesh and the pride of life, etc., by word and act to invite sinners to come to Jesus according to the example of the disciples of Christ as shown in John 1:42, 46. Compare the Scripture passages Matt. 5:16; Rom. 12:1, 2; Gal. 6:7—10; Eph. 5:9—11, 21; Phil. 4:8; 9; Titus. 2:1—8; 1 Pet. 2:9—12 and 3:1—9.

4.—What is to be done that our young people may be brought up for the kingdom of God and for the church?

Answer. Experience abundantly teaches us that up to the present time too little has been done on the part of the church in this matter, and this should by all means move every parent to put forth greater efforts to teach their children from their very infancy in the word of God, both in private and in the Sunday-school, where religious instruction is given, and to see that their children attend the Sunday-school regularly. Compare Gen. 1:18, 19; Deut. 6:6—9; Isa. 45:11; Luke 2:41, 52; 18:16; Eph. 6:4; Col. 3:21; 2 Tim. 3:14—17.

5.—What position should true Christians take in regard to filling public offices?

Answer. According to the instruction of our Savior, Matt. 20:25—28; John 8:31, and John 15:14, the true followers of Christ can not do so, and especially because in connection with nearly all public offices is the judicial oath, the taking of which is most emphatically forbidden by our blessed Lord, as well as by his apostle James. A truly regenerated Christian will, out of reverence to God, always keep himself aloof therefrom so far as it is possible. However since, in this country we are placed into such a position that we can not refrain from taking part in the improvement of the public highways and the school system, we believe that we may fill such offices where the judicial oath is not used, or required of us, such as road-master and School director. Compare Matt. 5:33, 37; Luke 22:25—27; 12:14; John 6:15; 8:31; 15:14, 18; 36; James 5:12.

6.—What position does our church take in regard to the abolishing of the German language in the schools?

Answer. Whereas we are in a land of religious liberty we do not believe it to be in opposition to the law to retain our mother tongue. This was the general opinion of the conference, viz: That we put forth every effort to preserve and maintain the German language in our midst.

With this the open session of the Conference was closed by singing and prayer. Conference again met on the 21st for a closed session.

Ques. 1.—May a member of the church for any reason absent himself from the Communion?

Answer. The word of God gives us several very impressive answers to this question. Read Num. 9:10—14; 1 Cor. 11:28—32; Heb. 10:28, 29; Luke 22:19. According to these texts it would be only in exceptional cases where the member would be justified in so doing.

Ques. 2.—May a brother absent himself from brotherly counsel?

Answer. Whereas, according to the teaching of the apostle the body is not to be divided, the body being the church of Christ, it is therefore very evident that the members are all to have the same care for each other, and thus as members of Christ's body, bear a part in every thing that can be for the promulgation and upbuilding of the church. Compare 1 Cor. 6:15, 19, 20; 3:16, 17; 1 Cor. 12:24—27; and Eph. 5:30.

Ques. 3.—What course of conduct should the members of the church pursue when one falls into error?

Answer. The first one that sees a brother or sister getting into a wrong course is to go to that member and endeavor in all kindness and love to lead such an one into the right way. Compare Lev. 19:17; Matt. 18:15—17; Luke 17:3, 4; Rom. 15:1, 2; Heb. 3:12, 13; 12:15, 16; James 5:19, 20.

The person thus spoken to shall take the exhortation kindly. Compare Ps. 141:5; Prov. 19:20; 23:12.

Ques. 4.—To what extent are the sisters in duty bound to assist in the upbuilding of the cause of Christ?

Answer. When the Holy Scriptures teach women subjection, it must not be understood as meaning that the woman is forbidden all co-operation in the cause of Christ, as so often claimed; on the contrary our Savior as well as his apostles have assigned to the woman her part in the field of labor in the church as is evident from Matt. 28:10; Luke 2:37, 38; Acts 9:36; Rom. 16:1, 12; Titus. 2:3—5.

Our churches were represented by all the brethren and sisters with the exception of a few, here in York and Hamilton counties. From Jefferson both the ministering brethren William Thiessen and Henry Ratzlaff, as well as a number of

brethren and sisters, were present. From Kansas two brethren, John Neufeld and John Enns were present as delegates. Bish. Aaron Wall, Pre. John Bekker, Henry Fast and Gerhard Fast were present from Minnesota. In the open session of Conference many brethren from the different other churches, also those from Kansas, took part. By chance we had Bish. Joseph Buercky with us during the Conference. Bro. Buercky was on an evangelizing tour to the West at the time. We were very glad to see him, and were enabled to gain information on many things. Bro. Andrew Oesch of Aurora, Hamilton Co., Neb., who accompanied Bro. Buercky hither was also present.

We enjoyed a season of blessing, during the intervals between, as well as before time of Conference, the ministering brethren from a distance preached to us. As the Minnesota brethren remained with us over two Sundays, they also went over into Jefferson Co., to bring the message from the cross to our little flock there and preach to them the glad tidings of salvation. They found many warm-hearted friends there whom they will not soon forget.

May God pour upon us a lasting blessing, and if anything was done that he can not bless, may He sink it into the sea of his boundless mercy and love, and forgive us according to his infinite mercy and grace, is the wish and prayer of a humble minister of his gospel of grace.

ISAAC PETERS.

VIRGINIA CONFERENCE.

The Conference for Virginia met at Kernstown, Frederick county, on the 3d and 4th of October. Very nearly all the members were present, and everything passed off harmoniously. The night before we had quite a heavy rain fall, but it cleared off next morning, the weather during the meeting was pleasant. Three bishops, seventeen ministers, and eleven deacons, besides a number of lay members of Rockingham county, both brethren and sisters, being present. Bro. Michael Hege and wife from Franklin Co., Pa., and Bro. Isaac W. Eby of Hagerstown, Md., both deacons, were also with us. The devotional exercises of the conference were interesting and edifying. The experience in the ministerial work seemed to have been various, as was expressed by bishops, ministers and deacons in turn. They all realized the great responsibility resting upon them. The work of the minister of the gospel is the most important of anything in this world. Souls are perishing in their sins. The enemy is busy, doing all in his power to destroy all he can. All seemed to be conscious of this fact, and were willing to renew their energies and wished to be more faithful in the discharge of their du-

ties. At the close of these exercises conference adjourned for dinner.

The afternoon of this day and the forenoon of the next was devoted to such business as is necessary for the upbuilding of the church, such as ordaining bishops where it is necessary, and ministers and deacons, without these the church work cannot be carried on and perpetuated. An appointment for worship on Saturday afternoon was made. The services were conducted by Anthony P. Heatwole and Henry H. Wenger. The subject considered was that of examination, which was a preparatory service to the partaking of the Lord's Supper that was observed the next day (Sunday) and was largely attended. A more attentive congregation I never saw, all seemed to be interested. The respect manifested by the people was that of Christians. Meetings were held in this vicinity by the ministering brethren at several places of evenings, and we enjoyed quite a season of refreshment. The few members residing here were generous and cheerful wherever we met them. They made one feel comfortable and at home. We fully realized the saying of the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity." In conclusion I would yet say, we have great reason to be thankful for the pleasant time we had, and may much good result from the labors put forth. This is the first conference for many years that our much beloved brother Joseph N. Driver was not present. It is with sorrow we remember that we will never hear his voice in conference any more. This is the Lord's call and what he does is well done. Our aged bishop, Brother Jacob Hildebrand, was with us. He is in moderate health. The other two bishops present were Samuel Coffman and Abraham Shank.

EMANUEL SUTER.

Suter, Rockingham Co., Va.

A TRIP TO THE WEST.

(Continued.)

(As our readers will have noticed in the last issue, Bish. Mack did not accompany Bish. Peters to the Eastern Reserve, hence we continue this report from this point as sent in by Bro. Peters for the publication in the "Mennonitische Rundschau." Ed.)

Having a desire to also visit the Eastern Reserve, and looking about for a guide or companion to that place, W. Esau offered to convey me thither, as his mother and several of his brothers and sisters lived there. I accepted the offer with thanks.

Accordingly, we left Gretna at 7 A. M. Monday the 22d of September, and having a good covered conveyance and a team of lively horses the trip was a very pleasant one. We covered this distance—some 60 miles—in about 11 hours,

including over an hour spent in feeding the horses. We reached Gnadenfeld (literally field of grace) by daylight, halting at Pre. Peter Giesbrechts, and as he already had company he immediately took me to Pre. Cornelius Staesz. I had already formed the acquaintance of and visited this beloved ministering brother in Russia, but he hardly recognized me any more. I remained here that night and had much to inquire after and relate, among other things concerning the condition of our fellow-believers, and how we stand toward the confession of our fathers, who in times past contended unto death to preserve for us the most holy faith unto salvation.

Next morning, Tuesday the 23d, we drove to the home of his brother David Staesz, bishop of the church there, where we spoke about many things, and as I had promised another brother who lives in this vicinity to visit him, Bro. Staesz took me the same evening to the house of this friend, Henry Rempel. Here it also seemed as if no opportunity offered for holding a meeting, which however may have been, because I had but two days' time to spend on this reserve; for I had already sent word to Minnesota, that I would be there the following Sunday. After enjoying a good night's rest at friend Rempel's I was conveyed by him next morning the 24th to Gerhard Wiebe's at Chortitz. Bro. W., was formerly bishop of the Bergthall church.

My traveling companions W. Esau, were also there, and as they intended to go part of the way homeward that afternoon, I had to make use of the opportunity and go along.

In this reserve or settlement are two meeting houses, with one bishop, seven ministers and one deacon. The harvest here was rather small, hail having done considerable damage to the growing crops. Still there seems to be enough left for food for another year. In this reserve the ground is rather stony and pretty well wooded and hence is better adapted for stock raising than for agriculture, and the former is also carried on here to a larger extent than on the western reserve.

On Thursday the 25th we returned somewhat earlier to the western reserve. The character of the soil on the eastern reserve was to me something remarkable; though gravely it still somewhat resembles turf in appearance, and is swampy, so that during wet weather the roads at some places become almost impassable.

We reached Henry Wiebe's at Edenburg before dark. On this return journey the above named former bishop, Gerhard Wiebe accompanied us, who on account of business went to Gretna, and as I had already formed his acquaintance in Russia I rode with him the greater part of the way, and thus had opportunity for many a pleasant conversation.

Friday the 26th G. W. came up again and took me along to Gretna where I took the train at 2 P. M. for Minnesota.

The distance from Gretna, Manitoba to Mountain Lake, Minn. is about 530 miles. I arrived at the latter place at 1.30 P. M. Saturday, and was met at the station by Bro. Aaron Wall and taken to his home. Here also I experienced that old affection, when they came from the right source, do not soon blight. There were cordial greetings with many, many old friends and acquaintances. Moreover I had the especial pleasure of meeting some of my old pupils, whom I had taught in Russia, others also, whom I had instructed in the articles of our faith and baptized. Tears of joy were shed and we thanked the Lord that he had blessed the seed that had been sown for eternity. It is true we are sometimes also moved to tears when our work is rejected and not appreciated. But even they are blessings of the Lord and remind us that we have not labored earnestly enough in the spirit of the Lord, but rather had our own self in view. May God make us entirely free therefrom.

After enjoying a very refreshing night's rest at Bro. Wall's from my long journey, I accompanied them on Sunday the 28th to their meeting house, about half a mile away. Many acquaintances as well as strangers from the old Russian home assembled here, and I had the privilege of testifying to the wonderful guidance of my God and Savior before a very attentive congregation. In the afternoon I was invited to preach in Bish. Theodore Niker's church. With this I joyfully complied, especially as Bro. Nikkel was also my schoolmate. Quite a large number of friends assembled; Sunday-school was held before church services and was conducted by Bro. Dietrich Walde. Another appointment for the evening had been made for me in a school-house near Mountain, and although it was very arduous for me, still I consented. I spent the night at Bro. and Sister John Thelissen's home.

(Conclusion follows.)

Married.

STOLTZBUS—MARTIN.—On the 13th of Nov. 1890, at the Amish Mennonite M. H., near Shillbottle, Decatur Co., Kansas, by Bishop John C. Birkey, Christian E. Stoltzfus and Katie J. Martin, both of Shillbottle, Decatur Co., Kansas. Brother and Sister Stoltzfus have our sincere wishes, that in entering their new relation the flowers of happiness may bloom profusely to cheer their pathway through life and that they may be pierced lightly by the thorns of sorrow, which are found upon the sweetest roses.

NEFF—SHAUB.—On the 30th of October 1890, at the home of the bride's parents, Christian Neff and Lavina P. Shaub, both of Strassburg Twp., Lancaster Co., Pa. May theirs be a long and happy life.

MARTIN—HOLLINGER.—On the 13th of November, in Caernarvon Twp., Lancaster Co., Pa., by Pre. John Zimmerman, David Martin, of Salisbury and Lizzie, daughter of John Hollinger, both of Lancaster Co., Pa.

MARTIN—HOLLINGER.—On the 13th of November, in Caernarvon Twp., Lancaster Co., Pa., by Pre. John Zimmerman, Jacob Martin, of Farmersville, and Anna, daughter of John Hollinger, all of Lancaster Co., Pa.

MARTIN—CARPENTER.—On the 13th of November, by Bish. Jonas Martin, Henry Martin and Miss Carpenter, all of Lancaster county, Pa.

RUTT—ZIMMERMAN.—On the 13th of November, by Bish. Jonas Martin, Henry Rutt, and Fannie Zimmerman of East Earl, all of Lancaster Co., Pa.

EBY—SHANK.—On the 20th of October at the residence, of the bride's mother, near Greencastle, Franklin Co., Pa., by Eld. A. B. Barnhart, Bro. J. M. Eby, of Hagerstown, Md., formerly of Elkhardt Ind., to Sister Ida Shank. We extend hearty congratulations to our young friends and wish them a happy and prosperous life of Christian usefulness. (Eds. Herald.)

KREIDER—BUCKWALTER.—On the 20th of November 1890, by Bishop John M. Kreider and Sister Hettie Buckwalter, all of Lancaster Co., Pa.

May purest love these souls unite,
That they with Christian care,
May make domestic burdens light,
By taking mutual share.

And when that solemn hour shall come,
And life's short space be o'er,
May they in triumph reach that home,
Where they shall part no more.

DIED.

PLETCHER.—On the 22d of November, 1890, in Union township, Elkhardt Co., Ind., of typhoid pneumonia, John, son of Henry and Elizabeth Pletcher, aged 20 years, 4 months and 11 days. He was sick just a week, and during that time became much concerned for the salvation of his soul, and calling his brothers and sisters and companions to his bedside he exhorted them and begged of them to give themselves to the Lord, and not to do as he did, put off the important work until death was at the door, or until it was too late. Part of the time he was delirious, but in his rational moments his mind was much occupied with the welfare of his soul. He also admonished them to put away the idle vanities and follies of the world, and live for Christ. A minister came to see him, but his mind was so affected with the delirium that nothing could be done for him. His death made a deep impression on his companions and the entire neighborhood, and we trust that many who have been living careless and unconcerned in the world may be awakened to a better life and give themselves to Jesus, and become the humble followers of Him who gave his life for us. He was buried on Monday, at Yellow Creek; his funeral was largely attended. Services by Neatz Metzler and John F. Funk from Matt. 24:44.

PIKE.—On the 10th of November, 1890, in Markham, York Co., Ont., Sister Elizabeth Strickler, widow of the late Francis Pike, aged 83 years, 11 months and 12 days. Buried on the 13th in Wideman's graveyard. A large

congregation assembled to sympathize with the bereft family and pay the last tribute of respect to the beloved sister. Funeral discourses were delivered by Samuel Hoover from 1 Cor. 15:55, and John Steckley from the same chapter. Hence to her ashes.

YODER.—On the 27th of October, 1890, in Clear Spring Twp., LaGrange Co., Ind., of cholera morbus, Valentine, son of Stephen and Gertie Yoder, aged 8 months and 12 days. He was buried on the 29th in the Miller burying ground. Services by E. J. Miller and D. J. Hochstetler, from Mark 10:13.

GOOD.—On the 5th of November, 1890, near Clarinda, Iowa, Susan (maiden name Snively), wife of Andrew Good, aged 56 years, 11 months 24 days. Sister Good suffered much the last two months of heart disease and dropsy, but bore everything patiently ever looking to Jesus for help. She rejoiced to see the hour of her departure draw nigh. She was a faithful member of the Mennonite church for 20 years. She was born in Franklin Co., Pa., and in the fall of 1864 came with her parents to Stephentown Co., Ill. In the spring of 1865 she came with her father to Page Co., Iowa (where he died on the 2d of January, 1868). On the 7th of February, 1878, she was united in matrimony with Andrew Good, and was a devoted wife and a kind mother to his motherless child. She leaves her husband and one step-daughter to mourn her departure. She was buried on the 7th, followed to the grave by many relatives and friends. Funeral services by Bish. Henry Yoder of Nebraska, from Luke 20:36.

ALBRECHT.—On the 30th of October, 1890, in Livingston Co., Ill., of consumption, Christian Albrecht, aged 24 years, 10 months, 6 days. His remains were buried on the 31st in the Waldo Twp., graveyard, to which place a large concourse of friends followed his remains. He was a faithful member in the Amish Mennonite church. He prepared the ground and sealed his land in the spring, but was unable to harvest them, but in spiritual matters he has now entered upon the harvest, as we believe, of joy everlasting. He accepted Christ as his Savior and was baptized 2 years ago, and remained faithful unto the end. This is the third son of Bro. John Albrecht who died of this disease. May God comfort the brother and sister in their affliction and give them grace to live so that in death there may be a glad meeting with those gone before. Funeral services by Daniel Orendorff, Joseph Ackerman, Stephen Stachly, and John P. Smith from 1 Cor. 15.

LAPP.—On the 16th of Nov. 1890, near Clarence Centre, N. Y., Nancy, wife of Bro. Benjamin J. Lapp and daughter of Bro. Jacob Eberhard, aged 32 years, 4 months and 17 days. Sister Nancy was sick only a few days, and leaves a sorrowing husband and two children, an infant of a few days. But they mourn not as those who have no hope, for our sister has been a consistent Christian from her youth, and a friend to all. On the 18th her remains were brought to rest in the Clarence Centre cemetery. Services were conducted by Jacob Krebhiel, assisted by Peter Rhodes. Text, Heb. 4:9.

ESHLERMAN.—On the 11th, of Nov., 1890, in Washington Co., Md., Bro. Joseph Eshleman, aged 64 years, 11 months and 12 days. Bro. Eshleman was a consistent member of the Mennonite church for many years. He continued with the brethren and sisters a few weeks before his death, and was apparently in good health when he was instantly stricken down by death as he was engaged in feeding stock with his son in the morning before breakfast. He fell over dead by the side of

his son in the feeding room without uttering a word. He was buried on the 13th, when a large number of people assembled at his home to pay the last tribute of respect to the departed brother. Over one hundred carriages were said to have left the house of mourning for the graveyard at Miller's church, where a large number had assembled already before the sad procession came. He left a widow and 11 children, 7 boys and 4 girls, to mourn their loss.

"Dearest Brother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He call all our sorrows heal."

Father, thou hast left us lonely,
Sorrow fills our hearts to-day;
But beyond this vale of sorrow,
Tears will all be wiped away."

CASSEL.—November 17th, on Sporting Hill, Lancaster Co., Pa., of cancer. Bro. Joseph Cassel, aged 83 years, 29 days. Funeral on the 19th. Text: 2 Tim. 4:7-8. Buried in the Sporting Hill graveyard. Bro. Cassel was a modest consistent Christian.

KAUFFMAN.—November 11th, at Sporting Hill, Lancaster Co., Pa., John M. Kauffman, aged 72 years, 6 months 2 days. Funeral on the 14th. Text: Rev. 5:1, 2. Buried in Kauffman's graveyard. He left a wife and three sons to mourn his death.

ALDERFER.—On the 5th of November 1890, at the residence of John Alderfer, in Franconia Twp., Montgomery county, Pa., Anna Alderfer, widow of the late Abraham Alderfer, aged 80 years, 9 months and 23 days. She has been blind for 22 years and could not see the light of day, but the light of the spirit seemed to shine in her very brightly. She bore her afflictions with great patience. On the 8th she was buried at the Salford meeting-house. Services were conducted at the house by Henry Bower and Jacob Moyer, and at the M. H. by Josiah Clemmer and Michael Moyer, from 2 Tim. 4:6-8.

SHIELLY.—November 18th in Mt. Joy, Lancaster Co., Pa., Mrs. Catharine Shelly wife of Henry Shelly, aged 43 years, 1 month 29 days. Funeral on the 21st. Text: Numbers 23:7. Buried at Brismar's meeting-house a large congregation assembled to pay the last tribute of respect.

SNARELY.—Nov. 16th, in Petersburg Lan. Co., Pa. Sister Anna L. Snarely, widow, aged 75 Y. 25 D. Funeral on the 20th. Text: Heb. 4:9. Buried at Petersburg M. House. Sister Snarely was a faithful member of the Old Mennonite Church.

CULP.—On the 28th of October, 1890, near Blida, Ohio, Bessie, daughter of Chr. and Tena Culp, aged 3 years, 1 month and 14 days. The child took fire while the other members of the family were about their work. Grandmother was the first to see the child all in flames and at once raised an alarm but too late, all that could be done to ease the little sufferer seemed in vain. It is not known how the child took fire. In 5 hours it was released of its pains. Services in the Salem church were conducted by C. B. and M. Brenneman and Michael Horst, from James 4:14.

"Go to thy rest, fair child,
Go to thy dreary bed;
White they two gentle, muffled
With blessings on thy head."

LEHMANN.—On the 12th of Nov., 1890, near Cullum, Ill., of hemorrhage of the lungs, John K. Lehmann, aged 59 years, 7 months and 12 days. Not enjoying the best of health, he concluded to move to Cullum near the church

and live a retired life, which he did but after liveth in the new home a short time, he was suddenly called home to a better world. After a busy day's work; setting in order the new home he retired as usual in the evening. His wife, soon hearing of his death, as she then thought, vomited, brought a light and to her sorrow then saw that his days in this life were ended, and by the time she had called in the neighbors, he had departed. The church lost an earnest brother, the community a good neighbor, the poor "a friend in time of need," the sons a kind father and the sister an affectionate husband. Many assembled at the Mennonite church on the 15th, where the services took place and were conducted by Samuel Yoder of Elkhart, Ind.

HARSHBERGER.—On the 14th of November, near Mattawana, Mifflin Co., Pa., William Harshberger, aged nearly 85 years. Many friends and neighbors were present at the funeral services, which were conducted by Chr. K. and John Peachy. Six sons, one daughter and many grandchildren survive him.

HARTMAN.—Near Dale Enterprise, Rockingham Co., Va., on the 17th of October of diphtheria, Sarah Frances, youngest child of Peter S. and Fannie Hartman, age 5 years, 5 months and 26 days. O Diphtheria, what hast thou done? Thou hast visited this family circle again and taken from among them one of their bright and sweet flowers.

Her parents, brother, and sisters, not willing to disobey their kind heavenly Father, though hard it is, calmly and meekly say, "Thy will be done." Dear little Sallie through all her sickness was willing to take medicine or nourishment, as if she knew better than we, that there was something better in store for her. Just a few moments before she died her mother wanted to give her medicine but she earnestly begged that she should not, saying, "Mother, let me sleep." She suffered her down, and she calmly fell asleep in Jesus.

"Thy passing spirit gently fled,
Sustained by grace divine;
O, may such grace on us be shed
And make our end like thine."

Then farewell, Sallie, sweetly sleep
Till God shall bid thee rise;
Our tears we'll dry, we will not weep;
We'll meet thee in the skies.

AUNT M.

KILMER.—On the 22d of Nov. near Wakarusa, Elkhart Co., Ind., Bro. Philip H. Kilmer, aged 40 years, 7 months and 13 days. He was born in Crawford Co., Ohio. His sufferings were very severe the last week, and during his sickness he was led to realize his condition as a sinner, and fully gave himself to Jesus and his service. His wife also became willing to give herself to the Lord, they were baptized and received into church membership. May the Lord bless and comfort Sister Kilmer in her bereavement. He was buried on the 24th at Shaum's Church followed by many sympathizing friends, where services were held by Amos Munaw and George Lambert, from Matt. 24:44; he leaves a wife, 2 sons, 1 brother and 3 sisters to mourn his death.

WISE.—On the 17th of Nov. 1890, near Westfield Center, Medina Co., Ohio, of consumption, Jacob S. Wise, aged 19 years, 9 months and 11 days, being the fifth one out of the family within two and a half years. First the daughter Emma, just in the bloom of life, then George, married only a short time before he was called away; next, David at the age of 30, then the dear mother, (all the same disease). It is a severe affliction to Bro. George Wise, to see so many vacant chairs in so short a time in the family circle. May God console him so

that he may fully put his trust in Him who worketh all things to our good. He was buried in the Leroy Cemetery where many assembled. Services were conducted by Luther P. Gross from Marion, Ohio, from Deut. 34:12, assisted by Pre. Martin Leatherman, from Wadsworth, Ohio.

Letters Received.

WITH MONEY.

No Name, Hopedale, Ill., mailed Nov. 22, 50 cents Postage Stamps enclosed in half sheet of light green note paper.

A—J S Augspurger, John Albrecht, N Aeschleman, J D Alexander.
B—Mary A Book, Chr Bomberger, Samuel Bender, John Boehman, Peter B Bartel, Frank Bokwiler, Jacob Braun, B Butler, L Berkey, H & P Bartel, Andrew Bachman, Win Bachman, Rebecca Breneman, B Bergen, John Buller, D Bergen, S Brenner, S O Bender, Moses C Bowman.

C—John B Clemens, D N Claudon, Samuel Culp, T J Cooprider.

D—G Derksen, J H Dieck, Jacob Derksen, A Derksen, M S Doerkson, B F Drivier.

E—H H Ebersole, John R Engle, H Eymann, J H Eighst, H Enns, D Eshleman, Chr Engel, J Eicher, J G Eshleman, A G Enns.

F—D A Friesen, H A Friesen, Peter Fast, Henry W Funk, H Friesen, J J Febr, J J Fast, Samuel Frick.

G—Abm Garber, J S Good, H F Goossen, M Guenther, S Guengerich, Addie Grove, Peter Gortner, E K Greenawalt, C Geisbrecht, P N Garber, Hannah Groff.

H—Isaac Harms, M H Hostetter, John Hirstein, A B Herr, A Hebert, S Holshun, J C Herabarger, Eliza Hartman, Isaac Hersherberger, J H Hackman, J G Hiebert, Jacob Hahleman, J Hertzler, A Hirstein, J J Harris, D Hebert, J S Harzfel, Mary Hess.

I—S Imthurn.
J—A Janzen.

K—Samuel Kratz, A J Kroecker, John I. Krehler, Franz Klanssen, Samuel Kratz, D A Klewer, E J King, Samuel Kratz, A H Kauffman.

L—J C Lehman, B L Leaman, M Leatherman, Peter Litwiler, Michael Leidigh, Jacob Lehman, Elias Latschaw, Peter Lehman, Moses Livingston, Michael Leidigh, J Litwiler, Jos Loucks.

M—Jacob S Miller, Peter Martens, Peter Mathys, Wm C Miller, A Metzler, J W McCulloch, Amelia R Markley, Geo Markley, F B Myers.

N—A P Neufeld, J Neufeld, B Nagle, Neuhauser & Umbler, Barbara Neufeld.

O—M Oyer, N Otzenberger.

P—D Peters, W Peters, P H Parrett, A B Pollard, Mag Plank.

R—Al Ruggles, Peter Ratzlaff, Lewis Reitzel, John Rohms, E E Rohrer, A J Kempel, John Rupeal, A Rufenacht, Jacob Reier.

S—J S Shoemaker, John Somer, P D Shetler, Seth Schucker, B P Schmidt, Geo Shenk, G W Shantz, A L Schellenberg, D B Shelly, J B Shultz, S Shultz, D Schary, Jacob S Shutt, George Steiner, J H Schmidt, J B Shoop, H Schroeder, Jacob Sutter, John Schock, Emma Sauter, Emma Q Snyder, Sophie Steiner, P M Senenich, M Senenich, Sarah Stahley, J J Smucker, Samuel Schick, J S Smith.

T—Widow Thomas, Jesse D Troyer.

U—P A Urrah.
W—D J Wipf, H A Wiens, A A Wipf, E B Weyrick, William Wipf & Spranger, John Wagner, Elias Walter, Emil Wagner, Jacob Wiens, John Wall Sr, J G Wenger, Cornelius Wilde, A W Williams, J H Wiens, D Wock, John W Weaver, C K Witmer, Susan Winters, C Wenger, Levi Witmer.

Y—Solomon Yoder, Elizabeth Yoder, Jacob H Yoder, D Yoder.
Z—Chr Zeisel, Peter Zehr.

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J K Fisher 2.50; Amish Mennonite Sunday school, Mattawana, Pa. 8.50; Aaron Loucks 5.00; Catharine Bolter 3.00; Elias Latschaw 2.00; Barbara Barr 2.50; J Clemmer 1.00.

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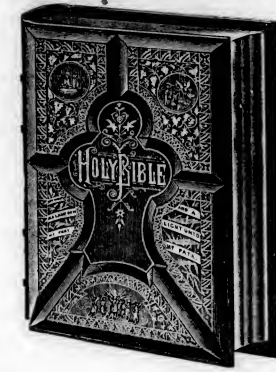
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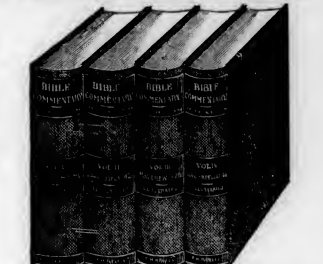
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| | |
|--|------------|
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| No. 9, Pacific Express..... | 8.45 " |
| No. 27, Chicago Acc..... | 7.25 " |
| No. 3, Special Chicago Express..... | 8.05 P. M. |
| No. 5, Fast St. Louis & Chicago Exp..... | 6.00 " |

GOING EAST—MAIN LINE, leave.

| | |
|--|-------------|
| No. 14 Fast Mail..... | 11.15 A. M. |
| Carries Passengers daily to points where it stops between Elkhart and Cleveland. | |

| | |
|------------------------------|------------|
| No. 13, Night Express..... | 6.00 A. M. |
| Grand Rapids Express..... | 4.45 " |
| No. 22, Mail..... | 11.45 " |
| Grand Rapids Express..... | 1.25 P. M. |
| No. 6, Fast New York Ex..... | 6.15 " |

GOING EAST—AIR LINE, leave.

| | |
|---|------------|
| No. 2, Special New York Express..... | 1.00 P. M. |
| No. 4, (Limited) Pass. for Buffalo..... | 8.25 " |
| No. 28, To Goshen only..... | 5.55 " |
| No. 8, Atlantic Express..... | 11.40 " |
| Train G to Goshen only..... | 7.45 A. M. |
| E to Goshen on Y..... | 3.10 P. M. |

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

| | |
|---------------------------|-------------|
| Train F from Goshen..... | 11.30 A. M. |
| " " " "..... | 5.45 P. M. |
| " " " " Grand Rapids..... | 12.40 Noon |
| " " " " " "..... | 7.40 P. M. |

| | |
|-------------------------------------|------------|
| No. 35, Michigan Accommodation..... | 2.55 " |
| No. 24, Acc. from Chicago..... | 8.10 " |
| Goshen Passengers change to No. 28. | |
| No. 27, from Goshen..... | 6.50 A. M. |

Passengers change cars at Elkhart if going West.

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TIME TABLE.

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Passenger trains after Nov. 3rd, 1890, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave.

| | |
|--|------------|
| No. 2, Mail and Express..... | 5.50 P. M. |
| No. 4, Cincinnati & Louisville Ex..... | 8.41 A. M. |
| No. 6, Ind. & St. Louis Express..... | 5.22 A. M. |

GOING NORTH, leave.

| | |
|----------------------------------|-------------|
| No. 1, Mail and Express..... | 10.27 A. M. |
| No. 3, Michigan Express..... | 6.23 P. M. |
| No. 5, Grand Rapids Express..... | 12.04 A. M. |
| No. 9, Way Freight, arrives..... | 11.4 P. M. |

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Vol. 27.—No. 24.

ELKHART, IND., DECEMBER 15, 1890.

Whole No. 433.

THE BLESSED NIGHT.

O'er the pathway of ages in rapid flight
Grateful thought wanders back to the blessed night
When the heavenly chorists sang on earth
The grand anthem announcing our Savior's birth.

Down through the eras of time the sweet music rolls,
In accord with the praise of rejoicing souls;
And the strain through eternity grandly thrills
That was wafted that night o'er Judea's hills.

Now the lustre of Bethlehem's guiding star,
With the glory of Calvary shines afar,
Gleaming fairer forever through error's night,
Till the world shall be flooded with holy light.

Let the tidings of joy which the angels brought
Brighten sad, weary lives, with guilt's burden fraught,
Until shadows of sin fade like mist away
And all nations to Jesus glad homage pay.

For our sake Christ was cradled at Bethlehem,
And with heaven's most glorious diadem,
While redeemed ones before him in worship fall.

We would lovingly crown him the Lord of all.

For the Herald of Truth.

THOUGHTS ON CHRISTMAS.

"UNTO US A SON IS GIVEN."

We hail with joy the approach of the day which we celebrate as the birthday of Christ Jesus the Son of God. Many are the hallowed scenes which gather around this most notable event. We can scarcely imagine how anxiously the good people awaited the coming of the Messiah. We have reason to believe that many fervent prayers went up from the lips of the pious that they might see the promised Savior, and to good old Simeon was the assurance given that he should not see death till he had seen the Lord's Christ, and when he was permitted to take the infant Savior in his arms, he exclaimed, "Lord, now lettest thou thy servant depart in peace for mine eyes have seen thy salvation."

The Angel said to the shepherds "Fear not; for, behold, I bring you good tidings of great joy." "And suddenly there was with him a multitude of the heavenly host praising God, and saying, Glory to God

in the highest, and on earth peace, good will toward men." And the Shepherds said one to another, Let us now go even to Bethlehem, and see this great thing which is come to pass. The wise men said, Where is the new born King, for we have seen his star in the East and have come to worship him. Andrew said to Peter "We have found the Messiah. Philip said to Nathanael, we have found him of whom Moses and the Prophets did write, Jesus of Nazareth." Thus we see that the birth of Christ created joy in heaven and upon earth. And if we, dear readers, are spared to see another Christmas let us join heart and soul in the worship of our Savior. Let us come into his presence with thanksgiving, let us make a joyful noise to the Rock of our salvation.

Elida, O.

J. M. SHENK.

For the Herald of Truth.

CONFIDENCE IN CHRIST OUR GOD.

For me to live is Christ, and to die is gain. Phil. 1:21.

We must be emptied of all self-dependence and give our entire confidence to our Lord in all his dealings with our souls, before we can be filled with Christ, and are able to utter these words with Paul. It is only through the valley of humiliation that we can ever reach the heights of Pisgah, and say with Paul—I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. Gal. 2:20. Nothing less than Christ in us, the hope of glory and the love to His Holy name, will enable us to stand in the cloudy and dark days of affliction and temptation. It is the broken, contrite heart that is richest in holiness and most fragrant in grace. If we will become well acquainted with our heavenly Father, we shall know His mind, and the mind of Christ shall be in us. "If we know God aright we have eternal life, and we shall be so filled with love of His blessed character that it shall beget in us a faith that enables us to say, 'For me to live is Christ, and to die is gain.'" If we receive with meek-

ness the engrafted word of God, not with any reasoning or vain knowledge of our own, then shall the Holy Ghost make it quick and powerful, and sharper than any two edged sword, piercing to the innermost recess of our soul until the secret of failure is revealed unto us, and the same word which may seem to divide soul and body asunder will build us up, and give us an inheritance among them that are satisfied. But we must remember that we are to live by every word which proceedeth out of the mouth of God, and we can not expect to have an abundant life unless we read all these words of His blessed Bible, trusting Jesus to expound to us the things therein concerning Himself. Then shall our hearts burn within us as Jesus communes with us—by the way, and we shall be willing to bear witness to the power of His resurrection life in us. How glorious the thought that, if we come to Christ he will in no wise cast us out but will ever make a way for us, and enable us to bear our trials which we meet on our pilgrimage. Jesus said: "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him, shall be in him a well of water springing up into everlasting life." If any person has a reason to rejoice, it is the child of God that has been washed in the blood of the lamb and cleansed from all unrighteousness, for as long as Jesus does not reign in our hearts, there is an empty void that cannot be filled by anything else. How light and free we feel if the burden of sin is removed from us. Those only who have experienced it, realize the value of the words. If the Son therefore shall make you free, ye shall be free indeed. All our trials will only be free indeed. If we bear them in patience, and have the assurance that the life which we now live in the flesh, we live by the faith of the Son of God who loved us, and gave himself for us; and whether we live or die we are the Lord's. It is alone through his grace by faith that we are saved, and that not of works lest any man should boast, it is the gift of God. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that should walk in them. Let us all by the grace of God

live so that we may not be found unprofitable servants; seek more earnestly, and deeply God's ways and consider what God requires of us to make us useful in his kingdom. Let us not be afraid, but stand bold for God and fight against Satan and his enticements. Be our talent or ability ever so small; we should not trifle with what we have, but make good use of it, and work to do God's glory and for the increase of His kingdom.

We must all give an account of our stewardship here before an all wise Judge. It is terrible to think what our doom shall be, if we prove to be unprofitable servants. We are sowing some kind of seed every day of our life. Let us watch closely that we do not let tares drop among them as they are sure to grow, and we must give an account of them. We must ever look to God in faithful, earnest prayer, in order to overcome all the temptations of him that goeth about as a "roaring lion," or as he sometimes does "in an angel of light" seeking whom he may deceive, for if we grow negligent in prayer, or weak in faith God will devour us. If we prove faithful, and hold out to the end of life in patience and long suffering, we shall have a crown of righteousness, but if we let Satan entice us back to our former life of sin, we can read what our reward shall be. We are all sinners by nature and have come short of the glory of God. Fear often possesses us when we are conscience smitten by the reproof of the Holy Spirit. Oftentimes through the working of the natural ailments and events, fear and terror may take possession of the sinner, but by the grace of God we may have those fears banished from our presence by entering the life of love; John said: "Perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love, he that dwelleth in love, dwelleth in God, and God in him."

SISTER C.

For the Herald of Truth.
SECRET PRAYER.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. Matt. 6:6.

Dear Christian reader, have you a secret place in which to have a silent interview with Jesus and take everything to him in prayer? Remember there is no place we learn to know God better than when we are down on our knees in some secret place, excluded from the public, and from all worldly care, alone with Jesus spending the hour in prayer, praise and thankfulness, telling him of all our shortcomings, all our failures and above all, all our wants.

Dear reader, are we not in want of many things? But it is grand to know that our

dear Heavenly Father is rich in divine grace and love. He has an abundance of rich gifts for us, we need but ask in Faith. Yes, we need more of his tender love and divine grace. It is evident we need the Holy Spirit within us to be earnest workers in the vineyard.

The scriptures teach us that Jesus set himself apart from the public, even from his disciples, many a time to some desert place where he could speak to his Father in secret.

Dear Reader, it occurs to me that it matters not where the secret place may be, providing we are alone with Jesus. Let us remember when we pray it is a telegraphic message to God's heart. His ear is ever open to our cry. O, the goodness and grace of God, that we as his children may claim every promise in the precious Book.

Dr. Cullis says, "There are 30,000 promises in the Bible. God gave them for you and for me, let us find out what He has promised and claim them as our own."

One of His grand promises to us is, that He DOES answer prayer. We may fully trust all He promises, for they are yea and Amen in Jesus Christ. And in order that He should answer our prayer, we must be obedient. He also gives us many commandments which we are to obey. He commands us how to pray when we have secret prayer. O, Beloved, the secret spot which is chosen as a place of silent communion with Jesus in which the contents of the heart are poured out is regarded a precious one; for it is the place where we learn to "know God, a place where we most realize His sweet abiding influence and His love sweeps through the soul and adorns it with the grace of His Spirit.

LENA N. GINGERICH.

For the Herald of Truth.
HOME, SWEET HOME.

How glad we are to think that we have a better home, even though dim shadows are between this land and the one that is so fair and beautiful.

The sweet assurance that some day its Sabbath rest shall be ours, is a precious thought to us. And somehow we think that the mist that hangs over the valley will be changed to sunlight, as our feet press near the brink.

The way to the Eternal home cannot be gloomy, if Christ be with us.

That better home so grand and holy, has nothing gloomy about it.

The shadows are of this world, and they flee away as we step upon the waters.

The years of time are passing but the ages of eternity roll on with ceaseless flow.

Our present life is but a vapor, and the things which pertain to it vanish from our view, but the eternal glory awaits us, and

whatever work is done in the name, and for the honor of Christ shall in the great day stand revealed in all its divine perfection, as an eternal monument to the fidelity of those who work the work of God.

Let us then who fear God, strive with all energy to perfect our work, that we may receive the great reward of a "Home, Sweet Home."

When John describes the blessedness of that home, he says:

"And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light; and they shall reign forever and ever." Rev. 22:5.

It is a glorious thought to remember these promises, and to think that we poor creatures shall be exalted to enjoy such great blessings.

Truly all those who are faithful shall enjoy the home in heaven.

It is not for the rich alone, who here in this life occupy mansions, while the poor have humble dwellings, which many times they cannot call their own; but the rich and the poor alike are invited into the house of the Father in heaven. We look forward to that great day with joy. In that home no church troubles, no disobedient members, no counsel meeting will be tolerated. But all are at peace and in unity. What a meeting there will be in that "Home, Sweet Home," where all tears cease to flow, where farewells are past and greetings and welcomes are heard on every hand. When the scattered members of God's family are united and the living stones are built together for the divine habitation when all the ransomed Church of God are saved from sin and sorrow and suffer no more. We shall find our rest, our joy, our home in the kingdom of our God.

Cheer up, then, discouraged one. The shadows and mists will soon be passed and gone, and you shall see perfect light.

Within the gates of the garden of Paradise you shall find what you lost amid life's stormy sea and with great delight you shall enter the mansions of glory. You shall lose this life. Soon it will disappear with its wonderful mystery. Your name, your place and even your tomb will be forgotten, but the good you have done will be an everlasting memorial, to rise again, to meet again, to love again.

What a theme. Ages shall pass on and all about you will be forgotten, save the truth you have spoken. O! the reward of the earnest Christian, who can describe it, as you are living for Christ and are Christ's, so shall you dying be Christ's. Your name on earth unknown and unpraised. You shall be remembered in that home. When that loving voice shall call us, and we shall rise triumphant from the grave to meet our God. What a time that shall be. Are we ready to go to that Home, Sweet Home? SILAS YODER.

For the Herald of Truth.
EVANGELIZING.

"And the word of the Lord was published throughout all the region." Acts 14:49.

Much preaching is done in the present day. Under the head of "preaching," men give their views of things, based upon scientific and theological research, and draw conclusions therefrom that harmonize with their preconceived notions and ideas of things. The able arguments of such men are admired and accepted as true, and these truths, whether actual or supposed, are disseminated throughout the land as the true principles of christianity, morality, polity, or whatever principle the argument sets forth.

But while from that which is preached so many ideas and conclusions are formed which conflict with each other, we are often led to think that somewhere in this universal preaching there must be error, else there could not be so much of a conflicting nature in the conclusions drawn from the arguments of different men. Hence we must look what preaching in the sense in which we generally use the term really ought to be, and what the object of that preaching really is.

The answer to both is an easy one. Preaching, as we use the term, is publishing "the word of the Lord" in any and every way that lies within our power, whether it be by means of the tongue, pen or life. It is teaching the world the word of God with a view of winning them for Christ. This, when the minister goes about from place to place preaching the word, is what we call evangelizing work. The Savior gave his disciples the mission to go into all the world and preach the gospel unto every creature. And Paul gave Timothy a charge that he should preach the word: be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine, watch in all things, endure afflictions, do the work of an evangelist, and make full proof of his ministry; for he said the time would come when men would not endure sound doctrine, but after themselves will they heap to themselves teachers, having itching ears, and turning their ears away from the truth, etc.

The great responsibility resting upon the evangelist is to preach faithfully "the word of the Lord," teaching the people the plan of salvation that they may know the way of obtaining eternal life. And in such places where the word of the Lord is unknown, or where those teachings which characterize the truly enlightened followers of Jesus as a "peculiar people," "zealous of good works," are not brought before the people's minds, the evangelist is called upon to work faithfully and continuously that the people may be enlight-

ened by the whole counsel of God. That it becomes the duty of some persons to do this work is shown by the fact that some are especially fitted for this work according to Eph. 4:11, and because such men were ordained to this work by the apostles. This work continues to be just as necessary as that of the regular ministering of the word to the congregations already established, because the spiritual condition of the people in so many places demands it. Millions of people who are educated in the affairs of this life need enlightenment in the spiritual life, and how can they be enlightened unless some one carries to them that all enlightening, plain and simple gospel of Jesus Christ, the Prince of Peace and Good Will? How can any one learn except he be taught, and how can a teacher do this work except he be sent?

This brings us to another phase of the subject, namely, How should the ministers of God be sent? or perhaps better, How shall this work be carried on?

In the days of the apostles men were ordained especially for this work, and went about from place to place publishing the word of the Lord, and salvation by faith in Jesus Christ the Crucified. This required great courage and much faith and grace, for in many places where these men went the people had never heard of the true God who made heaven and earth, but worshipped idols of wood and stone, and when the evangelists spoke against their religion and preached to them of God in heaven they in many instances were filled with anger, and hatred against the strangers, persecuting them and cruelly putting them to death when they captured them. All of the apostles were evangelists, because that was the mission which Christ commanded them to fulfill. How earnestly they labored and what afflictions they suffered for the sake of publishing the word of the Lord, and with what determination they pushed the work in the face of all dangers and obstacles that came in their way, the acts of the apostles and their own epistles in part reveal, and what their successes were these same epistles, as well as the succeeding centuries relate. They went to a place and continued there teaching, preaching and defending the doctrine of Jesus Christ; and when a little company of believers was formed in that place, and they had established them in the faith and taught them the principles of His teachings and His ordinances they went to another place and performed the same work there. This, while it was an arduous task and one which entailed much cross-bearing and affliction, was nevertheless a joyful one, for they went forth in the name of Jesus, and by the power of the Holy Spirit they proclaimed that precious message Christ had left them, and they had the blessed assurance that in proclaiming this to every creature that came within hear-

ing, they were fulfilling the mission nearest and dearest to their Savior and Lord.

What they taught the people and what interest they took in the churches organized is shown by the epistles they afterwards wrote to those congregations, a number of which have been preserved and which have been handed down to us as the epistolary part of the New Testament. In these epistles we learn how the churches were governed, what ordinances they observed, and to what temptations and dangers they were exposed, and into which some fell. All of these epistles we deem precious not only because they seem to link us directly with the people of those times, but because they are so edifying and encouraging to us in the practical christian life. They also warn us of the many dangers that beset the pathway of the individual as well as the church, and against which men and women must guard just as strenuously as they did in those times.

The apostles taught that a man must be spiritually minded, a partaker of the nature of Christ, free from the bondage and yoke and curse of the law, and of its forms and ceremonies, and that by the grace of Christ we are to walk in the spirit of christian liberty, not liberty to follow the lusts of the flesh, but a liberty which makes every believer an ambassador for Christ, a priest and a child of God.

Times change, so do manners and customs, and with them necessarily the ways and means for doing the same things, but the word of the Lord and its ordinances never change. The apostles and those appointed by them traveled through the country to preach the gospel, and so did our forefathers of 300 and more years ago, and the church prospered wherever this work was carried on in the name of the Lord, so that thousands upon thousands of men and women were brought to the knowledge of the truth as it is in Christ Jesus; and although persecutions at times waxed fierce and many thousand brethren and sister gave up their lives for their faith in a religion that teaches non-resistance, non-swearing of oaths, non-conformity to the world in life and walk, and that true christianity is spiritual and is found in the conduct and the works of a man and not in the observance of mere outward forms, and man-made customs and ceremonies, yet there were never wanting those who dared to stand up for the principles of the gospel and to advocate them as the teachings of Jesus Christ.

(To be Continued.)

Not easily found—a man who is addicted to the use of tobacco or strong drink who has given as much for the dissemination of the gospel as for the maintenance of these "pets."

THE CROWN OF THORNS.

The soldiers of Pilate platted a crown of thorns and put it on the head of Jesus. They did this in mockery. They little dreamed that they were thus giving the world a most impressive symbol of an important fact—our Savior's mission—that they were illustrating the fulfillment of one of the most precious of the Messianic prophecies. God said to Adam: Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth for thee.

We live not only under a clouded sky, conscious of the wrath of God, but we live amid briars and thorns. And for this reason a Savior who knew sorrow was foretold by Isaiah. The prophet presents him first as a man of sorrows; and then goes on to say: surely he hath borne our griefs and carried our sorrows. After this he adds: He was wounded for our transgressions, he was bruised for our iniquities. A sorrow-bearer as well as a sin-bearer—a Redeemer from the blight of depravity as well as from its penalty. It is wonderful that Isaiah puts the deliverance from sorrow before the deliverance from sin; of the latter the cross is the symbol, of the former the crown of thorns.

Thus we behold in that picture which three of the evangelists present of a thorn-crowned Savior, a most impressive object lesson. The thorns represent the sorrows of a fallen race, and he, as the King of Glory, is bearing them for us. The significance of the scene is that he was not scourged with thorns but crowned with thorns. He accepted the coronation because it signified not only that he would conquer by suffering—that he would reign as a lamb that had been slain, but that his sufferings would redeem his people from their sorrows—that the heart should be renewed.

Alas, how slow we are to learn the lesson of this thorn crown! We believe the half of what Jesus said to his disciples, "In the world ye shall have tribulation." But we forget that he added, "Be of good cheer, for I have overcome the world." We forget the legacy of his will, "Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid." Isaiah cries, "Surely (beyond all doubt) he hath borne our griefs and carried our sorrows." If so, what right have we to bear them? If a friend finds us staggering under a load and takes it from our shoulders and bears it for us, do we go on stumbling and groaning as if we were still burdened? Nay, verily; but we thank him and rejoice. And so we ought to treat the divine sorrow-bearer.

The crown of thorns does not mean sorrow annihilated but sorrow subdued and sanctified. Paul felt the piercing of one of those thorns. He prayed earnestly for its removal. The answer came, "Nay,

but my grace is sufficient for thee." Grace glorified the thorn. Grace enabled him to take pleasure in it. And with that thorn still in his flesh he cried, "Rejoice in the Lord, always, and again I say, rejoice." No sorrow can come to a Christian that is not symbolized by one of the thorns that pierced his Redeemer's brow. Then let him remember that the thorn was a jewel in the crown of redemption that with blood trickling from the thorn-wounds, Christ on the cross cried, "It is finished." Gazing on that scene can we doubt that he has nothing to do henceforth with sorrow of the world—that work-eth death—that God's grace is sufficient for every trial of our faith, and that in the darkest hour we can rejoice in hope of the glory of God?

How grateful we should be for a religion so full of sympathy, of comfort and of hope.

As he spoke to a dead damsel and she arose, so he speaks to the dead hopes in our hearts, and they bloom with the beauty and fragrance of celestial flowers. As the Hebrews at the word of the Lord cast a tree into the bitter waters of Marah and they were healed; so the tree on which Jesus died, the cross of Calvary sweetens every sorrow and enables the believer to glory even in affliction and distress. There is a silver lining to every dark cloud. There is a rainbow spanning every stormy cloud.

Some one has quaintly said, "There is no duty so neglected as the duty of being happy." We have no right to be sad and sorrowful when Jesus has borne our griefs and carried our sorrows. As we lay our sins upon Him and believe in present pardon, so we should lay our trials, disappointments, doubts and fears upon Him and believe in present peace, the peace of God, which the world can not give and can not take away. *SEL.* BY K. HARTMAN. *Savannah, Ohio.*

TRUSTING THE PROMISES.

When a pious old slave on a Virginia plantation was asked why he was always so sunny-hearted and cheerful under his hard lot, he replied: "Ah! massa, I always lays flat down on de promises, and den I pray straight up to my heavenly Father."

Humble, happy soul! he was not the first man who has eased an aching head by laying it upon God's pillows; or the first man who has risen up the stronger from a repose on the unchangeable word of God's love. Spiritually, that man was a Cæsar, for all his soul's wealth was in the currency of heaven. If you take a Bank-of-England note to the counter of the bank, in an instant that bit of paper turns to gold. If we take a promise of God to the mercy-seat, it turns to what is better than gold—to our own good and the glory of our Father.

I CANNOT GET AWAY FROM GOD.

Not many years since, a young coachman was living in a gentleman's family near London. He had good wages, and a comfortable place; but there was something that troubled and annoyed him. It was that his old mother lived in a village close by, and from her he had constant visits. You wonder that this was such a trouble to him; but the reason was, that whenever she came, she spoke to him about Christ and the salvation of his soul. "Mother," he said at last, "I cannot stand this any longer. Unless you drop that subject altogether, I shall give up my place and go out of your reach, where I shall hear no more of such cant."

"My son," said his mother, "as long as I have a tongue, I shall never cease to speak to you about the Lord and to the Lord about you."

The young coachman was as good as his word. He wrote to a friend in the Highlands of Scotland, and asked him to find him a place in that part of the world. He knew that his mother could not write, and could not follow him; and though he was sorry to lose a good place, he said to himself, "Anything for a quiet place." His friend soon got him a place in a gentleman's stables, and he did not hide from his mother that he was glad and thankful to get out of her way.

You may think it was a pity that he thus drove him to a distance. Would it not have been wiser to say less, and thus not to lose the opportunity of putting in a word in season? But she believed, in her simplicity, that she was to keep the directions given in the Word of God—that she was to be instant, not in season only, but also out of season. And true it is that the foolishness of God is wiser than men.

The coachman was ordered to drive out the carriage and pair the first day of his arrival in Scotland. His master did not get in the carriage with the rest of the party, but said he meant to go on the box instead of the footman. "He wishes to see how I drive," said the coachman, who was quite ready to give satisfaction. Scarcely had they driven from the door when the master spoke to the coachman for the first time. He said: "Tell me if you are saved." Had the question come to the coachman direct from heaven it could scarcely have struck him with greater consternation. He felt simply terrified. "God to himself. 'I could get away from my mother, but I could not get away from God!' And at that moment he knew what Adam must have felt when he went to hide himself from the presence of God behind the trees of the garden. He could make no answer to his master, and scarcely could he drive the horses, for he trembled from head to

foot. His master went on to speak of Christ, and again he heard the old, old story so often told by his mother; but this time it sounded new—it had become a real thing to him. It did not seem to him then to be glad tidings of great joy, but a message of terror and condemnation. He felt that it was Christ, the son of God, whom he had rejected and despised. He felt, for the time, that he was a lost sinner. By the time the drive was over, he was so ill from the terrible fear that had come upon him, that he could do nothing more. For some days he could not leave his bed; but they were blessed days to him! His master came to speak to him, and read the Word of God, and to pray, and soon the grace and love of the Savior he had rejected became a reality to him, as the terror of the Lord had been at first. He saw that there was mercy for the scoffer and despiser; he saw that the blood of Christ, is the answer before God even for such sin as his had been, and he now felt in his soul that sweetness of those words, "We love him because He first loved us." He saw that Christ had borne his punishment, and that he, who had tried to harden his heart against God and against his own mother, was now without spot or stain in the sight of that God who had so loved him as to give for him His only Son. The first letter he wrote to his mother was to tell her the joyful tidings—"God has followed me to Scotland, and has saved my soul."

"Whither shall I go from Thy Spirit? If I ascend up into heaven Thou art there; If I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee." Ps. 139:7-12

Selected by EMMA H. HARNISH.
Lancaster Co., Pa.

THE SPIRIT IN US.

Are you a Christian? Have you been born again? Have you undergone a change of heart and been truly converted to God? Do we worship God in Spirit and in truth? "God is a Spirit, and they that worship him, must worship him in Spirit and in truth. If we have not Christ's Spirit, we are none of his. Therefore let us, dear brethren and sisters, pray for each other that we all may receive the Holy Spirit. Experience as well as God's word teaches me that God does not give us the Holy Spirit, except we ask for it. The Psalmist prayed, Create within me a clean heart, O God, and renew a right

Spirit within me; cast me not away from thy presence, and take not thy Holy Spirit from me. It is the Spirit that quickeneth but the flesh profiteth nothing. The words that I speak unto you, they are Spirit and they are life. John 6:63. God has not placed us on this earth to gratify our carnal appetites, but to serve him and obey his commandments forsaking all our evil ways.

By His words and through His Spirit, we are brought under new influences, governed by new principles, and live for new ends. We are to deny ourselves, take up the cross daily and follow Jesus. The sinner cannot bear the cross, neither can the now and then Christian, for he is not discharging the duties of Christianity. The Christian life is a life of progress and of a daily growing in the Grace and knowledge of our Lord Jesus Christ.

It is our duty to increase our knowledge of Jesus, search the Scriptures and ask the Holy Spirit to help us rightly to understand them. We must die daily that we may renew our inward man continually: this crucifying and abandoning of lusts and desires is what brings us into a higher life. The true Christian life is not a life of slavery, as some think, but a life of liberty in Christ Jesus; a life of love, joy and peace of the soul, which none but the true Child of God experiences and enjoys. God wants earnest prayerful workers. The natural man cannot conceive the things of the Spirit. Therefore our hearts must first be cleansed by the Spirit and the word, then every ordinance of God has a meaning, without this all is dead and formal and does us no good. John says, "He that hath the Son hath life." This is speaking of those who are really born of the Spirit. The kingdom of God is not works, but love, peace, and joy in the Holy Ghost.

"Oh, I am so happy in Jesus
He taught me the secret of Faith,
To rest in believing his promise,
And trust whatsoever He saith
Oh, I am so happy in Jesus,
From sin and from sorrow so free
So happy that he is my Savior,
So happy that Jesus loves me.

Oh, I am so happy in Jesus,
I lay my whole soul at his feet,
The love He hath kindled within me,
Makes service and suffering sweet,
Oh, I am so happy in Jesus
From sin and from sorrow so free,
So happy that he is my Savior,
So happy that Jesus loves me."

MRS. LAZZIE J. C. ALBRECHT,
Lombardville, Illinois.

I can never overcome sin by looking at it only, but by looking away from it, to him who bore my sins on the cross. The heart is never won back to God by thinking that we ought to love him, but by learning what he is,—all worthy of our love. True repentance begins with the love of God. The Holy Spirit teaches us to know, and, therefore, to love God.

VAIN DISPLAY.

BY AUNT RUTH.

What has recently been written upon this theme was very timely and proper, and ought to serve a good purpose. I believe there is no one thing at the present age of the world that is destroying spiritual life in our churches with greater rapidity, than the abominable love of dress display. Neatness and cleanness belong to the followers of the lowly Savior, but I believe that frills and flounces, feathers and flowers, and all unnecessary articles worn only for the adornment of those bodies which should be humbled in the dust continually, have a tendency to lead the mind away from God and holiness. Some say they can have those articles of adornment, and yet not have their hearts on them; but how can a holy woman spend the Lord's time in making the things which have such evil results? It might be asked, What evil results from wearing the articles of adornments? Answer: A feeling of jealousy and covetousness is aroused in the hearts of some unsaved soul. The poor are kept from our churches. Money is spent that is needed to carry the gospel to the hungry heathen. A bad desire is created in the hearts of our small boys and girls.

I often think what will the next generation be like, when I compare children now with the childhood days of our forefathers. They were plain and common, and taught their children to follow in their footsteps, but alas! what are some of those well-instructed children now doing; teaching their children to adorn themselves in most fashionable styles that can be obtained. Oh let us, as fathers and mothers, instill into the young hearts of those whom God intrusts to us, something more noble; and instead of fostering these carnal appetites in our children, let us show them the folly of wearing costly clothing, or clothing adorned by our own example. The example of a meek and quiet spirit, which although it is not always found, yet can be found only in a modestly attired man or woman.

Some say it is just as you have been taught or brought up. This is true to a certain extent. How necessary it is to be taught right. There are cases where Christian people with clean hearts are found decked with these trifles. But such people are walking in the light, and as soon as light shines upon them, from whatever source it may come, those things as a natural consequence drop off. May the Lord help every one, who professes to be a follower of Jesus to examine his or her heart.

Selected by J. H. Mc GOWEN.

JUSTICE and mercy belong together; the one acts as a balancing power to the other.

A PRAYER.

Jesus, Jesus living fountain,
Now among us come and reign,
That our coming here together
May not prove to be in vain.

Thou hast promised to thy children,
That thou wondrous things wouldst do
And in them make thine appearing
O! fulfill, fulfill it now.

Lord, thy holy name, we're bearing;
Lord, in thee we are baptized,
Do thou own us as thy children,
Thou hast bought us with a price.

O, then let us truly know thee,
Come declare to us thy word,
That we truly call thee Master,
And obey thy holy Word.

Art thou still among thy people,
Who the heavenly road pursue,
And in prayer are on thee calling
O then be our portion too!

Help us singing, help us praying;
Breathe thy spirit on us Lord,
That we truly call thee Father
And obey thy holy Word.

Call our wandering thoughts together
And the faltering mind subdue,
Let us gain in light and knowledge
And the narrow way pursue.

O, thou head of all thy members,
Take us to thine own abode,
Bring all those that wander from thee
Back to Thee, the heavenly road.

For the Herald of Truth.

A WORD TO MY FRIENDS.

I am now in Knox Co., Tenn., enjoying the beautiful sun shine, the pleasant breeze, and the sweet songs of the birds. I also enjoy good health which is one of God's richest blessing to us, and feel thankful for all the blessings received. My prayer is that God will ever keep us on the narrow way and protect us from the temptations of the world, and give us telling minds to follow him where ever he leads. But how strange we so soon forget our Shepherd, when he leads us in sunny paths, and so quickly turn to Him, when sorrow and afflictions come over us. God created us for a purpose, and our duty is to find out our place and fill it with a prayerful heart. There is much to do for Christ, and those who love to be active not only see the work around them, but lay hold on the same and do it before it is too late.

In looking over our past life, we see many places where it might have been much more Christ-like. But now it is unchangeable, let us therefore improve the time allotted us. And being far apart let us pray for each other and in this way help one another on in our pilgrimage.

LESSIE SHANK.

Concord, Tenn.

A TRIP TO THE WEST.

(Continued.)

On Monday morning the 29th, Bro. John Thiessen and I went to visit a sick man, Aaron Thiessen, who had been confined to his bed for some time, and now almost helpless and unable to speak much more than "yes." This reminded me very forcibly of how men often use their limbs and tongue in a manner that grieves the Holy Spirit, by whose indwelling our bodies shall be a temple of God, and that the tongue by blasphemy, vain and foolish conversation openly desecrates this temple, and how God then so solemnly brings forth punishment in those very things wherewith the sin against God has been committed. This dear brother however, had come to a full consciousness of this fact, was sorrowful and repentant, so that I left him with the impression that the Lord loves him and was only chastening him that He might reveal His mercy in so much greater measure. From here I accompanied Bro. Thiessen and wife to Bro. Aaron Wall's for dinner.

As another appointment had been made for the evening at some distance, we started off in the afternoon to reach the place. On the way we called at the home of our young brother and co-laborer Henry Fast, and also visited a sick sister who has been confined to her bed for two years. From there we went to my cousin Dietrich Peters, who lives near the school-house where the meeting was to be held. A goodly number assembled at this place. I remained all night with my cousin, and conversed on many matters of our belief, but agreed that charity was in this age the best means of preserving the unity of the Spirit.

After enjoying a good night's rest, and returning thanks to God, and partaking of breakfast Bro. Aaron Wall, who had lodged with one of his co-laborers in the vicinity, came on the 30th of September, and together we rode to the house of an aged brother, Aaron Reimer who for a number of years has been lying almost helpless. Here also there was joy at seeing each other again, and the words of comfort acted like a precious balm upon the afflicted heart. Finally we had to take our departure, never to meet again in this world. The blessed hope was ours that we might there in the bright eternal world meet each other before the throne of God.

From here we went to Abraham Wiesbe's formerly a neighbor of mine in Russia. The greeting here was very cordial, but we had to hurry somewhat, to enable us to make all the visits we had intended. Next we went to Fred Janzen, also an acquaintance, and of whose children several had been my pupils, and now desired to see me. This was indeed a joyful meeting. They all remembered me well, but I failed to recognize his youngest daughter at

once. Such meetings lead one to think of the meeting before the throne of God. May our dear Savior, who loves us all and has redeemed us all, cast all things human, which often causes a wall of partition between his believing followers and children and keeps them separated in their views of faith, into the sea of his great mercy and love, and accept us all by free grace as the price of his suffering, and take us up into his heavenly mansions.

Here likewise my stay had to be cut short, that I might be able to fulfill my promise which had been made to my dear brother and co-laborer Henry Fast, Sen. At this brother's home we met an old friend of my youth, Henry Regier, formerly of Alexanderkron, Russia. With these dear brethren the past and present conditions of the churches of our fellow-believers was thoroughly discussed. Another appointment had been made for the evening at the school-house. The meeting was not very largely attended, as everybody was busy with threshing. After the meeting I again went with Bro. Aaron Wall for the night, arriving at his house at 10 P. M.

On the morning of the 1st of October, the day on which I had decided to return home, I went to Bro. Henry Wall to bid him farewell. Just as I was leaving, my dear brother, Bish. Theodore Nikkel, and wife, who had intended to accompany Bro. Wall to the conference, arrived, and so another hour was pleasantly spent. I was sorry that we had to part so soon, but my time was limited. Although I had fully determined to also visit T. Nikkel, but time and circumstances did not permit it on this occasion.

In the meantime Bro. H. Fast, a minister in Aaron Wall's congregation, and wife had also arrived to go, according to previous arrangement, to Gerhard Fast's and Krahn's. The wife of the latter, had, previous to her marriage one and a half years ago lived in Nebraska, and I had promised her to visit them before I left. Gerhard Fast's wife is a daughter of Bro. Jacob Reimer of this place, and I had promised to visit them. They had a number of visitors. Abram Martens of Kansas an intimate friend of mine in Russia, and others, including the aforementioned Krahn's were there, as it was not convenient to visit them all at their respective homes. In the afternoon I had another privilege here of testifying of the salvation which is in Christ, and we were happy to thus meet together.

After 4 P. M. I returned to Mountain Lake, as I wished to take the night train for home. At the depot I learned however, that the train which makes good connection all the way through did not stop at Mountain Lake, but at Windom, about 12 miles farther on, so Bro. Aaron Wall kindly offered to convey me thither, and Bro. Henry Fast offered his company. After supper, and parting with a

hymn and prayer we started at 10 P. M. for Windom, and as the night was clear and the moon was shining, the ride was a very pleasant one.

We reached Windom about midnight, and after waiting an hour and a half I boarded the train and proceeded joyfully toward home, and in deep meditation on my long journey and the many pleasant and sorrowful experiences I had met.

I reached home safely at 2 P. M. October 2d. In all this journey I had to "lay over" only one and a half hours.

I found my family and congregation of good cheer and glad to see me again, also several visitors at my house, both from here and from Jefferson county, awaiting my return, and once more we could humble ourselves before our heavenly Father and return to him the gratitude of our hearts for all his benefits.

With cordial greeting and hearty thanks to all for their kind hospitality, friendliness and love your well wisher.

ISAAC PETERS.

A TRIP TO MICHIGAN.

I left home on the 21st of October for northern Michigan, arriving at Bro. Peter Schrock's on the 22d, and filled an appointment in their school-house the same evening. The following day I boarded the train for Pellston, Emmet Co., at which place I visited four days and held three meetings. It was my pleasure to meet and become acquainted with the ministering brethren, Jonathan Gehman, Chr. and Abm. Detwiler, and a number of brethren and sisters.

Bro. D. B. Shelly met me at Boyne Falls on the 27th, and in the evening I filled an appointment in the Presbyterian church at this place. My next stop was at Mancelona, where I held a number of meetings in dwellings, and called during my stay on a number of brethren.

On the 1st of Nov. Pre. Daniel Lehman met me at Grove, Tuscola Co. I remained at this place three days and filled one appointment. At Bay Port the snowstorm prevented the appointed meeting, but we nevertheless met at Bro. W. Bechtel's, and had scriptural readings.

The next day I left for Lansing, and held several meetings for the brethren in the Basin settlement. From this place I went to Kent Co., and held two services for the brethren in Pre. John Speicher's District. On the morning of the 10th, Pre. C. Wenger conveyed me to Carlsle, where I took the train, reaching home safe the same afternoon.

I feel thankful to God for his kind protecting care over me and my family during my absence, and grateful to the brethren for their favors to me. The brethren desire to be visited more frequently.

JOSEPH D. MILLER.

Middlebury, Elkhart Co., Ind.

A TRIP TO DUEL CO., NEB.

On the 21st of Nov. Bro. Joseph Gasho and the writer by request of Bro. David Stutzman, accompanied him to Chappell, Duel Co., Neb. Being delayed at Kearney, we improved the time by calling on the brethren in that locality. In the evening they assembled and Bro. Gasho favored them with a short discourse, which was well received. On leaving they requested us to stop with them again, which we promised. The next morning we boarded the train for Chappell and arrived there at noon. In the afternoon Abm. Stutzman conveyed us to the church where services were to be held. Pre. Gasho preached a very impressive sermon. A counsel meeting was held the next forenoon, and difficulties were again made right. A committee of three disinterested brethren were chosen to examine and propose a plan for settlement. The committee's plan was cheerfully accepted on both sides and we have reasons to thank God for what was accomplished. May God bless the little flock and not permit the devil to entangle them again.

We boarded the train at Chappell for Kearney at 9 45 P. M. and after spending another hour in prayer and admonition with the five families at this place, we again turned our faces homeward, arriving there at 12 45. God bless the small congregations at these places J. M. T. MILLER.

ITEMS.

—An Aged Indian.—An illustrated pamphlet, descriptive of Monterey County, California, contains a sketch of Old Gabriel, an Indian, an inmate of the County Hospital, who is believed to be between 145 and 150 years old. A communication from the parish priest of Salinas says:

"It is well authenticated that at the landing of Junipera Serra, at Monterey, he was a grandfather, and when the first chapel was built, on the site of the present Carmel Mission in 1771-72, he assisted in erecting the adobe walls. At the time of the building of the Soledad Mission (1791) he had his second wife." Ex-tax Collector Manuel Castro's mother died about four years ago, aged 95 years, and the old lady often spoke of knowing Gabriel when she was a child, and that he was then called Old Gabriel, and his grandchildren were older than she herself.

—The horrible marriage laws of India, which British laws have not yet reformed, have an illustration in an incident which lately took place in one of the largest centers of educational activity. A marriage was arranged between a lawyer suffering with leprosy nearly all over the body, aged about twenty three years, and an educated young girl of twelve years. The girl was bargained for two hundred and fifty dollars, to be paid in hard cash, in which noble work the court officers and a few lawyers seem to have acquitted themselves most zealously. The girl was purposely kept in ignorance of the disease of her purchasing husband, and she knew it only when she met her future lord at the marriage service. She merely looked up with fearful eyes to her father and submitted to

her lot with a resignation characteristic of the Hindu maiden. *The Indian Social Reformer* asks, "How is this different from slavery?"

—Theoretically the Czar of Russia is the only absolute ruler in Europe; practically he is not an absolute ruler at all. He has two Mayors of the Palace—Terrorism is the name of the one, Militarism is the name of the other.

—New Mexico was not yet admitted into the union as a state, on account of the provisions for public schools, made in its constitution submitted to the people. All seemed to be in favor of the constitution, until the day before the election, when the Jesuits priests issued a manifesto enjoining upon "the faithful" to vote it down. The greater part of the Territory being Roman Catholics were able to carry the day. Most of the Catholics are settlers from Mexico, and as such wished the people to use their language. The American citizens not wishing to be ruled by the Jesuits appealed to Congress.

—The Jews yearly increase their return to Palestine, Bishop Elyth, of Jerusalem, says, "The return of Jews to the Holy Land is remarkable. In 1841 there were only 8,000 Jews in Palestine. In 1883 they numbered 23,000, but now nearly 70,000, nearly double the number that returned from the Babylonian captivity."

—Governor Taylor of Tenn., lately received a map from the people of Cumberland Gap, Tenn., showing the location of sixteen saloons within a radius of one mile from that place, two of which are in Kentucky and the remaining fourteen in Virginia. The same map locates the spots where fifteen men have been shot within the last few months. Although none of the mentioned saloons are located on Tenn. soil, yet five of the murders occurred in Tennessee.

The devil's work is not so easy disturbed as that of the Christians. If he is driven from one position, he is sure to find, and occupy another from which he grapples and destroys the souls of men.

—There are no less than fifty-three English Friends on the mission field. The Foreign Missionary income is over \$74,000, and the chief spheres of labor are China and India, where some hundred zenanas are open to the agents of the society. They have also an interesting Mission in the district of Mount Lebanon. Not less vigorous are their Home Missions. They, too, with the rest of the churches, are working for the upraising of the East End of London. They have a very effective Temperance Union, and it is needless to speak of their indefatigable exertions in the cause of "Peace upon earth." Quaint and old-fashioned as the friends may seem to many, there is room for their quiet and meditative vigor in the midst of the rush of this nineteenth century.—*Christian Advocate*.

—All vessels bound for West and South Africa, coming from ports in Europe or America, stop at Marseilles. Here is the list of spirituous liquors which passes through in one week; it is taken from the daily returns posted in Liverpool:

| | |
|-------------------------------|-------------|
| 99,000 cases of Gin | \$1,200,000 |
| 24,000 bottles of Rum | 1,200,000 |
| 30,000 cases of Brandy | 450,000 |
| 28,000 cases of Irish Whiskey | 280,000 |
| 82,000 demijohns of Rum | 1,200,000 |
| 30,000 barrels of Rum | 300,000 |
| 30,000 cases of Old Tom | 300,000 |
| 15,000 barrels of Absinthe | 225,000 |
| 47,000 cases of Vermouth | 15,000 |

The total amount received in one week at this place for the devil's mission equals \$5,235,000.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. B. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

December 15, 1890.

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Contents of this Number.

| | Page |
|-----------------------------------|------|
| The Blessed night..... | 359 |
| Thoughts on Christmas..... | 359 |
| Confidence in Christ our God..... | 360 |
| Secret Prayer..... | 370 |
| Home sweet home..... | 370 |
| Evangelizing..... | 371 |
| The crown of Thorns..... | 372 |
| Trusting the promises..... | 372 |
| I cannot get away from God..... | 372 |
| The spirit in us..... | 373 |
| Vain display..... | 374 |
| A Prayer..... | 374 |
| A word to my friends..... | 374 |
| A trip to the West..... | 374 |
| Editorials..... | 376 |
| Church news..... | 377 |
| Correspondence..... | 377 |
| A trip to Nebraska..... | 379 |
| Marriages and Deaths..... | 379 |

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AGENTS WANTED.—For the "Geschichte der Mennoniten," by Daniel K. Cassel, Philadelphia, Pa. The book contains about 600 pages, numerous illustrations and costs in Cloth \$3.00. For agent's outfit apply to Mennonite Pub'g. Co., Elkhart, Ind.

HERALD OF TRUTH AND RUNDSCHAU.—THE HERALD OF TRUTH AND RUNDSCHAU, when taken together and paid in advance will cost \$1.50 per year. In order to get it for this price however it must under all circumstances be paid in advance.

OUR LESSON HELPS.—We have been unable to prepare the S. S. Lesson Helps in time to publish them in quarterly form,

hence the lessons for January 1891 will appear, as before, a monthly. Address all orders for the Lesson Helps, English or German to

MENNONITE PUBLISHING CO.,
ELKHART, IND.

BRO. J. M. T. Miller of Milford, Seward Co., Neb., is authorized to take subscriptions for the HERALD OF TRUTH, WORDS OF CHEER, MENNONITISCHE RUNDSCHAU, and orders for the Bibles, Testaments or any books we carry in stock. Also to collect dues, etc. We refer all our readers and customers of the above mentioned place to Bro. Miller as he will give all orders entrusted to him prompt attention.

MENNONITE PUBL. CO.

EXPIRATION OF SUBSCRIPTIONS.—With this number many of the subscriptions to our paper will expire, and we hope none of our dear friends who have stood by us and given us their support, will leave us. We do not wish to lose a single subscriber; we hope in fact, to gain in addition to those we have, many new ones. Please send in your renewals and ask your friends and neighbors to subscribe also. We sent out the prospectus and premium list with the last number and ask our friends to use them and do all they can to extend the circulation of our paper.

SUBSCRIPTIONS FOR THE HERALD.—A brother writes to us in regard to renewals of the papers as follows: "I find no trouble to straighten up accounts with persons who give me their renewals every year. But when persons sometimes renew with me, and at other times do so themselves or renew through some one else, in those cases I do not have a full record of it all and cannot look it up, and as time often slips away much faster than persons are aware, they claim sometimes they are not so far back with their payments, but when I show them my list they become fully satisfied.

SUNDAY-SCHOOL LESSON HELPS FOR 1891.—Our Lesson Helps for the coming year will be ready in good time for distribution before the opening of the new year. These Lesson Helps are much improved over those of last year and will prove a great benefit not only to teachers

and scholars, but to all who wish to study the lessons. It is gratifying to see that in many places where the schools are closed during the winter, the teachers and others, who are interested in Bible study are taking the Helps to study at home; and in other places they meet as a Bible class, on Sunday afternoon and read and study the lessons, until the schools open in the spring. We are glad to see such an interest in the study of the Scriptures, and heartily commend such a course. It is much better to spend an evening or a Sunday afternoon in studying the Bible, than to spend the time in unprofitable talk, and idle amusements as is so often done.

We are publishing these Lesson Helps now at a large outlay of money, and whether the income from them will cover the expense depends now upon the patronage our people will give us. We would therefore ask our Mennonite and our Amish Mennonite people, and all others who feel an interest in the matter to give us their support. We feel that we may well be allowed to ask our own people to patronize their own church publications, in preference to those of others. During the years that we did not publish any ourselves we always recommended to those that wanted them the publications of others which we thought were least objectionable to our faith and practice, and as we have now our own, which will correspond with our faith and practice, we not only recommend these, but ask our people, to use *ours* in preference to all others. We ask all who have their schools open all winter, and those who contemplate opening their schools again in the spring to send their name and address and we will send them samples copies. Price for schools where a number of copies are taken, 10 cents per copy per year. Single copies 20 cents per year. Send for sample copies, to MENNONITE PUBL. CO., Elkhart, Ind.

CHRISTMAS.—We wish all our readers and friends a "Happy Christmas," and trust we will ever remember in honor of whom we commemorate the day, and what great blessings He has brought unto us.

EVANGELIZING FUND.—In response to the suggestion that our churches would hold collections for the Evangelizing Fund

on Thanksgiving day, a number of churches did so, and we are glad to see that the people have a heart to give so liberally. From one church we have received \$51.80, and from a number of others, smaller amounts. May the Lord bless the people in their willingness and in the efforts they put forth to spread the gospel and establish the principles of our church in different places.

THE CLOSE OF THE YEAR.—This number of the HERALD OF TRUTH closes volume 27, and with it also closes the year 1890, and we are reminded of the fact that time is passing on and each day and each year brings us nearer to the close of life's labors. During the past year, a very large number have passed away, especially many have been called away from the circle of our acquaintances and near friends and relatives, while we are yet the spared monuments of God's mercy; and we are glad that we have been permitted to enjoy so large a share of the blessings of our heavenly Father; so much of his goodness and mercy; so many Spiritual as well as temporal blessings. We have reason to rejoice over the work that has been done in the church, and the measure of prosperity we have enjoyed in this direction also.

While thus contemplating the past, our heart is full of gratitude toward the Giver of every good and perfect gift, and as he has blest us in the past, we hope to enjoy his blessings in the future.

Our paper has been prospered, and while the number of its readers has not increased largely, we have gained a little and have had many encouraging testimonies from different sources.

We expect by the grace of God to go on with the work; and our friends may expect that the paper will continue as in the past to teach gospel doctrines, and advocate the principles and practices of our church, and do all we can to promote the cause of Christ.

We ask all our friends to help us, and give us their support and encouragement.

RETROSPECT.—One more turn of the wheel of time. One more year's labor on the HERALD OF TRUTH completed. Once more we look back over the space that lies between the beginning and the end of the year 1890. The work we have done and that far greater work which has been left

undone is now behind us, and soon will be in the misty past, yet what little has been done we trust may not have been in vain, but will by the grace of God be of some benefit to those with whom and for whom we have labored.

It affords us especial pleasure to note as we look through the pages of this year's volume of the HERALD, that the number of correspondents in the different localities far and near has increased very perceptibly, and that they have furnished our readers with pages upon pages of interesting reading matter and encouraging words. We see also by the numerous accounts of visits among the churches that there is an increasing interest and activity in the ministry. Our young people also have shown a commendable zeal in taking a more active part than ever in the Sunday-school work. The conference reports show that there is a deeper conviction among our people of the necessity of earnest, united, consecrated and continued effort for the upbuilding of Zion, and the dissemination of the gospel of Jesus Christ among men. Nor has this increased activity been void of good results; for by the blessings of God the special efforts that have been made for gathering souls into the kingdom, the church shows a larger increase in membership than perhaps in any one year in the last century. Be it far from us to speak boastfully of this fact or to think that the work in our church is what it should be; yet the fact remains that God has blessed the efforts of our ministers and people, and to God we return our humble and sincere thanks for his great goodness and his blessings.

While there have been discouragements in our publishing work, yet we have much to be thankful for, and we feel to thank you all who have supported us by your influence and patronage. We have gained a number of new subscribers and have formed many very pleasant acquaintances, and we trust that if God spares us till another year, we will become acquainted with a great many more of our readers. We would like to see you all and greet you personally, and we often think of the pleasant gathering it would be if the thousands of our beloved readers could assemble at one place and become personally acquainted and enjoy one another's society to our mutual edification. What varied experiences in the Christian life we would have to relate to one another; what

successes and disappointments, what joys and sorrows to communicate. But, dear friends, can we not be happy and rejoice in the assurance that although we can never assemble thus in this life, we can by faith look forward to a blessed time, yea a time of exceeding great joy, when all those who love the Lord and have lived the life of the just will be gathered together in glory, not only to see and have fellowship with one another, but to be in the visible presence of God the Father and Christ the Son and to be with them forever. May God grant this happiness to us all, and may we by a full consecration to his cause labor more earnestly for him and stand more closely by each other, and with more united effort than ever before seek by God's help to work out our soul's salvation and advance the cause of Christ and extend his church that many souls may be saved and his kingdom on earth be strengthened and built up.

Brethren and sisters, let us pray more for one another and for our common cause. Let us put away all that hinders us from enjoying full fellowship with one another in Christ, for if we wish to be God's children and if we are, we certainly are brethren and sisters in Christ Jesus. May God bless us all, and if it be his will, spare us all to the enjoyment of a happy and a prosperous New Year of usefulness in the Christian work. K.

CHURCH NEWS.

FROM STARK CO., O.—The ministering brethren Fred. Mast of Holmes Co., C. K. Yoder and David Plank of Logan County, spent Sunday Nov. 28th with the church in Stark Co., and Bro. John Shenk of Allen Co., was in Logan Co., and held several meetings there on the same Sunday.

CORRESPONDENCE.

FROM TUB, SOMERSET CO., PENNA.—Our regular Sunday S. was closed, but we have reorganized in the form of a Bible Class which we intend to keep up all winter. It has been a success thus far. We have had so many small ones present that we were forced to form classes for them also. COR.

FROM HARPER, KAN.—We had no preaching in our meeting-house last Sunday, (Nov. 30.) as Bro. Jacob Holdeman, who is our minister has gone to Oklahoma, with the intention of looking for a location for himself. As he was not pres-

ent, we spent the time in reciting the S. S. Lesson, which I think we all enjoyed. Next Sunday we expect to close our S. S. for the winter, but intend to study the lessons as though we met regularly.

J. G. Wenger.

GARDEN CITY, MO., DEC. 7th, 1890.—To-day it was unanimously decided to add our Sunday-school to the "Evergreen" list, and we will need at least 100 copies of next Quarter's Lesson Helps.

Ours is a Union Sunday-school held in a school-house where it seems a Sunday-school has never been a success. We have been moderately successful so far, and I believe the success is largely due to the aid our Lesson Helps have given us.

Cor.

PEABODY, KANSAS, NOV. 27th, 1890.—Enclosed find \$7.75 collected to-day at our Thanksgiving Services, in the Catlin church, for the Evangelizing Fund. This is a very small sum in comparison to the blessings we received through the visits of the Evangelizing brethren.

Twelve precious souls were added to Zion at this place, during the last ten months, through evangelistic efforts. Our prayer is that the small sum sent will materially aid in bringing the Words of life to erring ones.

Cor.

FROM ELKHART, IND.—The ministering brethren S. T. Miller of Henry Co., Iowa, and Peter Shantz of Woodford Co., Ill., arrived at the above mentioned place, and held a very instructive meeting on the evening of the 2d of December. They spent the 3d with us in the Publishing House and gave us much useful information. We feel grateful to the brethren for their visit. From here they went to Goshen, and expected to stop in La Grange Co., also on their return home at Nappanee, Ind.

Cor.

BUTLER CO., NEB., DEC. 7th 1890.—Bro. Joseph S. Lehman of Freeport, Ill., recently paid us a visit and preached a number of very interesting sermons, which we hope will bring good results. May the blessings of our Lord and Savior be with us and may he bless the dear brother in his good work. If there be any brethren traveling through the West we hope they may not overlook us as there are only a few members here without a preacher. We would be very glad to have them all stop here and bring to us the Word of the Lord to remind us of our duties, and help us on our way. Our Station is Octavia, Butler Co., Neb.

MRS. J. B. DETWEILER.

FROM CUREALL, HOWELL CO., MO.—There are living in this vicinity five families of Mennonites, and we see so much that ministers travel from place to

place to preach the gospel, and we desire that one might come to us here in the southern part of Missouri and preach to us also. We have been living down here now for two years, and have not had much preaching of any kind. The Baptists and Methodists have services occasionally. There would be a good chance here for brethren that have no homes. There is some homestead land here yet. It is somewhat rocky and hilly, but the soil is very good and the winters are mild.

J. C. BORTREGER.

FROM DANVERS, ILL.—Pre. Chr. Naffziger and wife came into our midst on the 8th of November, and on the 9th an appointment was filled by him in the North Danvers Mennonite church. During the week they visited with the brethren in our locality, and on the 16th he held another service for us. Two days later they returned to their home in Indiana.

Pre. S. T. Miller of Henry Co., Iowa, arrived here on the 21st and held several well attended meetings. He also held services in the Oak Grove school-house, at Mackinaw and at Washington. On the 28th Bro. Miller and Bro. Peter Schantz of this place started for Ind., by way of Flanagan, Ill. May God bless them.

Cor.

BOWMANVILLE, LANCASTER CO., PA., NOV. 24, 1890.—About the middle of October brother Isaac Burkhardt and wife of Allen Co., Ohio, arrived in our midst. Bro. Burkhardt was brought up and still has many relatives, and other warm friends at this place. He preached at Bowmanville two times. At Gehman's meeting-house, at Alleghany, Berks County, and other places. The houses everywhere were filled with eager listeners. The brother also spoke words of cheer and consolation, to several aged and infirm persons who were not able to be in the house of worship, and they felt truly thankful for the visits and sermons which they were allowed to enjoy.

We were greatly pleased with the visit which the brother paid us, and we hope much good may have been accomplished by the Lord through him. May the blessing of God be with him and his family.

I. H. GOOD.

FROM BERLIN, WATERLOO CO., ONTARIO.—On the 25th of November, Bro. Isaac Wambold of Breslau, was ordained by lot to the ministry. Four brethren had been nominated and the result was as above stated. Bro. Wambold has but lately been called upon to mourn the loss of his beloved wife and child. May God be with our young brother, so that, although the trials and crosses of this life may seem heavy to bear, he may have grace and strength to sustain him in all things and wisdom and understanding so

that he may be a faithful ambassador for his Lord and Master Jesus Christ.

On the same day the lot was also cast for a deacon. Four brethren were nominated, and the lot fell on Bro. Benjamin Shoemaker of Berlin. Bro. Shoemaker has also quite recently buried his wife. We hope and pray that both these brethren may be filled with the Holy Ghost, and that they may faithfully discharge the duties devolving upon them and be a means of blessing to the whole church.

Cor.

DEGRAFF, OHIO, DEC. 2, 1890.—Bishop John M. Shenk of Allen Co., arrived in our midst Saturday Nov. 29. On Sunday morning we met at the Walnut Grove church, Bro. S. spoke from the words "This do, and thou shalt live." In the evening services were held at South Union, where the Bro. spoke from Acts 19:2. On Monday evening we again assembled at Walnut Grove, where we listened to an interesting and edifying sermon from the words "Loose him, and let him go." In those meetings we were earnestly admonished, and very much encouraged to continue in the good work. May God bless the labors of the brother and direct him in all the events of life, that through him, His name may be glorified, may be loosed from the bondage of sin, and brought into the glorious liberty of the Gospel of Christ. Bro. Shenk returned home on the 2d of Dec: We feel truly thankful to God for such encouraging visits. May we heed his kind admonitions, and remain faithful, ever striving to win souls for Jesus.

A SISTER.

ZURICH, HURON CO., ONT., DEC. 9, 1890.—Dear brethren, Grace and blessings be with you. Bro. Isaac Weaver of Wallace was with us and held services on the 9th and 10th of Nov. We were glad to see and hear the dear brother once more. He has not been with us for about five years, many changes have occurred during this time. Oh, if all the changes were good, but alas Satan was busy in that time, trying to ensnare and lead astray many precious souls. We hope our brother will visit us oftener. May Christ lead many in the way of righteousness. He spoke very impressively of the vine, how the members should bring forth good fruits or they will be cut off as the branches that bore no fruit.

Bro. Joseph Nahrgang of Waterloo, was with us Dec. 7 and 8. He held two services. He spoke upon being members of one body; how the members should actively work together and to present our bodies a living sacrifice fully acceptable unto God and not be slothful. He also showed plainly that Jesus was the way, the truth, and the life, and that we should hear the great Prophet (Jesus) in all things. We could say with those of old, It is good for us to be here. Cor.

FROM NESHANNOCK FALLS, LAWRENCE CO., PENNA.—On the 19th of October communion services were held in commemoration of the bitter sufferings and death of Jesus Christ our Lord by which we were reminded of the great love of God for mankind in this that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. Bishop John Warey from Champaign Co., Ohio, was with us on this occasion and delivered a very interesting discourse. May God bless and strengthen him in his labors.

On the 24th of October the brethren Samuel Stutzman and John D. Kauffman and their wives of Elkhart Co., Ind., were with us. John D. Kauffman is the well-known sleeping-preacher. The first evening he preached at the house of Bro. John R. Zook where he preached a very interesting sermon and on Saturday and Sunday evenings at the Amish Mennonite church, and on Monday evening at the house of Brother Solomon Zook. This preacher was a wonder to all who heard him. How earnestly he plead with the sinner to come to Jesus ere it was too late.

Cor.

LORETTA, S. DAK., NOV. 10, 1890.—The Lord's ways are wonderful! We had read the day previous that the Brethren Andrew Mack and Isaac Peters would visit us, but what a surprise it was to us when they entered my house on the following day! My heart rejoiced that the love of the Old Mennonites had brought them here. I feel truly thankful that you so kindly remembered us and visited us here.

On Sunday the 21st of September they preached twice. In the forenoon Bro. Mack opened the service and led in prayer and Bro. Peters took his text from Rom. 8. In the afternoon services, Bro. Peters made introductory remarks, and Bro. Mack spoke very impressively on the subject, "The straight gate." These meetings were well attended and the so earnestly spoken words will not soon be forgotten.

It is desirable that such visits might often be repeated, and my wish is that we might already here below go hand in hand on the way of life.

Dear beloved, our aims are one, namely that we might all depart this life in peace, even as the apostle Paul says, I have kept the faith; I have finished my course; henceforth there is laid up for me a crown of life; and not for me only, but for all who love His appearing. What joy will it be unto those who have led so many to Jesus! They shall shine as the stars forever and ever.

Dear brethren and sisters, let us strive and press forward toward the prize that is set before us. Your fellow pilgrim,

CORNELIUS EWERT.

A TRIP TO NEBRASKA.

In the name of God, and by the request of the Indiana District Conference of the Amish Mennonites, held on the 15th of May 1890, I left my home on the 4th of October and arrived at Kalona, Iowa the same day, and was met by Bro. Christian Weyer. We spent a pleasant afternoon and evening together, and on the 5th we assembled for worship with the members at this place. The attention was very good. I visited several brethren and sisters in this vicinity and on the 6th late in the evening I left for Omaha where I arrived on the 7th. After securing my "permit," I soon continued my journey westward. On the 8th I stopped off at Gibbon, to visit Pre. Peter Stuckey, but as he was not at home I resumed my journey and arrived at Chappell on the 9th. After a good night's rest at Bro. A. Stutzman's home, I set out to visit some friends. On the 11th we had an edifying meeting, and on the 12th we met again for worship in the new meeting-house. This meeting was well attended with good attention on the part of the hearers. In the afternoon we had another well-attended meeting, after meeting and next forenoon I made several visits, and in the afternoon we met again for worship and again on the 14th in the forenoon. In the afternoon I went to Chappell, and also visited several families, and on the 15th we held communion services. On the 16th another meeting was held, on which occasion a counsel was held and votes were cast for electing a brother to the ministry. In the evening we had a meeting at the house of Bro. A. Stutzman, which was quite well attended. On the 17th we again assembled at the house of worship, and after an earnest prayer the result of the votes was made known, and by which Bro. Nicholas C. Roth was appointed to the ministry and duly ordained. God grant him wisdom and understanding, that he may prove a faithful worker in the vineyard of the Lord. Altogether nine meetings were held here, and we believe God's blessing rested upon us.

I took leave of these dear brethren and sisters, and in the evening went to Chappell, where I took the eastbound train to visit the churches farther east. I stopped off on the 18th to visit my friend J. Earnst, but as he was not at home I resumed my journey and arrived at Aurora the same evening and proceeded to the house of Bro. A. Oesch, where I remained that night. On the 19th we had two well-attended meetings forenoon and evening at this place, and at both services the hearers manifested considerable interest in the word of God.

As the brethren, Bish. Christian Rediger and Pre. Andrew Oesch had received invitations from Bish. Isaac Peters to attend their conference, and Pre. Red-

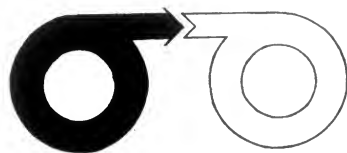
iger had not returned from his visit in Illinois, the brethren Oesch, Christian Hochstetler and I proceeded on the 20th to the meeting-house near Farmers Valley where Bish. Peters and quite a number of his brother ministers and deacons from different places had assembled in conference. We were greeted as brethren and met a hospitable reception, and the first day, which was open to all the brethren, we were considered as members of the conference, and toward evening opportunity was given us to speak a few words of admonition and encouragement to those assembled. It afforded me much pleasure to be with these brethren, and during the short time I was with them I learned many things. The chief object of this conference, so far as I could learn, was to awaken the churches and members to greater activity in the spiritual life and this is to be attained by the bishops, ministers and deacons setting forth a good example, so that they may in truth say with Paul, Be ye followers of me even as I am a follower of Christ. We took dinner and remained all night with Bro. Gerhard Franz and were very hospitably entertained, and we had the pleasure of conversing on a great many topics.

On the 21st we again assembled in conference and in the evening we came back to Bro. A. Oesch's. On the 22d we had a meeting in Bro. John Swartzentruber's house and in the evening in a school-house. These meetings were reasonably well attended, and what made it more pleasant still was the fact that Bro. Rediger had returned and was able to attend the evening meeting. I remained with him that night.

On the 23d I took the train at Aurora, for Arapaho, Furnas Co., Neb. to visit my cousin, Chr. Hieser and family and the little company of members in their neighborhood. I found them all well, and on the 24th we had a meeting at Chr. Hieser's. On the 25th I visited H. Naffziger and Jacob Naffziger and on the 26th we had two more meetings. Bish. Joseph Schlegel had been here on a visit and had left only about 24 hours previous to my arrival. These members have no minister among them, and should not be overlooked by our traveling ministers, for they receive the word with gladness. These three families comprise the membership here, but there are some other German families here, so that when meetings are held quite a little company assembles to hear the word.

On the 27th I proceeded to Juniata, Adams Co., and took lodgings for the night under Bish. Albrecht Schiller's hospitable roof. An appointment was at once made for me for the following afternoon and evening, and in the meantime (on the 28th) I visited at different places, among others at Bro. Frank Auer's, whose wife was quite sick. We tried to encourage and comfort her from the word

**CONTINUED
ON
NEXT REEL**



END OF REEL

**PLEASE
REWIND**

